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THE CHINESE CHURCH

AS REVEALED IN

THE NATIONAL CHRISTIAN CONFERENCE

HELD IN

Shanghai, Tuesday, May 2, to Thursday, May 11, 1922

EDITORIAL COMMITTEE

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THE ORIENTAL PRESS, [192-]
SHANGHAI

25 - 2500

PREFACE

The material in this report was arranged around the five Commission Reports. It was deemed that inasmuch as the thinking of the Conference revolved around these five reports, the reactions of the delegates in discussion and sectional meetings should be printed together with the reports. The material in this report does not, therefore, with the exception of the opening and closing speeches, appear in the order in which it came before the National Christian Conference. The one exception to this rule of grouping the material around the five Commission Reports is Section XIII, on "Resolutions." As the Conference did not pass many resolutions, and those passed were extremely significant, it was decided to print these resolutions together so as to make them easily accessible.

Since the Conference was bi-lingual and the manuscripts as handed over to the Editorial Committee were not, with the exception of the Commission Reports, made up in any uniform way, the Editorial Committee does not claim to have achieved uniformity in punctuation, capitalization, spelling or phraseology Furthermore as the preparation of this report for the press was another task crowded into days already full, and it was impossible to have the manuscripts recopied before being put into the hands of the printer, the appearance of typographical errors is to be expected. A list of corrigenda covering the most glaring of these is however added. The only general rule adopted by the Committee in preparing manuscripts for printing was that where it was necessary to condense the material, such condensation should be applied more to manuscripts expressing the opinion of missionaries than to those expressing the opinion of the Chinese.

The Survey volume is based on statistics gathered in 1918-1919. Rapid changes have taken place since then which will be evident to those reading this volume. Any discrepancies, therefore, between the statistics given in this volume and those given in the Survey volume can be explained on the basis of the changes which have occurred during the three and a half years which have passed since the Survey statistics were compiled

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The question arose as to whether or not the names of Chinese delegates should be printed in Chinese or Romanized. The systems of Romanization used for the names of Chinese delegates varied very widely, being in some cases unknown to any but the user. It was impossible, therefore, to use any one system as the names thus revised would in many cases have been unrecognizable even to their owners and friends. The Committee therefore decided to print the names of Chinese delegates in characters only. The names of foreign delegates when sent in were not arranged in alphabetical order. As a matter of fact the arrangement depended somewhat on the dates of arrival in China and the desire to show the relation of delegates to the various groups that sent them. It was therefore finally decided to leave these names in the order submitted to the Committee as it was felt that any other arrangement would probably have been less satisfactory to the different groups and people concerned.

The Editorial Committee desires to thank all those who have assisted in preparing the manuscript and reading the proof. They desire especially to express appreciation of the fact that the Oriental Press is publishing the report on their own financial responsibility

Editors.

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A Message from the National Christian Council to the Churches in China.

Dear Brethren and Sisters in Christ:

We are solemnized by the overwhelming task which you have put upon us as members of the Council. This is a task boundless in possibility and no less in difficulty. We are more conscious of the difficulty when we realize our own limitations. We shall try to serve with you, not instead of you.

This Conference has emphasized and exemplified our unity in Jesus Christ. This spirit of unity is achieved and maintained only as we sacrifice self for the good of the whole and as we have confidence in each other born of a love which "beareth all things, believeth all things, hopeth all things, endureth all things."

This task which you have imposed upon us cannot be accomplished unless some of the most devoted, useful and able men and women are withdrawn from their present work to serve on the staff of the Council, unless sufficient funds are contributed by missions, churches and individuals, unless we the members of the Conference, and the churches and organizations which we represent, are united in gifts of time, thought and energy.

Our task is moreover, a superhuman task. The success of whatever we may undertake is not to be measured by intensive activity, elaborate programs or highly efficient organization, but primarily by fullness of the Spirit of the Lord. We therefore call upon you to join with us in unceasing prayers that the vision of the Conference days may be realized.

Message from the National Christian Conference to the Christians of other lands

An overpowering sense of the joy and strength of fellowship in Christ has come to us who are gathered in a national conference representing more than one hundred and thirty Christian bodies in China. It has been given to us to catch the vision of a wonderful united Chinese Church bound together in the service of the Master in this great land where the laborers are all too few and the harvest so plenteous. Yet we find that now this desire of our hearts—as always the work of our hands—is hindered by the tragedy of division among the Christians of the world. While standing for the principle of indigenous Christianity, we do not seek isolation and separation from the Mother Churches, but we ask that they shall strive for unity among themselves so that we in China may be able also to unite and bear undivided witness to the mighty works of God.

Surely, the salvation of the human race calls for nothing less than a world program and is a task which in itself points to the danger and sin of longer perpetuating the spirit of division among the children of a common Lord. We ask therefore that our brethren in every land shall strive for that perfect unity for which Christ prayed when He said, "that they all may be one as Thou, Father, art in me and I in Thee, that they also may be one in us, that the world may believe that Thou hast sent me."

Interpretative Introduction.

Anything like a full interpretation of the Conference recorded in this volume is impossible. It will take at least the next decade to unfold its true meaning; its utterances and decisions will color the history of the Church for centuries. Yet already some of those at home who see it in a more detached way than those in China say, "Certain of the statements made are as significant as anything that has been said since the Protestant Reformation." This Conference will be seen to be a turning point in the Christian Movement in China. It has given a new starting point for Christian thinking and planning in China.

There are, however, some features of this Conference that are immediately significant. Two of these deserve special mention.

First, this Conference was the first really representative gathering of Protestant Chinese Christians in China. The Christian church is planted in China though it is still struggling to grow. For the first time in China representative Christian opinion found national and united expression. In the second place, this representative gathering culminated in the appointment of a "National Representative Council," to use the phrase adopted by the 1907 Missionary Conference. With 130 denominational groups in China and 170 electing units to be considered the "National Christian Council," (the term adopted by the Conference) is as representative as possible under existing intricate circumstances. While there may still be some uncertainty as to the functions of the National Christian Council there is practically none as to the need for such an organization. Its establishment is a concrete expression of Christian opinion in China. It also proves the existence of a desire for further representative and cooperative action. This Conference has thus achieved the hopes of 115 years and the expressed desire of 1907.

Representatives.

In this report the representatives are put first because they were the most significant fact about the Conference. That they gathered from every part of China and represented almost every Protestant group, stands out above all other features. Each missionary delegate represented about 20 missionaries, each Chinese delegate about 1000 Chinese Christians; furthermore each Chinese Christian stands for about 1000 non-Christian Chinese. In addition to the established group churches the independent church movement, though still small, was also represented. Chinese Churches and the Missions were represented on an equal basis though actually the Chinese representatives of the Churches outnumbered their Western colleagues who represented the Missions. Of the Chinese delegates 81 percent were directly elected by their respective organizations. Of the Missionary delegates about 94 percent were directly elected. A much smaller proportion of missionaries than Chinese were coopted; foreign visitors—without votes—however, out-numbered Chinese visitors many times. It is interesting to note that of the Chinese delegates over 57 percent were engaged in the work of the ministry (actually 40 percent of the Chinese delegates were ordained) and a little over 28 percent were laymen; the rest were teachers and doctors. Every form of Christian work and every type of Christian opinion was represented. The main representation of the Chinese church, however, came from the evangelistic arm. The records show, moreover, that while the problem of national organization naturally occupied the main part of the discussion of the Conference yet interwoven with the problem of organization and standing out prominently among the other phases of work considered was the evangelistic aim and message. The only Commission report read directly to the Conference was the "Christian Message" which was, of course, wholly evangelistic. It is true to say, therefore, that this Conference laid most emphasis on the evangelistic message and work. Educational, medical and literary work, while fully dealt with in reports, had relatively little time given to them in the Conference, but were delegated to sectional meetings.

Cooperation and the Christian Message were the main notes in the minds of the delegates. The presence of women delegates was also a notable feature. While numerically few they took their full part in Conference work. Their special appeal might be summarized as, "Equal opportunities for training and service."

Apart from the topics discussed the arresting feature of the delegates was the spirit of eager participation, in discussion and other work, exhibited by the Chinese delegates. This eagerness to take part in discussion arose out of the feeling that the future work of the Church belongs to Chinese Christians. Self-expression is one element of self-consciousness. That the Chinese church is in some measure self-conscious and that this self-consciousness came to a head in the Chinese delegates was clearly shown in this eagerness and readiness to express themselves on the great problems brought before the Conference. This eager participation shows the presence of a Christian renaissance as well as of one moving through China's non-Christian life. These Chinese delegates manifested a new Christian ambition. It is said by some that only a few foreign-educated leaders decried denominations and "wholesale uncritical swallowing of Western forms, interpretations and doctrines" and that the Church as a whole was satisfied with the status quo. The answer to this is—the Chinese leaders knew best the thoughts on these matters which though largely inarticulate in the masses, evoked the hearty and unanimous assent of the rank and file as soon as uttered. The leaders correctly sensed the situation.

Preparation.

The Conference cannot be even partially understood without some mention of the preparatory thinking that went before it. It was preceded by more widespread collective thinking than any other China Christian Conference. Never before had the views of the Chinese Church and of the missions been so thoroughly canvassed as by the Five Commissions. This fact accounts for the unanimity which greeted their reports. The consensus of opinion was correctly reflected and hence there were no dissenting voices. The unwieldiness of the Conference precluded much debate, but the thoroughness of the pre-conference work rendered it unnecessary. In this preparatory thinking the voice of the Chinese Church was more in evidence than ever before though far from being as adequate as desirable. The Survey volume known as "The Christian Occupation of China" took four years to prepare. The representative character of the Conference thinking was due in large measure to the facts thus collected and collated. It is an objective exhibit of the growth of Christianity in China. On it were based outlines of future needs and tasks. To this preparatory thinking the China Educational Commission's report contributed not only with respect to Christian education but also with regard to the place and task of Christianity in China. The report of this Commission is an appeal to put the Christian community first, the Christian character of schools uppermost, and the Christian spirit foremost in educational policy and relationships.

To the China Continuation Committee must be given credit for being most prominent in creating that atmosphere of understanding that helped push forward the interests of the Conference. Its eight annual reports with their careful investigations were behind the reports of the Five Commissions, which are the key-notes of this volume. These Commission reports are attempts to interpret the Christian movement and describe its environment. This interpretation and description would have been impossible without the Survey though they include much Christian thinking outside of that volume. They cover a tremendous amount of ground and involved the help of a large number of people scattered all over China. They collate the thinking of the Christian church in China on its responsibility and task. It would of course be true to say they sum up more the thinking of the educated portion of the Church as the less literate are too little articulated to help much. Yet it would not be true to say they represent Christian thinking only from the angle of the educated Christian layman and leader. The problems of the inarticulate Chinese Christians have a large place. In general, however, they point to the levels to which it is hoped the Church will climb rather than those on which Chinese Christians now live.

The Chinese Church.

In this Conference "The Chinese Church," the subject of all its thinking, became a visible entity in a way not true hitherto. Its delegates made it visible and their voice made it doubly real. It may not yet realize what should be done on all the larger questions of Christian policy but it exists and is ready to work. The growing articulation of the Chinese Church also became evident. It attempted to utter a message of its own. There was present a recognized and ordained ministry and leadership, still too small but full of promise. The interest in and feeling of reponsibility for evangelization heads up in the Chinese Home Missionary Society. Christian life in the Chinese Church has thus advanced in apprehension of truth, personal experience, organization and spirit. The Chinese Church is now revealing a purpose of its own. The will to bear the burden is asserting itself though the problem of fitting the task to the strength still remains. Furthermore the Chinese church is facing the task as already going on with a view to finding out whether in its present form it meets China's needs or not. During the Conference 130 independent organizations were caught up into an ideal of a coordinated and cooperative Church. This ideal stood out clearer than ever before and has permanently set the direction of the Christian Church in China. The Chinese Church moved towards the ideal of Christian Unity and turned its face away from disunity. "They agreed to differ, but resolved to love." (T.T.Lew)

Conference Thinking.

What was the outstanding opinion of the Conference? We would sum it up as this: "Christian belief must be so expressed as to reveal more clearly and keep open the road to common expression of Christian Unity." There was in the beginning difference of opinion as to how this could be done, but this difference of opinion vanished as nearly as is possible in such a mixed assembly. In trying to find some expression for its belief the Conference said little about creeds as such; in 1907 there was considerable said as to whether any or what creed should be taken as a guide. This Conference attempted to get down to the fundamentals beneath the creeds. In 1907 it was to some extent a question of which denominational position came nearest to expressing the belief of all. In 1922 the issue was to find an expression of faith that left denominational statements unimpaired while finding one through which all could in some measure express their faith. Another side to this problem was the necessity of so stating this common faith that it did not take out of the hands of the denominations the responsibility of having their own tests and left them free to decide what tests should be applied to those who represented them on the National Christian Council in connection with which this question came up. The Conference desired a common expression of faith in a common Lord but not necessarily uniformity of statement. The result of this strenuous thinking was significant. For twelve hours the Business Committee struggled over it, and finally presented unanimously a statement of belief that left testing of faith to the denominations. This was accepted by an overwhelming majority. The Conference thus expressed its faith without setting up the nucleus of an overhead church which might have the power of deciding who was Christian in addition to being the needed avenue of expressing the Christian spirit. In the early part of the Conference the vision of a united church was prominent in the minds of many. Linked up with this was strong feeling with regard to the practical question of the transfer of responsibility to the Chinese Church. For this a legitimate desire loomed large in the minds of the Chinese delegates ; in the mind of the missionaries it was looked on as a logical development which they could gladly welcome. In some groups this transfer of authority has already proceeded far ; in others not so far. The Conference did not attempt to decide on the method whereby or the period wherein this transfer of authority should generally take place. The completion of what has already been started by the missions and the achievement of this encouraging desire on the part of the Chinese Church will probably be the principal feature of progress on the part of the Christian Movement in China during the time intervening between this and the next Conference.

Towards the end of the Conference the significant step was taken in the appointment of a National Christian Council which will enable the Christians in China to think together and will keep them moving together towards the ideal of unity without deciding on its ultimate form which, under present conditions, is impossible ; it will also help solve the problem of the transfer of authority; that this has already begun is recognized in the fact that the majority of the N. C. C. is Chinese. The Conference did not wish to act as arbiter between different groups and different ways of expressing belief. It did however desire to register its conviction that Christians can and should stand together. Its chief decision furnished the way to express together the Spirit of Unity. The highest point reached in the Conference was this expression of the reality of the Spirit of Unity.

The National Christian Conference decided to express its common faith in the one Savior. It decided on the basis of that common faith to move together in the discovery of the common service of the Church to China. It was not influenced by the spirit of schism. It did not attempt ecclesiastical unity. If desire for doctrinal schism did not direct the Conference still less did any wish for racial or national division do so. The fact that the Conference was composed about equally of Chinese and Western Christians shows that the bond of Christian brotherhood and helpfulness was too strong to be broken by any modern cross-current of national or racial desire. The Christian East and the Christian West were joined in the one spirit and the great task that are above East or West. It is natural, therefore, that the Conference should issue an appeal to the Christians of all lands and urge, "That the salvation of the human race calls for nothing less than a world program" and ask that their brethren in every land strive for that perfect unity for which Christ prayed. The Conference was also an instance of international Christian fellowship in action and a prophecy of its greater possibilities. For while the missionaries gladly yielded the primacy to the Chinese Church they also as gladly showed their willingness to continue their task of helping wherever possible; and while the Chinese Christians showed a recognition of their direct responsibility for carrying on the work of the Church, they also recognized their need of further help and manifested a desire for fuller cooperation with Western Christians.

And what is the explanation of this clear manifestation of the Spirit of Unity in the midst of such diverse units? There was first a common vision—a vision of what a United Church dominated by the Spirit of Christ would mean to China. Then the common love of the delegates for Christ their common leader rose triumphant over all lesser though proper aims and desires. And last the Conference really prayed together. This last would also explain the other two reasons. In concerted praying the delegates realized so clearly their deep oneness of spirit and relationship to one Lord and their common responsibility for making the Christian life real in their day and generation that the Spirit of Unity, which is the Spirit of Christ, was left more free than ever before to manifest Himself.

The National Christian Conference registered the existence of a Chinese Church and at the same time gave direction to the process of that Church finding itself. Perhaps 1922 will stand out as the date of its declaration of spiritual independence. It also registered an intense loyalty to Christ. This loyalty dominated its devotions, its aspirations and its plans. A deep yearning to know Him better was underneath all utterances. The Chinese Church faces its future task as a Church in the conviction that China needs Christ above all else. It has also the will to make Him known. The greatest Christian apologetic is the Chinese Church of 1922.

F. R.

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蔣如玉 楊錫珍女士 湯仁熙 沈嗣恩 汪孝奎 胡學誠 饒緒光 倪良品 沈維新 楊四箴 沈子高 渠丕和 李冠芳 祝鑑棠 陳美玉 陳輯五 陸士寅 劉法成 范玉榮 陳玉玲女士 陳鐵生 張欽士 李路得 祝幹丞 蔡德高 吳季穆 李啓藩 李春藩 沈文卿 江長川 曹福賡夫人 王善治 陳金鏞 賈玉銘 焦維貞 王完白 景福音 陳春生 郭秉文 黃澤生 劉復生 黃次咸 張耿光 淩道揚 郝映青 劉錦芳 李登輝夫人 黃佐廷夫人 余慈度女士 簡又文 郭仁鋭 石美玉醫士 鄺富灼 劉銘新 王潔身 成均菴 鄭曾恩錫 俞宗周 李恆春 曾紹賢 陳繼鐸 沈嗣信 余士廉 焦子方 劉學聲 黃啓晟 陳光蛟 顧念劬 薛廷模 馬祁星夫人 葉 君 羅士琦 李紫綬 蘇泉亭 程婉珍女士 張桂雲 周茂功 吳維德 胡宣明醫士 史友蘭 李韜主 聶承畬 王治心 蕭智吉 馬李雪亭 桂德華 劉潤貞 李淵如 梅經香 袁潤甫

2. FOREIGN.

ANGLICAN

CEC

(1897) Rt. Rev. Wm. C. White, D.D. Kaifeng, Honan
(1910) Rev. G. E. Simmons, Kaifeng, Honan

CMS

(1908) Rt. Rev. H. J. Molony, D.D. Ningpo, Che.
(1908) Mrs. H. J. Molony, Ningpo Che.
(1901) Rev. W. J. Wallace, Shaohingfu, Che.
(1894) Miss E. F. Turner, Shaohingfu, Che.
(1902) Rt. Rev. John Hind, D. D. Foochow, Fu.
(1912) Dr. H. D. Matthews, M. B. Kienning, Foochow

C. H. M.

(1904) Miss A. K. Wolfe, Nantai, Foochow, Fu.
(1892) Miss J. C. Clarke, Ningteh, Foochow, Fu.
(1892) Miss M. E. Clarke, Fuan, Foochow, Fu.

CEZMS

(1903) Miss Katherine Watney, Foochow, Fu.
(1901) Miss K. S. Loader, Loyuan, Foochow, Fu.

CMS

(1880) Rt. Rev. Wm. Banister, D.D. Siangtan, Hun.
(1901) Rev. C. I. Blanchett, 41 Shameen, Canton, Tung
(1901) Miss Ada M. Pitts, St. Pauls' College, Hongkong.
(1908) Miss M. Armfield, Mienchuhsien, Sze.
(1903) Rev. W. Munn, Mienyang, Sze

PE

(1895) Rt. Rev. D. T. Huntington, D. D. Anking, An.
(1902) Rev. E. J. Lee, Anking, An.
(1905) Deaconess K. E. Phelps, Anking, An.
(1896) Rt. Rev. L. H. Roots, D. D. Hankow, Hupeh.
(1915) Dr. Theodore Bliss, Wuchang, Hupeh.
(1913) Deaconess J. A. Clarke, Hankow, Hupeh.
(1906) Deaconess Gertrude Stewart, Changsha, Hun.
(1898) Rev. R. E. Wood, Wuchang, Hup.
(1881) Rt. Rev. F. R. Graves, D. D. Shanghai
(1906) Dr. A. W. Tucker, Shanghai
(1908) Mrs. W. H. Standring, Soochow, Ku.
(1914) Rev. W. P. Roberts, Shanghai.
(1911) Rev. E. R. Dyer, Wusih, Ku.

SPG

(1889) Rt. Rev. F. L. Norris, D. D. Peking, Chi.
(1914) Rev. E. J. Bentley, Peking, Chi.
(1909) Rt. Rev. T. A. Scott, D. D. Taianfu, Sung.
(1905) Rev. I. T. Stocker, Pingying, Sung

BAPTIST

AAM

(1892) Rev. Z. Charles Beals, Hochow, Anhwei

ABFMS

(1897) Rev. J. T. Proctor, D. D. 20 Museum Road, Shanghai
(1908) Mrs. A.F. Ufford, Shaohing, Che.
(1907) Miss Dora Zimmerman, Ningpo, Che.
(1910) Rev. Earl H. Cressy, Hangchow, Che.
(1903) Dr. F. W. Goddard, M. D. Shaohing, Che.
(1904) Rev. James V. Latimer, D.D. Hangchow, Che.
(1904) Rev. R. T. Capen, Swatow, Tung.
(1902) Miss Melvina Sollman, Swatow, Tung.
(1892) Rev. G. E. Whitman, Kaying, via Swatow, Tung.

BAPTIST *(Continued)*

(1899) Rev. A. F. Groesbeck, Chaoyanghsien, Swatow
(1915) Mr. J. E. Moncrief, Suifu, Sze.
(1914) Rev. A. G. Adams, Suifu, Sze.
(1893) Rev. H. J. Openshaw, Chengtu, Sze.

BMS

(1911) Miss F. E. Coombs, Taiyuanfu, Sha.
(1887) Rev. Frank Harmon, Taiyuanfu Sha.
(1886) Rev. J. P. Bruce, Tsinchowfu, Sung.
(1906) Rev. Albert J. Garnier, Tsingchowfu, Sung.
(1910) Miss Harriet M. Turner, Tsingchowfu, Sung.
(1892) Rev. E. W. Burt, Tsinan, Sung.

GBB

(1913) Dr. F. J. Wampler, M. D. Pingtingchow, Sha.
(1917) Rev. Byron M. Flory, Showyang.
(1911) Miss Anna Hutchinson, Liaochow, Sha.

SBC

(1921) Rev. E. M. Poteat, D. D. Shanghai College.
(1902) Rev. C. G. McDaniel, Soochow, Ku.
(1907) Miss S. Lanneau, Soochow, Ku.
(1920) Rev. D. F. Stamps, Th. M. Chinkiang, Ku.
(1905) Mrs. W. E. Sallee, Kaifeng, Honan.
(1902) Rev. W. E. Sallee, Kaifeng, Honan.
(1886) Rev. D. W. Herring, Chenchow, Honan.
(1903) Rev. W. C. Newton, Hwanghsien, Sung.
(1904) Rev. T. F. McCrea, Tengchowfu, Sung.
(1907) Miss Alice Huey, Laichowfu, Sung.
(1906) Rev. E. L. Morgan, 22 Omura Machi, Tsingtao
(1898) Rev. J. W. Lowe, Tsinan, Sung.
(1909) Miss A. Sandlin, Canton, Tung.

SBM

(1894) Rev. J. A. Rinell, Kiaochow, Sung.

SDB

(1899) Rev. J. W. Crofoot, Shanghai, Ku.

CONGREGATIONALIST

ABCFM

(1901) Rev. Edward H. Smith, Ingtai, Fu.
(1900) Miss Martha Wiley, Foochow, Fu.
(1917) Rev. Samuel H. Leger, Foochow, Fu.
(1892) Dr. E. L. Bliss, M. D. Shaowu, Fu.
(1909) Rev. Watts O. Pye, D. D. Fenchow, Sha.
(1910) Rev. Wynn C. Fairfield, Taiku, Sha.
(1887) Miss Luella Miner, Peking Univ., Peking, Chi.
(1921) Dr. Alma L. Cooke, Lintsing,
(1911) Rev. Robert E. Chandler, 53 Race Course Rd, Tientsin
(1894) Rev. Charles E. Ewing, Techow, Sung.
(1910) Rev. Elmer W. Galt, Pao-tingfu, Chi.
(1899) Rev. Howard S. Galt, D. D. Peking Univ. Peking.
(1916) Miss Alice Reed, Tehchow, Sung.
(1901) Rev. Wm. B. Stelle, Tunghsien, Chi.
(1918) Miss Cora M. Walton, Fenchow, Sha.
(1909) Rev. Obed S. Johnson, Canton, Tung.

LMS

(1882) Rev. Arthur Bonsey, Griffith John Coll. Hankow
(1907) Rev. Edward Rowlands, Wuchang, Hup.
(1906) Miss H. M. Byles, Hankow, Hup.
(1911) Rev. E. R. Hughes, Tingchowfu, Fu.
(1907) Rev. T. C. Brown, Hweian-hsien, Fu.

CONGREGATIONALIST *(continued)*

(1916) Miss Gwendolen Rees,
Tientsin, Chi.

(1902) Rev. A. G. Bryson,
Tsangchow, Chi.

(1911) Rev. R. K. Evans,
Yenching Univ. Peking.

(1884) Rev. C. G. Sparham,
20 Museum Road, Shanghai.

(1915) Miss K. B. Evans,
73 Chaufoong Road, Shanghai,

LUTHERAN

AUG.

(1908) Rev. A. E. Trued,
Hsuchow, Ho.

(1914) Rev. G. Carlberg,
Hsuchow, Ho.

N

(1904) Rev. W. Maisch,
Fongchuen, Canton.

BN

(1904) Pastor Johannes Muller,
95 Weihaiwei Rd. Shanghai.

(1888) Rev. W. Leuschner,
Shiuchow,

(1884) Rev. C. J. Voskamp,
Tsingtau, Sung.

DMS

(1895) Rev. C. Waidtlow,
Dairen, Man.

(1901) Rev. N. Kristiansen,
Harbin, Man.

FMS

(1902) Rev. Erl. Sihvonen,
Shekow, Hun.

(1905) Rev. M. Meedar,
Yungting, Hun.

LBM

(1902) Rev. P. M. Valderhaug,
Tsaoyang, Hup.

LBDM

(1916) Rev. A. S. Olson,
Suichow, Hon.

LUM

(1915) Rev. J. M. Bly,
Sinyangchow, Ho.

(1913) Rev. N. A. Larsen,
Kwangchow, Ho.

(1910) Miss Carrie Olsen,
Taipingtien, Hu.

NLK

(1915) Rev. E. Staurset,
Laohokow, Hup.

(1916) Rev. Olaf Lie,
Yunyang, Hup.

(1916) Miss Ingeborg Haakonsen,
Shihwakai, Hup.

NMS

(1896) Rev. J. A. O. Gotteberg,
Changsha, Hun.

(1909) Rev. Johan Torset,
Changsha Hun.

(1909) Rev. V. Vogt, Taohualuen,
Yi-yang, Hunan

(1899) Rev. A. Hertzberg,
Yi-yang, Hunan

(1909) Rev. O. Dalland,
Shekow, Hupeh.

SEMC

(1906) Rev. C. J. Nelson,
Kingchow Fu, Hup.

(1890) Rev. P. Matson,
Siangyang, Hup.

(1891) Mrs. P. Matson,
Siangyang, Hup.

(1904) Rev. Joel S. Johnson,
Kingmen, Hup.

SMF

(1893) Rev. S. M. Freden,
Kishui, Hup.

(1917) Rev. Ivan Ehne,
Hwangchow, Hup.

(1893) Miss Hilma Borjeson,
Hwangchow, Hup.

METHODIST

EA

(1919) Rev. H. S. Frank,
Tungjen, Kwei.

FMA

(1916) Rev. E. P. Ashcraft,
Kaifeng, Honan.

METHODIST (*Continued*)

(1915) Rev. I. S. W. Ryding, Kihsien, Honan.

MCC

(1904) Rev. R. C. Ricker, Chengtu, Sze.
(1915) Mrs. R. C. Ricker, Chengtu, Sze.
(1908) Rev. W. B. Albertson, Chungking, Sze.
(1915) Mr. G. S. Bell, Junghsien, Sze.
(1906) Mrs. R. Carscallen, Chengtu, Sze.
(1909) Miss B. G. McNaughton, Chengtu, Sze.
(1907) Dr. A. W. Lindsay, Chengtu, Sze.
(1902) Rev. W. J. Mortimore, Chengtu, Sze.
(1896) Rev. W. E. Smith, Chengtu, Sze.
(1906) Rev. E. W. Wallace, Chengtu, Sze.
(1906) Mrs. E. W. Wallace, Chengtu, Sze.
(1907) Mrs. A. W. Lindsay, Chengtu, Sze.
(1896) Mrs. W. E. Smith, Chengtu, Sze.

MEFB

(1920) Bishop L. J. Birney, D. D. LL. D, Shanghai.
(1897) Rev. A. J. Bowen, LL. D. Nanking.
(1912) Miss Mary G. Kesler, Chinkiang.
(1898) Rev. H. F. Rowe, D. D. Nanking.
(1912) Miss E. Youtsey, Wuhu, An.
(1909) Miss Carrie Bartlett, Lungtien Fu.
(1917) Rev. F. C. Cartwright, Foochow, Fu.
(1888) Miss Julia Bonafield, Foochow, Fu.
(1901) Miss Florence J. Plumb, Foochow, Fu.
(1920) Bishop F. T. Keeney, D.D., Foochow, Fu.
(1912) Rev. H.V. Lacy, Futsing, Fu.
(1908) Rev. Walter N. Lacy, Foochow, Fu.
(1890) Miss L. A. Trimble, Foochow, Fu.
(1917) Mrs. P. P. Wiant, Foochow, Fu.
(1884) Mrs. W. N. Brewster, Ng Sauk, Hinghwa.
(1909) Rev. W. B. Cole, Hinghwa.
(1900) Rev. Harry Caldwell, Yenping, Fu.
(1904) Miss Mamie Glassburner, Yenping, Fu.
(1916) Rev. B. H. Paddock, Yenping, Fu.
(1912) Mr. W. I. Lacy, Yenping, Fu.
(1918) Rev. Frank M. Toothaker, Yengping, Fu.
(1907) Rev. J. W. Hawley, Yung-Chun, Fu.
(1912) Miss Grace McClurg, Hinghwa.
(1899) Miss Martha Nicolaisen, Sienyu, Fu.
(1906) Rev. W. R. Johnson, Nanchang, Ki.
(1896) Miss Clara E. Merrill, Kiukiang, Ki.
(1910) Rev. F. R. Brown, Nanchang, Ki.
(1902) Mrs. George L. Davis, Peking, Chi.
(1902) Rev. George L. Davis, D. D. Peking, Chi.
(1903) Mrs. H. G. Dildine, Taianfu, Sung.
(1903) Rev. H. G. Dildine, Tsianfu, Sung.
(1920) Mrs. L. J. Birney, Shanghai.
(1920) Rev. Earl Cranston, Taianfu, Sung.
(1920) Mrs. F. T. Keeney, Foochow, Fu.
(1918) Rev. Lewis F. Havermale, Tzechow, Sze.
(1916) Mrs. Lewis F. Havermale, Tzechow, Sze.
(1909) Rev. George B. Neumann, Chengtu, Sze.
(1916) Rev. Raymond F. Pilcher, Suining, Sze.
(1910) Rev. James M. Yard, Chengtu, Sze.
(1916) Miss Mabel A. Beatty, Tzechow, Sze.
(1916) Miss Winogen C. Penney, Tzechow, Sze.

WFMS

(1919) Miss Ortha May Lane, Peking, Chi.
(1910) Miss Ida B. Lewis, Shanghai.
(1917) Miss Irma Highbaugh, Changli, Chi.

METHODIST *(Continued)*

MES

(1892) Miss Mildred Bomar, Huchowfu, Che.
(1905) Rev. J. C. Hawk, Changchow, Ku.
(1918) Dr. Harriet F. Love, Shanghai.
(1909) Dr. Fred P. Manget, M. D. Huchowfu, Che.
(1875) Rev. A. P. Parker, D. D. Shanghai.
(1898) Rev. J. A. G. Shipley, D. D. Shanghai.
(1901) Miss Mary Culler White, Soochow, Ku.

UE

(1900) Rev. C. N. Dubs, D. D. Liling, Hun.
(1909) Rev. I. R. Dunlap, Changsha, Hun.
(1903) Rev. M. E. Ritzman, Changsha, Hun.

UMC

(1878) Rev. George T. Candlin, D.D. Peking, Chi.
(1891) Rev. J. W. Heywood, Wenchow, Che.
(1898) Rev. G. W. Sheppard, Wenchow, Che.
(1896) Rev. William Stobie, Wenchow, Che.

WMMS

(1901) Rev. W. W. Gibson, Changsha, Hun.
(1912) Rev. J. H. Stanfield, Paoking, Hun.
(1904) Rev. J. Webster, Pingkiang, Hun.
(1893) Rev. E. F. Gedye, Hanyang, Hup.
(1902) Rev. H. B. Rattenbury, Hankow, Hup.
(1909) Rev. G. M. Thomas, Suichow, Hup.
(1897) Rev. Edgar Dewstoe, Canton, Tung.
(1904) Rev. T. W. Scholes, Hongkong, Tung.

PRESBYTERIAN

CSFM

(1894) Rev. Thomas R. Kearney, Ichang, Hup.

EPM

(1898) Rev. Hope Moncrief, Changpu, Fu.
(1907) Miss A. A. Symington, Amoy, Fu.
(1909) Mr. R. A. Rogers, Chuanchow, Fu.
(1911) Rev. R. W. R. Rentoul, Samhopa, Tung.
(1911) Dr. N. B. Stewart, Wukingfu, Swatow.
(1903) Rev. H. F. Wallace, Swatow, Tung.
(1907) Dr. Andrew Wight, Chaochow, Tung.
(1902) Miss I. E. Brander, Swatow, Tung.

PCC

(1910) Dr. Fred M. Auld, Weihwei, Ho.
(1912) Rev. H. A. Boyd, Hwaiking, Ho.
(1895) Rev. R. A. Mitchell, Weihwei, Ho.
(1910) Miss M. R. Gay, Shanghai, Ku.
(1903) Mrs. G. M. Ross, Suiwo, Honan.
(1902) Rev. W. R. McKay, Kongmoon, Tung.
(1912) Miss Ethel C. Reid, Kongmoon, Tung.

PCI

(1913) Rev. T. M. Barker, Moukden, Manch.
(1896) Mrs. John Keers, Chinhsien, Manch.
(1899) Rev. Andrew Weir, Kwangch'eng-tze, Man.

PCNZ

(1903) Rev. W. Mawson, Kong Chuen, Canton.
(1909) Rev. H. Davies, Fong Chuen, Canton.

PN

(1900) Rev. O. C. Crawford, Soochow, Ku.

PRESBYTERIAN *(Continued)*

(1898) Rev. R. F. Fitch, Hangchow, Che.
(1893) Rev. E. L. Mattox, Hangchow, Che.
(1894) Rev. J. E. Shoemaker, D. D. Yu Yao, via Ningpo.
(1895) Miss Emma Silver, Shanghai.
(1894) Miss K. L. Schaeffer, Kachek, Tung.
(1913) Rev. J. F. Steiner, Nadao via Kiungchow, Tung.
(1918) Rev. W. W. Davis, Siangtan, Hunan
(1906) Mrs. J. R. Jones, Changteh, Hun.
(1890) Mrs. W. H. Lingle, Changsha, Hun.
(1921) Dr. Chauncey F. Brown, Nanking, Ku.
(1898) Rev. Du Bois S. Morris, Hwaiyuan, An.
(1911) Mr. George Hood, Nanhsuchow, An.
(1913) Miss H. MacCurdy, Hwaiyuan, An.
(1911) Mr. Samuel J. Mills, Nanking, Ku.
(1908) Miss Edith E. Gumbrell, Paotingfu, Chi.
(1895) Miss Eliza Leonard, M. D. Peking, Chi.
(1902) Rev. W. A. Mather, Paotingfu, Chi.
(1893) Rev. C. H. Fenn, D. D. Peking, Chi.
(1910) Rev. Paul Abbott, Chefoo, Sung.
(1911) Miss Christina Braskamp, Chefoo, Sung.
(1911) Rev. Otto Braskamp, Chefoo
(1889) Rev. J. Ashley Fitch, D.D. Weihsien, Sung.
Mrs. Paul D. Bergen.
(1910) Miss Margaret A. Frame, Tengchowfu, Sung.
(1882) Rev. W. M. Hayes, D. D. Weihsien, Sung.
(1907) Mrs. J. J. Heeren, Tsinan, Sung.
(1912) Rev. R. G. Coonradt, Tsingtau, Sung.
(1889) Dr. C. F. Johnson, Tsinan, Sung.
(1907) Rev. W. W. Johnston, Tsining, Sung.
(1906) Rev. C.E. Scott, D. D., Tsinan, Sung.
(1883) Mrs. J. B. Neal, Tsinan, Sung.
(1903) Rev. A. B. Dodd, Tenghsien Sung.
(1897) Dr. W. H. Dobson, Yeungkong, Tung.
(1902) Rev. A. J. Fisher, D.D. Canton, Tung.
(1905) Mr. C. G. Fuson, Canton, Tung.
(1919) Rev. M.A. V. Hogan, Linchow, Tung.
(1901) Mrs. A. J. Fisher, Canton, Tung.
(1909) Miss Mary Banks, Canton, Tung.
(1916) Miss Edna Lowe, Linchow, Tung.
(1917) Rev. E. E. Walline, Canton, Tung.

PS

(1910) Rev. Lowry Davis, Kashing, Che.
(1899) Miss Venie J. Lee, M. D. Kiangyin, Ku.
(1910) Miss R. E. Lynch, Kashing, Che.
(1911) Rev. R. J. McMullen, Hangchow, Che.
(1901) Rev. H. Maxey Smith, Kiangyin, Ku.
(1894) Dr. James B. Woods M.D. Tsingkiangpu, Ku.
(1897) Rev. W. F. Junkin, D.D. Sutsien, Ku.
(1894) Rev. H. W. White, D. D. Yencheng, Ku.
(1884) Rev. H. M. Woods, D. D. Soochow, Ku.
(1882) Rev. S. I. Woodbridge, D. D. Shanghai, Ku.

RCA

(1903) Rev. H. P. Boot, Amoy, Fu.
(1907) Miss K R. Green, Lungyenchow, Fu.
(1910) Mr. Herman Renskers, Amoy, Fu.
(1912) Miss Maude Norling, Changchow, Fu.

RCUS

(1906) Rev. J. F. Bucher, Shenchow, Hun.
(1905) Rev. P. E. Keller, Yochow City, Hun.

PRESBYTERIAN (*Continued*)

RPC

(1912) Miss Mary R. Adams, Doshing, Tung.

UB

(1912) Rev. Charles Shoop, Canton, Tung.

UFS

(1907) Dr. Agnes Cowan Ashihovia, Harbin.
(1894) Miss M. S. Davidson, East Suburb, Moukden,
(1919) Miss E. S. Macgregor, Normal College, Moukden,
(1909) Rev. L. D. M. Wedderburn, Manch.
(1890) Rev. George Douglas, Liaoyang, Manch.

CHINA INLAND MISSION

(1892) Mr. W. G. Bobby, Wuhu, An.
(1893) Miss Hannah Reie, Chihchow, An.
(1894) Rev G. W. Gibb, Shanghai
(1898) Rev. C. Fairclough, Yenchow, Che.
(1887) Rev. A. Gracie, Yungkang, Che.
(1895) Miss A. Tranter, Lanchi, An.
(1892) Rev. W. H. Warren, Hangchow, Che.
(1911) Rev. Frances Worley, Wenchow, Che.
(1895) Miss Jessie Gregg, Hwailu, Chi.
(1892) Mr. H.T. Ford, Taikang, Ho.
(1891) Mr. F.S. Joyce, Kaifeng, Ho.
(1898) Mr. C. N. Lack, Yencheng, Ho.
(1894) Mrs. F.S. Joyce, Kaifeng, Ho.
(1909) Mr. E. Weller, Shekichen, Ho.
(1892) Rev. Lewis Jones, Hankow, Hup.
(1903) Mr. E. J. Mann. Lanchowfu, Kansu.
(1890) Mr. H. F. Ridley, Siningfu, Kansu
(1899) Rev. C. A. Bunting, Kanchow, Ki.
(1896) Dr. F. H. Judd, Jaochow, Ki.
(1884) Miss C. McFarlane, Kwangsinfu, Ki.
(1904) Rev. R.W. Porteous, Yuangchow, Ki.
(1890) Rev. William Taylor, Kiukiang, Ki.
(1899) Mr. C. H. Judd, Shanghai.
(1887) Rev. Joshua Vale, Shanghai.
(1898) Mr. R. A. McCulloch, Antung, Ku.
(1887) Rev. A. R. Saunders, Yangchow, Ku.
(1896) Miss Margaret King, Yangchow, Ku.
(1890) Rev. G. Cecil-Smith, Kweiyang, Kwei.
(1890) Mrs. G. Cecil-Smith, Kweiyang, Kwei.
(1891) Dr. Howard Taylor, Kweiyang, Kwei.
(1887) Mrs. Howard Taylor, Kweiyang, Kwei.
(1902) Miss A. M. Cable, Hwochow, Sha.
(1906) Dr. J. C. Carr, M. D., Pingyangfu, Sha.
(1904) Mrs. J. C. Carr, Pingyangfu, Sha.
(1893) Miss E. French, Hwochow, Sha.
(1898) Rev. R. Gillies, Kiangchow, Sha.
(1914) Rev. A. B. Lewis, Huntung, Sha.
(1879) Rev. J.J. Coulthard, Chefoo, Sung.
(1897) Mr. G. W. Guiness, Chefoo, Sung.
(1892) Mr. A. Preedy, Chefoo, Sung.
(1889) Rev. J. Stark, Shanghai.
(1899) Rev. C. B. Hannah, Kweichowfu, Sze.
(1905) Mrs. C. B. Hannah, Kweichowfu, Sze.
(1885) Rev. A. T. Polhill, Suitingfu, Sze.
(1901) Mrs. A. T. Polhill, Suitingfu, Sze.
(1901) Mr. W. E. Hockman, Luchowfu, Sze.
(1887) Rev. B. Ririe, Kiating, Sze.
(1908) Mrs. J. Graham, Yunnanfu, Yun.
(1901) Rev. W. J. Embery, Shanghai, Ku.

CHINA INLAND MISSION (*Continued*)

(1905) Mrs. Gladstone Porteous, Shanghai, Ku.

FFC

(1903) Miss E. E. Ingman, Yungsin, Ki.

GCMA

(1897) Mr. G. F. A. Krienke, Kienchangfu, Ki.

HF

(1913) Mr. S. A. Wallin, Hunyuan, Sha.
(1913) Mrs. S. A. Wallin, Hunyuan, Sha.

L

(1900) Rev. H. Witt, Changsha, Hun.

SAM

(1891) Rev. W. Hagquist, Sianfu, She.
(1891) Rev. C. J. Anderson, Sianfu, She.

SMC

(1900) Mr. K. R. Anderson, Honanfu, Hon.
(1890) Miss A. Janzon, Honanfu, Hon.
(1892) Mr. C. F. Blom, Yuncheng, Sha,

SWAM

(1900) Rev. Emil Johnson, Saratsi, Sha.

OTHER SOCIETIES

CA

(1896) Rev. B. H. Alexander, Changteh, Hun.
(1892) Rev. M. B. Birrel, Wuchang, Hup.
(1906) Rev. H. Van Dyck, Nanlinghsien, An.
(1898) Rev. C. F. Snyder
(1898) Mrs. C. F. Snyder

FFMA

(1915) Mrs. H. T. Hodgkin

AG

(1910) Rev. G. M. Kelley, Sainem, Tung.

CDM

(1893) Mr. T. L. Blalock, Taianfu, Sung.

FCMS

(1915) Miss Lillian Collins, Luchowfu, An.
(1919) Rev. W. B. Bacon, Nantungchow, Ku.
(1896) Miss Mary E. Kelly, Nanking, Ku.
(1898) Dr. E. I. Osgood, Chuchow, An.

MGC

(1914) Rev. H. J. Brown, Kaichow, Chi.

SDA

(1920) Prof. F. H. Raley, Shanghai.
(1916) Prof. S. L. Frost, Shanghai.
(1916) Prof. H. O. Swartout, Shanghai.
(1917) Dr. C. C. Landis, Shanghai.
(1908) Mrs. B. Miller, Shanghai.
(1912) Rev. K. H. Wood, Shanghai.

CHRISTIAN ASSOCIATIONS

Ch CC

(1899) Rev. C. E. Patton (also PN) Shanghai

YMCA

(1910) Mr. E. E. Barnett (also PN) Shanghai
(1913) Mr. J. W. Nipps, Chefoo, Sung.
(1903) Mr. W. W. Lockwood, Shanghai.
(1910) Mr. E. H. Munson, Foochow, Fu.
(1911) Mr. J. Rasmussen, Moukden, Manch.
(1909) Mr. G. E. Lerrigo, Canton, Tung.
(1916) Mr. R. D. Arnold, Taiyuanfu, Sha.
(1913) Mr. H. A. Wilbur, Shanghai.
(1920) Mr. J. H. Gray, Shanghai.
(1902) Mr. C. W. Harvey, Shanghai.

CHRISTIAN ASSOCIATIONS (*Continued*)

YWCA

(1919) Miss Daisy Brown, Shanghai.
(1914) Miss Lily Haass, Peking.
(1919) Miss C. MacKinnon, Wuchang.
(1920) Miss Katherine Vaughn, Canton, Tung.
(1918) Miss Rosalee Venable, Shanghai

EDUCATIONAL

CCC

(1919) Rev. J. M. Henry, Canton, Tung.
(1919) Mr. J. N. Keys, Canton Tung.

GC

(1902) Mrs. L. Thurston, Nanking, Ku.

SHANTUNG CH. UNIV.

(1915) Dr. Wm. Adolph, Tsinan, Sung.
(1906) Dr. Harold Balme, Tsinan, Sung.
(1909) Rev. J. D. MacRae, Tsinan, Sung.

UNIV. OF NANKING

(1911) Rev. Guy W. Sarvis, Nanking, Ku.

YM

(1904) Rev. Brownell Gage, Changsha, Hun.
(1905) Dr. E. H Hume, Changsha, Hun.
(1909) Miss Nina Gage, Changsha, Hun.

SHANGHAI COLL.

(1913) Rev. J. B. Hipps, Shanghai.
(1901) Rev. F. J. White, D. D. Shanghai.

ST. JOHN'S UNIV.

(1906) Dr. J. C. McCracken, Shanghai.
(1902) Rev. J. W. Nichols, Shanghai,
(1886) Rev. F. L. Hawks Pott. D.D., Shanghai.

HANGCHOW CHRIST, COLL.

(1907) Rev. W. H. Stuart, Hangchow, Che.

SOOCHOW UNIV.

(1896) Rev. W. B. Nance, Soochow, Ku.

SOOCHOW UNIV. LAW SCHOOL

(1921) Mrs. W. W. Blume, Shanghai.

BOONE. UNIV.

(1899) Rev. A. M. Sherman, Wuchang, Hup.

WEST CHINA UNIV.

(1905) Dr. C. C. Elliott, M. D., Chengtu, Sze.
(1914) Rev. A H. Wilkinson, Chengtu, Sze.
(1906) Rev. C. R. S. Carscallen, Chengtu, Sze.

PEKING UNIV.

(1908) Rev. L. C. Porter, Peking, Chi.

WESLEY COLLEGE.

(1916) Rev. S. H. Dixon, Wuchang, Hup.

FUKIEN UNION UNIV.

(1904) Mr. E. C. Jones, Foochow, Fu.

MEDICAL

(1918) Miss Ruth Ingram, Peking, Chi.
(1912) Dr. T. D. Sloan, Peking, Chi.
(1913) Dr. H. J. Smyly, Peking, Chi.
(1918) Rev. P. E. Swartz, Peking, Chi.

LITERARY

ABS

(1914) Rev. G. Carleton Lacy, Sh'ai

BFBS

(1883) Rev. G. A. Bondfield, D. D. Shanghai
(1895) Rev. R. J. Gould, Hankow, Hup.

CLS

(1888) Rev. D. MacGillivray, D. D. Shanghai

LITERARY *(Continued)*

MB Co.

(1917) Mr. J. Whitsed Dovey, Shanghai

NBSS

(1902) Mr. W. E. Souter, Shanghai

RTS

(1887) Rev. John Darroch, Litt. D. Shanghai

AMT

(1905) Rev. C. M. Myers, Shanghai

CCEA

(1881) Rev. F. D. Gamewell, LL. D. Shanghai

CE

(1890) Rev. P. F. Price, D.D. Nanking, Ku.

ChCC

(1898) Rev. E. C. Lobenstine, Shanghai.

(1916) Rev. M. T. Stauffer, Shanghai.

CMMA

(1911) Dr. H. H. Morris, Shanghai.

CR

(1902) Rev. Frank Rawlinson, D. D. Shanghai.

CSSU

(1890) Rev. E. G. Tewksbury, Shanghai.

CHE

(1911) Dr. W. W. Peter, Shanghai.

NCULS

(1921) Dr R. M. Atwater, Peking, Chi.

U. of N. Lang. School

(1921) Rev. Emery Luccuck, Nanking, Ku.

CMMP

(1902) Rev. J. L. Stewart, Chengtu, Sze.

WCTU

(1884) Dr. H. L. Parry (CIM), Chengtu, Sze.

PWUMS

(1921) Dr. Susan S. Waddell, Peking, Chi.

MAN. CHR. COLL.

(1890) Rev. D. T. Robertson, Moukden, Man.

UN. MED. COLL.

(1912) Dr. William Nairn, Moukden, Man.

LBP

(1915) Rev. Birger Sinding, Shekow, Hup.

WCSMT

(1921) Dr. Gordon Hoople, Sze.

WDLS

(1921) Rev. A. P. Lansdown, Soochow, Ku.

SVM

(1913) Rev. E. M. Hayes, Shanghai, Ku.

NAC

(1890) Mrs. T. A. Hearn, Shanghai, Ku.

CHR. PUBL. ASSN.

(1898) Mr. C. W. Douglass, Shanghai, Ku.

DOOR OF HOPE

(1900) Miss Edith Spurling, Shanghai, Ku.

ANGL. THEO. SEMINARY

(1898) Rev. L. B. Ridgely, Wusih, Ku.

BTTS

(1915) Miss Ruth Britain, Nanking, Ku.

COOPTED FOREIGN DELEGATES

MP

(1909) Rev. C. S. Heininger, Kalgan, Chi.

SKM

(1920) Rev. Gustav Osterlin, Changsha, Hun.

AFO

(1909) Rev. W. R. Williams, Luho, Ku

WU

(1891) Miss Mary J. Irvine, Shanghai,

COOPTED FOREIGN DELEGATES (*Continued*)

BIOLA

(1897) Dr. Frank Keller, Changsha, Hun.

IBC

(1912) Mr. George B. Fryer, Shanghai

DEAF AND BLIND

(1884) Mrs. A. T. Mills, Chefoo, Sung.

LEPERS

(1899) Dr. Henry Fowler, Shanghai.

YWCA

(1921) Miss A. Harrison, Shanghai

ABCFM

(1894) Rev. W. L. Beard, D. D. Foochow, Fu.

CMS

(1921) Rt. Rev. C. R. Duppuy, Hongkong, China.

LMS

(1908) Miss M. Wood, Peking, Chi.

MEFB

(1906) Rev. J. H. Blackstone, Nanking

YWCA

(1913) Miss Jane Shaw Ward, Shanghai.

MEFB

(1909) Mrs. F. D. Gamewell, Shanghai.

PE

(1908) Miss Lucy Graves, Shanghai.

CMS

(1889) Miss Clara J. Lambert, Foochow.

SHANGHAI COLLEGE

(1917) Mrs. J. B. Hipps, Shanghai College.

PCC

(1888) Mrs. Donald MacGillivray. Shanghai.

IND.

(1911) Miss Ruth Paxson, Shanghai.

UB

(1905) Dr. Frank Oldt, Canton, Tung.

PN

(1901) Rev. A. R. Kepler, Shanghai.

MEFB

(1887) Rev. W. H. Lacy, D. D. Shanghai.

PCC

(1888) Rev. Jonethan Goforth, Kikungshan, Ho.

PS

(1904) Rev. Lacy I Moffett, Kashing, Ku.

PN

(1902) Rev. K. Wright, Shanghai.

PN

(1883) Rev. J. Walter Lowrie, Shanghai.

CIM

(1891) Miss S. J. Garland, Shanghai.
(1885) Mr. D. E. Hoste, Shanghai.

CM

(1894) Miss G. E. Mėtcalfe, Ningpo, Che.

WMMS

(1886) Rev. G. G. Warren, Changsha, Hun.

DVBS

Rev. Robert G. Boville, Shanghai.

RICKSHA COOLIES

Mr. George Matheson, Shanghai.

PROVINCIAL AND DENOMINATIONAL REPRESENTATION CHINESE DELEGATES

(Including Those Coopted)

	Chinese Church and Ind.	A.	B.	C.	L.	M.	P.	CIM.	O.	YM	YW.	Med. Ed. Lit.	Nl. Co- Off.opt.		Total
	中華基督教會與自立會	聖公宗	浸禮宗	公理宗	信義宗	監理宗	長老宗	內地會	其他各會	男青年會	女青年會	教育文字醫[illegible]	全國機關	特請	總登
安徽 Anhwei		3	1			1	1	2	1					1	10
浙江 Chekiang	9	2	2			7	4	9	1	2	1	1		8	46
直隸 Chihli	1	1		9		5			1	2	2	11		3	35
福建 Fukien	19	6		4		29	2			2	1	3		1	67
河南 Honan		1	1		4	1	4	5	4	2				3	25
湖南 Hunan		1			8	1	4	3	1	1	1	1		2	23
湖北 Hupeh	1	4		3	8	3	2			1		7		2	31
甘[illegible] Kansu								1	1						2
江西 Kiangsi						2		4						3	9
江蘇 Kiangsu	4	2	14	3		16	8	2	1	9	3	17	7	56	142
廣西 Kwangsi															0
廣東 Kwangtung	19	3	7		8	3	9		1		2	3		1	56
貴州 Kweichow															0
東三省 Manchuria					2		22				1	3		1	29
山西 Shansi	1			4				5	2					3	15
山東 Shantung	4	2	10	3	1	2	14		1	1		2		1	41
陝西 Shensi	1	1													2
四川 Szechuen	1	4	4			8						1		1	19
雲南 Yunnan						1		1						4	6
國外 Abroad	4	1								1					6
Total	64	31	39	26	31	79	70	32	14	21	11	49	7	90	564

PROVINCIAL AND DENOMINATIONAL REPRESENTATION FOREIGN DELEGATES

(Including those coopted)

	A.	B.	C.	L.	M.	P.	CIM.	O.	YM	YW	Med. Educ. Lit.	Gen.	Total
Anhwei	3	1			1	3	2	3					13
Chekiang	4	5			5	6	5	1			1		27
Chihli	2		10		5	4	1	1	2	1	5	2	33
Fukien	8		7		20	7			1		1		44
Honan	2	3		5	2	5	7						24
Hunan	2			8	7	5	1	2	1		3		29
Hupeh	4		3	13	3	1	1	1	1	1	3		31
Kansu							2	2					4
Kiangsi					3		7						10
Kiangsu	8	7	2	1	17	23	11	15	6	4	15	6	115
Kweichow					1		4						5
Manchuria				2		10			1				13
Shansi		5	3				10						18
Shensi							2						2
Kwangsi													
Shantung	2	10	3	1	3	14	3	2			3		41
Szechuan	2	3			21		7				3	1	37
Kwangtung	3	5	1	2	2	22		1		1	2		39
Yunnan							1						1
Total	40	39	29	32	90	100	64	28	12	7	36	9	486

HOME BARD DELEGATES

U.S.A.		
Protestant Episcopal Church of U.S.A	1	
Y.M.C.A.	1	
Y.W.C.A.	2	
Am. Baptist Foreign Missionary Society	2	
,, ,, ,, ,, ,, Women's work	1	
Reformed Presbyterian Church	1	
United Christian Mission	2	
American Presbyterian Mission and Mission to Lepers	2	
Canton Christian College	1	
Yale Mission	1	
International Missionary Council	1	
United Brethren	1	
Women's Foreign Missionary Society	2	
Student Volunteer Movement	1	
Scandinavian Alliance Mission	1	
Methodist Episcopal Mission	2	
	Total......	22
Great Britain and Canada		
Canadian Presbyterian Mission	2	
English ,, ,,	1	
China Inland Mission	1	
United Methodist Mission	3	
London Missionary Society	1	
Presbyterian Church of New Zealand	1	
Canadian Methodist Mission	1	
Presbyterian Church of Ireland	2	
Student Movement of Great Britain	1	
Friends Foreign Missionary As'n. (One delegate was also elected on the field)	2	
United Free Church of Scotland (Women's work)	1	
,, ,, ,, ,, ,,	3	
International Missionary Council	1	
	Total......	20
Continent		
Basel Mission	1	
Berlin Society	1	
Christian Student Union of Germany	1	
,, ,, Movement of Denmark	1	
	Total......	4

United States	22
Great Britain	20
Germany	3
Denmark	1
Total Home Board delegates......	46

	U. S.	BRITISH	CONTINENT	
Men	15	16	4	
Women	7	4		
	22	20	4	Total 46

Total organizations represented 34

TABLE SHOWING DATES OF ARRIVAL IN CHINA OF REGULAR FOREIGN DELEGATES

Before	1881	3
1881-	1890	43
1891-	1900	111
1901-	1910	168
1911-	1920	115
1921-		12
		452
Date of arrival not known		1
	Total	453

Before	1900	158
Since	1900	295
		453
From 1891 - 1920		395
Before and after		58
		453

COOPTED

FOREIGN		CHINESE	
20	men	68	men
13	women	22	women
33		90	

VISITORS

FOREIGN		CHINESE
41	men	3
28	women	1
69		4

DELEGATES FROM NEIGHBORING COUNTRIES

Foreign 10 **Chinese** 6 Total 16

TOTAL ATTENDANCE

Delegates-Chinese		
	Regular	474
	Coopted	90
Delegates—Foreign		
	Regular	453
	Home Boards	46
	Coopted	33
Delegates		
Neighbouring Countries		16
Visitors	Chinese	4
	Foreign	69
	Total	1185

SECTION III.

DEVOTIONAL HOUR.

THE CONFERENCE PRAYS TOGETHER.

Half an hour each day, with the exception of Sunday, was given up to devotions under the leadership of Dr. H. T. Hodgkin. These half hour periods were interspersed with collective Scripture reading and prayer, guided silent prayer and at times voluntary individual praying. The way this large crowd moved together in prayer was an unusual experience. It was an instance of collective devotional worship in which all took personal part. The leader succeeded admirably in securing the participation of the whole audience. During the devotional hour the Conference really meditated and prayed together.

Each day devotional notes were distributed in advance, printed in Chinese and English, which suggested thoughts for meditation and prayer before coming to the Conference and were, as far as possible, related to the leading idea of the Conference for the day concerned.

Since these periods cannot be adequately described we reproduce simply the Scripture text and the themes.

Wednesday, May 3rd.

Scripture: Psalms 51; 2-10, Isaiah 53; 6.
Theme: To remember our common Lord in whose Presence we are and to think of Him as God's supreme Word in a new born babe, as a boy feeling the great call, as a young man eagerly enthusiastic, as tempted in the garden, and as risen from the dead. Our work should be characterized by humble search for the mind of Christ.

Thursday, May 4th.

Scripture: Psalms 159; 1, Ephesians 2; 14-18; 3; 20-21.
Theme: In praying for others let us think of them as they are and as God meant them to be, bringing the resulting contrast to God. We should also think of the church in the purpose of God and its partnership with the church in all lands.

Friday, May 5th.

Scripture: Psalm 67.
Theme: To intercede for the Christian home and family, remembering that we are engaged in a family act and should open our hearts fully to God, our Father.

Saturday, May 6th.

Scripture: I Corinthians 1; 26-31.

Theme: To think upon the revelation of God in the Holy Scriptures in which we have in human speech the message of divine truth, and learn that God can speak through human words and that the imperfections of men can be used by Him. We need to go back to the old and draw again from the wells of salvation and we also need to go forward to the new, expecting that God may reveal Himself in new and deeper ways.

Monday, May 8th.

Scripture: II Corinthians 4; 7-10; 16-18.
Theme: To think about the child and pray for the child-spirit which is the spirit of simple trust, of humble dependence, of joyous expectation and of fearless adventure. All things will yield to this spirit.

Tuesday, May 9th.

Scripture: II Corinthians 5; 14-15, Romans 8; 35-39.

Theme: To think of China in her national life including her internal problems and weaknesses, to think also of her immense possibilities in Christ and in particular of the church as related to the purpose of God through Christ for China. The church should be a sample of what the nation may become in purity, in honesty, in spirit of service, in steadfastness of purpose and in deep inner unity.

Wednesday, May 10.

Scripture: Romans 8; 1-4, Revelation 4; 11.

Theme: To think of the whole world and our duty of preaching continuously the Gospel of Reconciliation. The Church of Christ is in the world reconciling them to one another as they are reconciled to God in Christ. The church in China may be related to the church in all the world in exalting Christ.

Thursday, May 11th.

Scripture: I Peter 1; 3-5, Revelation 4; 8; 22; 6-7.

Theme: We began by meditating on our Lord Jesus Christ; we close with the thought of the Holy Spirit. We need the Holy Spirit in our midst who can renew for us the ancient fire and can lead us into a new adventure. We need today the direct commission from our Father.

SECTION IV

DAILY PROCEEDINGS

SUMMARY OF THE DAILY PROCEEDINGS.

Tuesday May 2, 1922.

The Conference opened on Tuesday, in the Town Hall, Shanghai. Bishop Graves, Chairman of the Committee of Arrangements, was in the chair.

The Honorable E. S. Cunningham, Consul-General of the United States, spoke on "The Place and Influence of the Missionary in the Life of China" as shown in Philanthropic, Educational and Evangelistic Work. He said also that the time has come for the Chinese church to accept the responsibility of carrying on the Christian Movement in China.

Rev. A. N. Rowland welcomed the Conference on behalf of the foreign churches of Shanghai. He spoke of the interest shown in the progress made toward Christian unity. Bishop Graves also gave an address of welcome. He said that in this gathering Chinese Christian delegates and Chinese ministers of Christian churches had for the first time come together with delegates from missionary bodies into a common conference. He also pointed out that in spite of the many difficulties, racial and denominational, we were working together at one Christian task.

The Rev. Z. T. Kaung, Vice-Chairman of the Committee of Arrangements, said that the work of the last 115 years had been the history of mission work but now the time had come for the Chinese to assume the place of leadership. Pastor Sung, a son of Bishop Sung, who spoke on behalf of the Chinese Christian Church in Shanghai indicated that the Conference was looked on with great expectation.

During this session a message was received from General Feng Yu Hsiang, which drew attention to the following needs:—

1. More workers in the propagation of the Gospel in Shensi.

2. Schools of industry for the youth of the Church, so as to provide a means of independence for themselves and a source of self-support for the church.

3. True spiritual power in the church and its activities.

4. Some mode of united action by the whole of the Church in China.

Wednesday, May 3, 1922.

The Conference was called to order at 9.15 a.m. with Bishop Graves, Chairman of the Committee on Arrangements in the chair.

Rules of order proposed by the Committee on Arrangements were explained and, after some discussion, adopted..

Dr. David Z. T. Yui of Shanghai, and Dr. Lucius C. Porter of Peking were asked to act as translators.

Dr. Cheng Ching-yi was elected Chairman. He spoke of the necessity of the Chinese church assuming a larger responsibility. Following this speech the remaining officials and the Business Committee were elected.

The Afternoon session was called to order by the Chairman. Dr. David Z. T. Yui was relieved from work as Conference interpreter because of his work as Chairman of the Business Committee.

Bishop Roots presented the report on Commission I, of which he was Chairman.

Professor T. C. Chao gave an address on "The Strength and Weakness of the Chinese Church." Rev. Chia Yu Ming of Nanking Theological Seminary, gave an address on "The Christian's Personal Life."

Bishop Roots, Chairman of the China Continuation Committee, gave the final report of that Committee. He paid special tribute to the work of its two permanent secretaries, Dr. C. Y. Cheng and Rev. E. C. Lobenstine.

In the evening Rev. M. T. Stauffer, secretary of the Survey Committee, gave a stereopticon address showing the progress of Christianity in China and indicating something of the complex nature of the modern work carried on by the Christian Church in China.

Thursday, May 4th, 1922

Dr. C. Y. Cheng was in the chair. Mr. C. W. Chen of Canton Christian College, was appointed recording secretary in place of Pastor C. L. Chang of Canton.

Dr. C. Y. Cheng on behalf of the Business Committee expressed appreciation for the services rendered by Bishop Roots as Chairman of the C. C. C. since its organization. The appreciation was shown by a rising vote.

The afternoon was devoted to five sectional meetings which dealt with the work of urban and rural churches, and the place of education and medical work. These were held in different places and were well attended.

At night Dr. John R. Mott gave an address on "The Present Advantageous Position of the Christian Movement Throughout the World."

Friday, May 5th, 1922.

Rev. C. G. Sparham presented the report of Commission V. Its main feature was a proposal for a National Christian Council. He outlined the place and functions of such a council. He said that the plan for regional conferences had been shown to be too complicated. It was proposed to have the denominational groups elect 60 members of a Council of 100, these 60 members to co-opt 30, and these 90 to co-opt 10 others.

Mr. T. Z. Koo, Associate General Secretary of the Y.M.C.A., spoke on this report. In the discussion objection was taken to the principle of co-option. It was suggested that the members of the Council be entirely Chinese. The need of limiting such a council along ecclesiastical lines was also pointed out. A proposal was made that the Constitution of the Council include a statement on (1) The divinity of Christ. (2) Salvation through Christ, (3) The inspiration and authority of the whole Bible.

The whole of the afternoon was given to a discussion of the National Christian Council.

In the evening the Rev. J. H. Oldham gave a most illuminating address on "The National Christian Council Viewed in the Light of Experience in Other Lands." This address materially helped to clarify thinking on this important problem.

Saturday, May 6, 1922.

Dr. J. T. Proctor on behalf of the Business Committee said that the Council might be an ecclesiastical organization, or an organization based on both church and missions embracing all activities of Christian work. It was the latter of which Commission V. and the Business Committee approved. Commission V. had met and worked for two weeks on this problem. The experiences of the C. C. C. demonstrated that we need a Council, not an ecclesiastical organization.

The Proposed Council was again discussed with vigour and interest.

In the afternoon the Chinese churches of Shanghai gave a reception to the Conference delegates in the Olympic Theatre at which time a varied program was given and a number of speeches made.

In the evening a concert was given by the Shanghai Songsters, an organization composed almost entirely of Chinese.

Sunday, May 7th.

On Sunday the pulpits of the local churches were filled by delegates attending the Conference, and in the afternoon an address was given at Convention Hall by Dr. David Z. T. Yui; representatives from different countries also spoke.

Monday, May 8, 1922.

After the opening of the morning session Dr. Z. T. Yui on behalf of the Business Committee, presented a resolution on the subject of doctrinal standards and the constitution of the National Christian Council. Twelve hours had been spent in the preparation of this resolution. Its adoption was seconded by Mr. D. E. Hoste. It was adopted by an overwhelming majority by a rising vote and the singing of the Doxology.

Dr. Yui announced that the number of representatives on the Council had been raised from 60 to 75, that the Chinese independent churches were given representation, and that the principle of co-option had been dropped. Seventy-five members of the Council were to be elected by the Conference and these were to nominate the other 25, the entire 100 to be appointed by the Conference. The suggestion that the word "Council" be changed to "Standing Committee" did not meet with approval. Reference was also made to the wisdom of increasing the number of Chinese members. Dr. Proctor pointed out that with 170 electing units, some of the smaller units would have to be represented by proxy.

Sections, 1, 2, 3, 4, 5, 6, 7, 8, and 9 of the constitution of the N. C. C. were on motion adopted. In connection with article 9 a resolution, referred to the Business Committee and ultimately passed, limited the power of the Council to incur financial obligations.

It was also decided to extend the time in which the next Conference might be called from five to ten years, and that the National Christian Council should serve until the next National Christian Conference. In connection with the next National Christian Conference, the principle of co-opting one-tenth of the membership was retained.

In the evening Mrs. H. C. Mei gave an address on "Making the Home Christian." Mr. L. D. Cio of Foochow spoke on "Work Among Students" and Miss Ruth Cheng of Peking University spoke on "Women and the Church."

Tuesday, May 9, 1922.

In connection with Section IX of the Constitution of the National Christian Council there was discussion as to whether or not the budget of affiliated organizations should be combined with that of the National Christian Council. The Conference decided that this should be done.

The Constitution of the N. C. C. was then adopted as a whole.

The Rev. E. W. Wallace presented the report of the Educational Commission. Professor Wei of Boone University also spoke in this connection.

Wednesday, May 10, 1922.

The resolutions dealing, first, with the reference of the Reports of the five Commissions to Conferences, Missions, Boards, and Churches, second, with the endorsement by the Conference of industrial standards and third, with the appreciation of the work of the Educational Commission and its support by the Boards, were adopted.

Dr. R. Y. Lo presented the report of Commission IV on "Leadership." He emphasized particularly the need of both voluntary and paid service and of followers as well as leaders.

Miss F. J. Fan, a secretary of the National Committee of the Y. W. C. A, spoke on the work and place of women in the Christian Movement and urged fuller recognition of the need of the contribution of women to Christian work. In the discussion it was urged that more attention be paid to the education of women.

It was announced that so far only 70 of the 75 members of the National Christian Council appointed by the denominational groups had been elected. The question was asked as to why the Salvation Army was not included in the 42 other societies. It was replied that they had declined to send delegates to the Conference.

The afternoon was given up to five sectional meetings which dealt with Illiteracy, the Application of Christianity to Industrial and Moral Problems, Christian Literature and the Missionary Outreach of the Church.

In the evening the subject of "The Responsibility of the Chinese Church in the Evangelization of China," was spoken on by Rev. Lindell Tsen, Secretary of the Home Missionary Society of the Chung Hwa Sheng Kung Hwe, and Miss Y. L. Chen, a missionary of the Chinese Home Missionary Society.

Thursday, May 11th. 1922.

Dr. C. Y. Cheng the Chairman opened this session with a closing address. He pointed out the great importance of the appointment of the National Christian Council. He said also that the decision of the Conference affected not only China but the world. He also pointed out that in this Conference Chinese and Western Christians had united and urged that Chinese should look on the National Christian Council as their Council and render it full support.

Dr. J. T. Proctor spoke on the necessity of support of the Council by the missions and the boards. He said that the annual budget of the C.C.C had been between fifty and sixty thousand dollars Mexican. During the nine years of its existence 51.5% of the support of the C.C.C. had come through independent gifts, 27.8% through the Committee of Reference and Council and 17% from the Boards. As a mat er of fact over 90% of the support of the C.C.C. had come from mission boards and their constituencies. It was pointed out that the support of the National Christian Council would involve even more than this if it would do its work well. A resolution on the present drug situation was passed. Resolutions of appreciation to those who had served the conference were passed.

Closing speeches were made by Rev. J. H. Franklin, Secretary of the American Baptist Foreign Missionary Society, Rev. Ralph A. Ward, Secretary of the Board of Foreign Missions of the Methodist Episcopal Church, Mrs. Avann, Woman's Foreign Missionary Society, U. S. A., Rev. James Endicott, of the Canadian Methodist Church, and Dr. C. R. Erdman of the Presbyterian Board of Foreign Missions. A number of speeches were also made by Chinese delegates. All these speeches expressed appreciation of the significance of the Conference and willingness to support the National Christian Council.

In the afternoon closing addresses were given by Chinese delegates representing the pastors, teachers, physicians, students and laymen. This followed by an address by Mr. Fletcher S. Brockman with which the Conference closed.

The following were appointed to edit the report of the Conference: Chinese edition:—Timothy Y. Jen, editor-in-chief. R. Y. Lo, T. C. Chao; English edition:—Dr. Frank Rawlinson, Miss Thoburn and Dr. MacGillivray.

SECTION V.

OPENING ADDRESSES

CHAIRMAN'S OPENING ADDRESS

C. Y. CHENG

What do we consider the real object of this Conference to be? What do we hope it is to accomplish? In what attitude of mind have we come? Are we prepared to open our hearts to each other with absolute frankness? Are we willing to sacrifice, if need be, our ideas, plans, methods, points of view and personal advantage for the best interests of God's Kingdom? Are we prepared to move forward in a spirit of progress which may startle us out of our former habits of thought and our old ways of doing things? Are we willing and ready to follow the guiding hand of the Spirit of God wherever He may lead and whatever may be the cost? Do we in short really mean business? These are questions arising in our minds that press for definite answer as we open the Conference.

We have assembled here for a very serious purpose and under very critical circumstances. We are here to review the past work of the Christian Movement in this land and to find out how much—nay it may be more correct to say how little—has actually been accomplished. We are here to try to concentrate our attention on the future development of the Chinese Church and on the adjustment of its work to that of the missions. We are here to face squarely the present situation both within and without the Church in all sincerity and with a Christian courage. We are here to study the Christian Movement as a whole and not primarily as regards its details. The Christian Church is face to face with a challenge which must be met with deep seriousness and humility. We think, therefore, that the gathering of so large a number of representatives of the churches and missions and other Christian organizations at the present juncture is both opportune and likely to prove epoch-making.

We do not wish to overestimate the value of conferences, of which there have been many in recent years. We clearly recognize that they are not all-powerful, and have their distinct limitations. Very often they do not really touch the problems at issue, nor affect actual conditions, but at a time like the present when the Chinese Church is growing restless and is seeking for an outlet for its convictions and aspirations, and when the better educated classes of the nation are taking their stand on the platform of science and challenging the Christian religion, it is high time for us who regard the business of God as the one great thing in life to get together and to consider what have been our successes and our failures, wherein lies our strength and weakness, and upon what points fresh emphasis must be laid, and in what matters new adjustments are required.

In many respects therefore this Conference is significant. Its timeliness, its representative character, its equal representation of Chinese and missionaries, its choice of "The Chinese Church" as the central theme of its discussion, all these indicate that it is likely to prove well worth the time and thought and money spent upon it. It is our ardent hope that as a result of these facts this Conference will mark the entrance by the Christian Church in China upon another stage of advance; that it will help the churches and the missions to see eye to eye and to realize more clearly than ever before the different functions which each is to serve; that it will help all the Christian forces that are working in this country to come to a better understanding and to effect closer cooperation in order to realize more speedily their common objective, namely, the evangelization of China.

As this is in a very true sense a Conference dealing mainly with the work of the Chinese Church, our attention naturally turns to the consideration of that great subject. Notwithstanding the many failings and weaknesses of the Church, we Chinese Christians welcome with all eagerness and great expectancy the opportunity of discussing with our missionary friends the future development of the Church which, we must frankly acknowledge, is still largely under foreign tutelage. While there are no outstanding facts pointing to any remarkable and rapid growth of the Church, there has been steady development and signs of life are not difficult to discover. The Church is becoming self-conscious and is eager to accept larger responsibilities. As signs of hopefulness we would call attention to the growing spirit of Christian stewardship, the growing desire to be of service, and the development which is taking place in its ability to think for itself. These signs of new life in the Church must be thankfully recognized, and the spirit breathing in it be nurtured and encouraged, and in no wise hindered, checked or despised.

In all mission fields sooner or later there gradually emerges with the growth of the church the desire for self-reliance and self-expression. China is no exception in this matter. Circumstances in the past have led the Church in China to follow unconsciously the pathway of dependence upon the missions both for material and spiritual requirements. As missionary work generally begins with the less educated classes of society this condition of things seems to be inevitable. No one therefore is to be blamed for it. But when the Church has awakened to the fact that it is not leading a natural and healthy life, the question of developing self-reliance becomes a most acute and burning problem. This is in reality a mark of growth.

The most serious aspect of this problem is not the dependence of the Chinese Church upon the liberality of Christians in other lands, its dependence upon the thoughts, ideas, institutions and methods of work of others is even more serious. The Church has thus far taken too many things for granted in an unquestioning way, and has not developed sufficiently in independent thinking and in forming its own judgments. How can a Church under such circumstances hope to grow in strength and in wisdom? Christianity is Oriental in origin but has come to China by way of Europe and America. This inevitably means that it has brought with it a distinctly Western coloring. This is not of itself necessarily a bad thing for there are many points of excellence in the West that are both desirable and helpful. It lays, however, upon the growing Christian Church in China the need of taking great care and of exercising true discrimination so that, while holding true to the essential spirit of Christianity, it may still be free to express that spirit in ways suitable to the people of this land. We cannot but regard as something less than the best the mere blind following of what others say or do; the wholesale acceptance of customs, traditions, forms, institutions and methods. Nay, we would go even further and say that to accept even the interpretations of religious truth without searching the original sources and thinking through their implications for oneself is something less than the best. Christianity in China is seriously handicapped at the present time by being regarded as a foreign religion. This handicap should be removed, and Christianity, which is a universal religion and is capable of adapting itself to the needs of every land in every age, should become naturalized in China.

We, therefore, welcome all well-directed efforts to help the Church to undertake heavier responsibilities, to meet the cost of its work, to manage its own affairs, to express Christian truth in its own terms, and to develop the sense of responsibility and ownership in regard to all matters ecclesiastical, administrative, evangelistic and financial. The Chinese Church must not rest satisfied with anything less than getting completely under the load. In doing so, however, she cannot guarantee that the work will be carried on in precisely the same manner, or by the use of the same methods as has been the case during the period of predominant foreign direction in the past.

These, we think, are the main objectives for which we have assembled. We are met here that we may thoughtfully and prayerfully consider them together during the coming days. We hope that after the conference is over as we turn homeward we shall carry with us a real sense of satisfaction and hopefulness as we each, in our respective spheres of labour, face the future task of the Church. Speaking frankly, we Chinese Christians are not satisfied with the situation in the Church as it is to-day, and we long to see readjustments and improvements. Such dissatisfaction is, we make bold to say, not only right but is a healthy sign of growth, and is inspired by God Himself.

Let it be clearly understood that we have come here to propose no particular methods of procedure, or schemes of organization. We are seeking rather to interpret the needs of the present hour, so as to help us prepare to face the actual situation. Inasmuch as the Chinese people have characteristics of their own, these questions must be approached from the Chinese point of view. Plans that have proved successful in other lands, as for instance in India or Japan, may not prove suitable for China. Even in China itself the country is so vast, the number of different missionary societies each with their several emphases is so numerous, the church is in such different stages of development, and advancing at such different rates of progress, that no sweeping generalizations can safely be made which will meet the needs of all parts of the country, and of all the Christian Churches at the present time. Some of the churches have developed along self-supporting lines from almost the first day when the church was founded while others have as yet barely made a start. In some churches the direction of church affairs has already passed entirely into Chinese hands while in many others the missionary pastor still holds the reins of power, and determines the line on which the churches develop. In some sections the churches are doing their own independent thinking, while in many others it is still true that they merely accept what others plan for them. It is evident therefore that under such conditions no one particular plan or method can meet the needs of the case.

Nevertheless we make bold to affirm that it is the right principle, and one applicable to the whole Christian body, to expect the Church to develop along lines that will make it independent of foreign control, and free from the stigma of being a foreign institution. We feel confident that we are all in substantial agreement in regard to this point. We are arguing merely for the natural development of the Church and have no plan which we desire to impose upon the different churches throughout China.

But let us go one step further. What is needed to-day is not so much a statement, or a re-statement, of the ideal just mentioned, but rather the realizing of that ideal. For many years missionaries as well as others have been committed to the position that it is right that the Christian Church should become naturalized in every country in which it is found. The difficulty is that while there has been agreement in theory, too little has been actually done to put it into operation. That is the real trouble. We do not want to build a church that is foreign, but we must admit that there is still little or no sign that the Christian Church in China is becoming Chinese. For years we have freely admitted that it is the development of the *Church* and not the *mission* that should be the central object of missionary endeavour; but as yet there is little evidence that this goal has been reached. What is needed, therefore, we repeat, is not so much to restate the ideal, but frankly to face the question as to how that ideal can be realized in actual practice. We would solemnly declare it as our mature judgment that the success of the work of every mission should be judged in the final analysis, by the degree in which it has succeeded in putting that ideal into actual practice.

We will go further and state that this problem cannot be solved by adopting resolutions at conferences or committee meetings, nor by placing in isolated cases some Chinese of ability in responsible positions. Our chief concern is with the question as to the attitude taken by the missionary societies and the churches throughout China on this subject and with their general practice.

A word of warning needs to be given here. It is inevitable that during this stage of development difficulties will arise and that there will be disappointments and even disasters. Misjudgment of intentions, misinterpretation of motives, unbalanced statements, unkind criticisms, misuse of public funds, mismanagement of church affairs, unsympathetic attitude towards others, uncharitable remarks—these and other things will surely occur occasionally here and there in different parts of the country. Nevertheless, notwithstanding all these inevitable difficulties that will surely try one's patience and faith we frankly say that we should prefer to see the young man whom the Lord loved stumble along in the grave clothes in which he was wrapped than to see him lying motionless and lifeless in the cold grave. Let the commanding voice ring to-day in our ears as of old saying, "Loose him and let him go!"

In the last analysis the possibility of success depends upon the attitude of individuals toward one another. Success may crown a comparatively poor plan if the one who seeks to put it into operation is a man of the right kind. On the other hand failure will not infrequently result from excellent plans if worked by wrong persons. The solution therefore, of bringing about the necessary readjustments between church and mission depends not so much upon the particular plan as it does upon the personality of those who are responsible for putting it into operation. Success will crown the endeavour if missionaries, both men and women, are prepared to work to make the mission dispensable in China, and to lose themselves gladly in the great cause. Happily we have such men and women in this country among our missionary friends, those who are always willing and ready to serve the Church as its "helpers," and are putting into practice the words of John the Baptist "He must increase but I must decrease," words to which all readily assent but which are difficult to put into practice. Such friends, however limited in number, are the constant inspiration to the Church and the source of true encouragement.

But the attainment of this great object is not dependent merely upon the attitude of our *missionary* friends. We Chinese Christians have at least an equally important part to play in the attainment of this goal, it is equally our duty and responsibility. Let us, therefore. solemnly ask ourselves, "How much do we make of the Church of Christ, how truly do we love to serve it, are we willing to stand by it through thick and thin, do we really and truly regard it as our own?" Our service for the Church is measured by our love for it. Let us remind ourselves, therefore, that it is easy enough to arouse a passing enthusiasm about the Church at a conference, but quite a different thing gradually to put ourselves under the burden, and to develop it along the lines that will be at once fully in keeping with the spirit of God, and at the same time in line with all that is good, true and beautiful in our nation.

To undertake this gigantic task we need therefore educated and trained leaders and many of them. Again the Church is already in our midst. It is ours if we are willing and ready to make it ours. No one can really block the way. We need the call to-day. The call to-day is for men with an independent, aggressive and daring spirit, baptized in the love of God, who will voice our aspirations regarding the development of the Christian Church in China, and will march forward with true humility and great boldness and perseverance relying upon the guiding hand of the Head of the Church, our Lord Jesus Christ. Fellow-believers in Christ, in the face of our spiritual, intellectual and economic limitations are we prepared to take up so great a responsibility, and to risk all for the sake of our Lord and His Church? May God help us in the attempt!

Let no one think for a moment that by the foregoing remarks we even suggest the preaching of a new Gospel, or the presentation of a Christ different from Him revealed to us in the Holy Scriptures. "The foundation," so said St. Paul, "is already laid and no man can lay another." The Church of Christ in China is a part of the Church Universal. It is being built upon the foundation of Christ and on Him alone. Truth knows no change, "Jesus Christ is the same yesterday, to-day and for-ever." The whole world needs Christ as much to-day as men of old, and China is no exception. We wish to take this opportunity to emphasize once more the urgent need at the present time that God will lay hold of men empowered by His spirit to proclaim the love of God as revealed in Jesus Christ to the people of our land who are consciously or otherwise seeking for the light, life and health which can only be supplied by Him who is "the Way, the Truth and the Life." May it please God that we who are gathered together here may all receive during the time of our waiting together a double portion of His Spirit that so He may send us forth with burning hearts to win men to allegiance to our Master.

We most earnestly hope that nothing which has been said will lead any to go away with the idea that we are looking for the retirement of our missionary friends, who are working in our midst, nor that we feel that new missionary workers are no longer needed in China. This is far from our intention. The work of Christ in China has merely been begun even after 115 years since the arrival of the first Protestant missionaries. The presence of the missionary is not only desirable but necessary. The work demands our united efforts and joint action if China is ever to be evangelized. What we do desire to see, however, is that the quality of the missionaries who intend to come to China should be very carefully considered by the responsible representatives of the churches in other lands. Especially is it important to find out what is their attitude and spirit toward the Chinese people.

While we are eager to see the Chinese Church bear its responsibility, and to become free from the overshadowing influence of the mission, we do not wish to see the Church in China develop on unduly nationalistic lines, nor do we wish to see develop in the Church a spirit of "China for the Chinese," as we believe that this is not in harmony with the universal character of the Christian Church, nor with the spirit of Christ. We believe that the noble Chinese saying, "The whole world is one family and China a member thereof" applies in the truest sense to the spirit of the Christian religion.

As we face the future development of the Church in China, we are convinced that the task is one that demands the whole-hearted co-operation of Chinese Christian and Christian missionary. They must work shoulder to shoulder. Their united efforts are essential. We must never entertain the idea that the Chinese Christians are fighting against the foreign missionaries, nor that we Chinese Christians are, on the one hand, seeking more power that on the other hand, our missionary friends are trying to withhold. We may as well not enter into the discussions of this Conference if such a feeling exists amongst us. We are met here not in some political game, nor to carry through some kind of international diplomacy. We are here as Chinese and missionaries to work together for the best interests of the Kingdom of God in China. We are fighting together against conditions round about us and not against one another. No missionary ever came to China for the direct purpose of planting Western methods and traditions, or with the intention of bossing the young church. We also believe that it is not in keeping with the moral sense of the Chinese people to depend upon others to pay their bills and run their affairs. Since it is, therefore, without any ill intention on the part of either the church or the mission that the present far from ideal situation, has been developed, we must work together unitedly to effect a radical and real change. When, therefore, we plead for a far larger degree of initiative and Chinese responsibility in the work of the church, we are not asking our missionary friends to withdraw their sympathy, their friendship, their advice and their co-operation. Indeed we shall need even more than before all such help, as the young and inexperienced church of Christ enters upon its task as a part of the great Church Universal. Independence wisely directed is necessary and desirable for the Chinese Church, but the ideal is, we believe, not so much independence as co-operation. Looked at from any point of view this is by far the most important factor not only in meeting the needs of the Church to-day, but in meeting the needs of the whole world as well. We must increasingly learn to work together and to "dwell together in unity." It is our hope that before this Conference ends we shall all of us learn to place a far higher value even than in the past upon the importance of working together for the accomplishment of the great task that has been entrusted to us. We are indeed a cosmopolitan body who are met here representing many interests, denominations and points of view; but the tie that binds us together is stronger than any of these diverging interests, even the love of the Almighty God.

The measure of the blessing we shall receive from this Conference, whether it shall be great or small, depends upon the spirit in which, and the attitude with which we have come. We shall be dealing in this Conference in the final analysis not so much with matters of a material as of a spiritual nature, and these must be dealt with by men who are kept in the love of God.

Brethren in Christ! We are entering upon a new day, we are facing a new task, greater responsibilities are being placed on our shoulders, let us quietly before God realize the seriousness of what this all means. Surely these facts should drive us into the very presence of God Himself, the source of all wisdom and power.

May the spirit of humility, of trustfulness, and of penitence, possess each and all of us as we try on this and the following days to face together in the presence of God some of the many problems of the Chinese Church, and of the Christian Movement in China as a whole, which are by no means easy of solution, remembering always that "With God all things are possible!"

Let us pray first of all that a spirit of prayerfulness may dominate this entire Conference. May the words of the prophet ring in our ears and hearts with a new and deeper meaning than ever before, "Not by might, nor by power, but by My Spirit, saith the Lord."

Let us pray for a spirit of expectation and faith in God, believing that He will grant us the much needed guidance and help as we try to face some of the problems of the Chinese Church at the present time.

Let us pray for a spirit of frankness and put away all formality that hinders us opening our hearts to each other with true Christian fellowship and partnership in the service of our Lord.

Let us pray for a spirit of patience and perseverance, realizing the limitations and weakness of our human nature.

Let us pray for the divine grace of mutual forbearance that we may interpret whatever is said and heard, as coming from the best intention and motive.

Let us pray that the spirit of Christ's love may rule our hearts from the first day of the Conference to the last, controlling all our deliberations and discussions.

Let us pray for a spirit of Christian adventure that as we face our many obstacles and difficulties God may give us the boldness and the bravery that will enable us to dare to move forward in His strength who is the Almighty One.

Let us pray for a spirit of pulling together, realizing that while we have many and real differences, we cannot afford that the body of Christ should be divided. If some of our ideas and views must be sacrificed, let us realize that it is the great God Himself who is calling us to be heroic enough to pay the price of giving up our personal interpretations and prejudices for the sake of making our work for Christ and for men more effective and controlling.

Let us finally see visions and hearken to the voice from on high. Let us see the need of the world as it is today. Let us see afresh the condition of this land in its spiritual poverty. Let us hear the voice of the Lord calling us to move onward, and let us be ready to obey.

WELCOME TO THE DELEGATES

Z. T. KAUNG,

VICE-CHAIRMAN, COMMITTEE OF ARRANGEMENTS

(Speech Originally Given in Chinese)

When we think of the uniqueness and the wonderful possibilities of this gathering our hearts overflow with joy and expectation. We are also aware of the fact that the success or failure of the future Chinese Church depends entirely upon the kind of vision and conception the members have of it. Seeing the important place this Conference occupies in the history of the Chinese Church, it is therefore fitting for us to give you a word of welcome.

1. We welcome you because you have come here to deliberate and solve many difficult problems now baffling the Chinese Church. Hitherto you have been working locally and have accomplished great results. To-day you have come together to try to interpret the Chinese Church in national terms and to plan with your experience and wisdom the forms of work that the Chinese Church should do, not from a local, denominational or a foreign view point, but from a national and Chinese point of view.

We may say this meeting is the birth place of the Chinese Church, and you are the ones who will help to its realization. Therefore we give you hearty welcome.

2. We welcome you because you long for a real Chinese Church. And now it seems that the time for an indigenous Church has come. Our attention has been called to the fact that the history of the last 115 years of the Chinese Church has been the history of mission work or rather the history of the spirit of love and sacrifice and heroic work of the missionaries. They have laid the foundation at the cost of their lives. We have no adequate words to express our deep appreciation of what they have done for us. In order to show our deep gratitude, we must measure up to what they are expecting us to be and to do. While we appreciate the great work our friends have done for us, we must not forget our own responsibility. It strengthens our courage to know that our spiritual parents will work with us and help us to extend Christian work in China, yet we must remember that the Chinese must assume the place of leadership in establishing the Kingdom of God in China.

3. We welcome you because we believe that you have come here to seek common ground where we can work with one heart and purpose to establish the Chinese Church strongly in China, in spite of denominational, geographical and racial differences. And it is our hope that a strong organization can be formed that can utilize the present Christian constituency and mobilize Christian forces to do away with social evils, to beautify homes, to uplift manhood and womanhood, to plant the Truth deep in the heart of China and to reproduce the life of Christ in the lives of the Chinese people, in a word, to Christianize China.

SPEECH OF WELCOME

PASTOR SUNG

I am standing here, on behalf of the Chinese Christian Churches and the Pastors' Association of Shanghai. As my dialect is Ningpo mixed with Shanghai, I am afraid, that, if I were to speak this mixed dialect, a very small number of the audience would understand me, I therefore have decided to speak, as best I can, first in English, then afterwards in Chinese.

First of all, we pastors of the Shanghai Christian Churches bid you all a hearty welcome. We welcome you to this humble city of ours, not so much because we have something to give as to receive. We welcome you, because you have come in spite of the present unrest in China. You have come from different parts of China, some of you have come from distant lands to contribute your share to the welfare of the Church as well as to China. We welcome you because you have come with good will to understand each other as members of the same family. We welcome you, because there has never been such a Christian Conference in China as this, not only because of its numerical strength, but because of its being fully representative of the different Christian bodies in China. We welcome you because you are the leaders and the best sons of the Church. We therefore, expect great things from you. We expect that by your long experience and Christian learning, you will widen the horizon of our vision, whereby we shall receive great help and inspiration for our work. We expect that you will help the church solve the difficult problem of how to Christianize China, that is, to make China a Christian nation. We hope that the outcome of this Conference will be a blessing both to the Church and our country.

SECTION VI.

CHINA CONTINUATION COMMITTEE

REPORT OF THE CHINA CONTINUATION COMMITTEE.

PRESENTED BY BISHOP H. L. ROOTS, CHAIRMAN.

The main object of the work of the China Continuation Committee has been to set forward cooperation and understanding between the Christian forces—the many, different, varying Christian forces in China. The greatest difficulty about such cooperation and mutual understanding is the fact of our many differences. It has been said by a student of Church history that there has never been a great schism in the church which has been healed. The two bodies which have been separated from one another have either gone on in separation from one another or one or both of them have died. Now, that is the situation which our generation, we hope, is beginning to mend and make better, and the most hopeful feature of the situation is that we are really making progress in mutual cooperation and progress in better understanding through just such mutual intercourse as that for which the China Continuation Committee has stood. This is the outstanding report which the China Continuation Committee wishes to make—namely that the work of the Committee has set forward friendship and fellowship between the representatives of Christian forces from all over China. Now, the most difficult cleavage between the Christian forces in China, the most difficult of all the barriers to overcome, I think it is not any exaggeration to say, is the difference between foreigners and Chinese, even within the Christian Church. Within the fellowship of the China Continuation Committee foreigners and Chinese have been called to meet under conditions which have made for mutual understanding and deep sympathy, the sympathy of those who have large undertakings resting upon their shoulders and in consultation about their responsibilities have come to understand each other. In the intimate fellowship of Christian men and women meeting in annual council, or executive committee meetings, or special committee meetings and in other ways in the work—the nation-wide work—of the China Continuation Committee, Chinese and foreigners, Christian men and women, have been brought into a fellowship which is, I believe, the most precious contribution that can be made to the Christian cause in China.

And then when we turn to the foreign missionary body itself there, too, we find that there are differences of nationality between the missionaries not easy to overcome, and in the work of the China Continuation Committee during these past nine years and a little more, not only English speaking missionaries but missionaries from other than English speaking countries, from Scandinavia and Germany, have met again and again in a kind of friendship and fellowship, which so far as I can see, would have been impossible without such an organization as the C. C. C. This fellowship and friendship between the members of the different foreign nationalities has been of inestimable value to the whole Christian community.

I would call special attention to the fact that there continued for much more than a year after the beginning of the war a fellowship between our German brothers in missionary work in China and the other members of the missionary body on the committee, which had already been dissipated outside the fellowship of that committee; and that right to the end the C. C C. has stood for the expression of Christian feeling between German missionaries in China and the rest of the missionary body. The value of that bond, small and far from being so deep and great as we might have wished it to be, was nevertheless such that those who had anything to do with preserving it will remember it as one of the most sacred and enlightening experiences of their lives, a convincing witness to the power and meaning of Christian fellowship and friendship.

Then, beyond these differences between the Chinese and the foreigners within the Christian body, and these differences of nationality, the differences which perhaps are frequently most prominent in our minds, differences between denominations, have been represented within the limits of the C. C. C. as thoroughly as it is possible for these differences to be represented in a body of less than 100 members. Now when you have a spikey Anglican and a Southern Baptist talking over the table about questions of national importance concerning the welfare of the whole Church, you have a combination which brings two elements within the Christian Church, generally antagonistic, to a position where they come to understand each other and to respect each other in a way which they never can forget. We have not only had such differences as that, but differences for which I verily believe there is less excuse. The six great ecclesiastical families were all of them represented on this committee, as in this conference—Anglicans, Baptists, Congregationalists, Lutherans, Methodists and Presbyterians. When you have those six ecclesiastical families, besides the great China Inland Mission, every one with differences within itself almost if not quite as great as those between the large groups of the several families themselves—meeting to consider the problems of the whole Christian body in China, it is inevitable that friendships are formed which go to the very bottom of our nature, moving our minds, our wills and our affections, and uniting those who are concerned in that fellowship in a mutual friendship and respect which will make all the difference in any further consideration by those representatives of questions of interdenominational differences which shall arise in the future.

And now I come to the most important point of all in regard to this subject. Those who came together representing different races, different nationalities, different denominations, met not only to transact business, not only to solve administrative and intellectual problems, but met in a kind of Christian fellowship which left them with a conviction deep down in their souls that there is no sufficient reason for the differences which divide us, and that we Christians should far more thoroughly understand and live in fellowship with one another. This goes deeper than the conviction that we simply can get on with one another and help one another—it goes so deep—I believe I am expressing the feeling of the large majority of those who had the privilege of working in the C.C.C., when I say that it goes deeper than creating in our minds the conviction that there is no sufficient reason for these differences between the various missions, races, and nationalities. It goes to this point, that we members of different missions, races and nationalities not only ought to tolerate each other but that we simply cannot get on without one another. The tasks are too great here in China—the thoughts are even too large for any one denomination or any one nationality to grasp. It takes the whole Christian body with its several members not only tolerating one another but living with one another and helping one another, if we are to do the work which God has given us to do here in China.

Now let me ask your attention to a few technical matters. I fear this will somewhat tax your patience because it is difficult to speak of such matters in a way to be readily understood and appreciated by so large an audience when it is impossible to go into detail. Let me call your attention to some of the things which the C.C.C. has had to face in ways which it would be impossible to face elsewhere. The C.C.C. has had to look at a number of things from the national point of view—not from the point of view of one denomination, not from the point of view of one church, not from the point of view of one nationality or one section of China, but from the point of view, as far as possible at the present time, of the whole nation. What are these problems?

We have had to consider the subject of religious liberty. That does not concern any one denomination. We have had to consider the question of the New Culture Movement—that is a great subject, for this movement is fast changing the mind of China—and the industrial revolution, proceeding in China with a rapidity and ruthlessness, which challenge the heart, mind and energy of the whole Christian Church. Then we have had to consider the social revolution, by which I mean not primarily the changing relations between social classes, but the changes in the relations between men and women—that is not a question which concerns one denomination, one nation, one church in China. It concerns the whole missionary body of China—it concerns the whole Christian Church.

Then there are the specific problems of the Church—the problems of education, of medical and hospital work, sanitation and hygiene, problems also of evangelism which we have before our minds all the time, and the problem of reaching the whole of China with the message of the gospel. These are problems which we have considered in our committees and sub-committees, but not from denominational or sectional points of view.

To those of you who issued the mandate to this committee I believe it is perfectly manifest when these subjects are mentioned that if we were to deal with them wisely, we had to deal with them from the national point of view, from the point of view of all the denominations in China, the viewpoint of the whole church on the one side and the whole of China on the other as we have tried to do. When Chinese and foreigners meet to do that they get a training which is simply invaluable in opening their minds and enlarging their hearts to understand the meaning of the gospel, the meaning of the Church in China, and it puts them in a position not only to understand better what they are doing, but coming together as they do from all over China and considering these great subjects, it makes them centers of sympathy and understanding when they leave the work of the committee, whether that committee holds its annual meeting in their own community or not. Chinese and foreigners have grown and developed during these years of work in the C.C.C., by considering these problems in such large ways, in a fashion which I believe has been of the utmost value to the Christian movement as a whole.

We all know that really great changes take place very slowly. I believe that one of the greatest changes which is taking place at the present time is the change from the attitude of the several missions in which each mission plans its work independently to the attitude which will require each mission to plan its work in the light of the work of all the missions and churches in China. That is a change which cannot take place suddenly We are not active enough in our minds to alter quickly in such fundamental ways as that change would require; but the change is taking place and there are members of the C. C. C. and doubtless others, who because of the work of the C. C. C. or at least in part because of that work during the last nine years, will not be satisfied until their own missions plan their work in the light of the work of the other missions in China, seeing that if their work were so planned it would be effective far beyond what it can ever be without such an outlook.

I will leave you to consider all the details of the work of the committee when you read the report as it will appear in the published records of this conference. We wish, however, to call your attention to one more point in regard to the work of the C. C. C. and that is that at this conference the C. C. C. makes its report and clears the ground for whatever coordinating agency this conference may see fit to inaugurate. It is the desire of the committee that this conference should feel itself at perfect liberty to consider this whole question—whether to have any future organization or not, and if so, just what kind of an organization to have. The C. C. C. renders its report and finishes its work at this conference. This applies to all the members of the committee, to all the secretaries and all the officers.

I should be false not only to my own sense of propriety, but I believe also to your sense of propriety, if in coming to this point in reporting the work of the C. C. C. I did not say a few words about the staff of secretaries who have borne the brunt of its work during these more than nine years. There are many, both Chinese and foreigners, who have rendered invaluable service as secretaries of this committee. I must mention, however, two of the secretaries in spite of the fact that they are present in this hall, because I believe we owe it to ourselves to say to each other some of the things which we think about our two general secretaries, Dr. Cheng Ching-Yi and the Rev. E. C. Lobenstine. The dignity and simplicity of the Christian character of Dr. Cheng have made a profound impression upon the whole Christian community in China. Dr. Cheng is a speaker and a preacher of exceptional power. He made a memorable speech at the Edinburgh conference in 1910 and he has maintained and enhanced his reputation as a speaker since that day. He has endeared himself to the whole Christian community in China, for he has put all his exceptional gifts at the disposal of the whole Christian community. He has stood for elements of patience and faith, of zeal and self-sacrifice which have made him dear to us all, and which have been simply invaluable in commending the constructive program of the C. C. C. to the Church at large and the Christian Church to the whole of China. As Dr. Cheng has led on the Chinese side of our secretariat, so Mr. Lobenstine has led on the foreign side. His vision, his executive ability, his energy, his devotion, his absolute self-forgetfulness and self-effacement have been put unreservedly at the service of the C. C. C. and the whole Christian community in China. For this magnificent service—I speak on behalf of you all, I am sure, when I say this—we wish here publicly to acknowledge our indebtedness to him and to thank him from the bottom of our hearts.

And so I come to the end of my address, announcing that the work of the C. C. C. is known very well to its members to be full of shortcomings, but expressing again on behalf of the whole committee our sense of the privilege which it has been to serve as members of this committee. We ask that this great conference give its generous consideration to the work of the Committee, and that you now deal with its future work in the way which seems best to the wisdom of this representative body.

REPORT OF THE CHINA CONTINUATION COMMITTEE TO THE NATIONAL CHRISTIAN CONFERENCE

E. C. LOBENSTINE, GENERAL SECRETARY C. C. C.

1. ORGANIZATION.

1. The Conference of 1913.

The China Continuation Committee was appointed by the National Conference held in Shanghai in March 1913 That Conference was composed of delegates elected by the five sectional conferences held in different parts of China in January and February of the same year, and brought together in one set of findings the different suggestions that had been made in the sectional gatherings. The Conferenee was presided over by Dr. John R. Mott, the Chairman of the Continuation Committee of the World Missionary Conference, Edinburgh, 1910, who had recently come from India, where a similar conference had resulted in forming the National Missionary Council of India.

The idea of organizing a National Interdenominational Council had been discussed at the Centenary Conference in 1907, when it was proposed to create in each of the provinces a provincial federation council, which councils were, in turn, to elect a national council. Some seven years had, however, elapsed without the Federation Council Movement having gained any great headway, and the Conference of 1913 decided that an effort should be made to secure a national organization along other lines. It was evident that China was not ready at that time for a National Council elected by the Christian forces in the several provinces; nor were the Churches and Missionary Societies prepared to create one by some other method of more direct representation.

The China Continuation Committee was accordingly appointed to fill the interval until a more representative Council could be brought into existence. No limit of time was set for it within which to complete its work, nor any provision made in its constitution for it to call another national conference. It was given a general task to perform, a constitution under which to operate, and was told to function as long as it might deem necessary.

2. Object.

a. The objects for which the China Continuation Committee was brought into existence are set forth in the constitution as follows:

"(1) To help carry out the recommendations of the National and Sectional Conferences held in China in February and March, 1913, on behalf of the Continuation Committee of the World Missionary Conference, Edinburgh, 1910.

"(2) To serve as a means of communication between the Christian forces of China and the Edinburgh Continuation Committee with its special committees, and the Mission Boards of the West.

"(3) To serve as a means by which the Christian forces of China may express themselves unitedly when they so desire.

"(4) To promote co-operation and co-ordination among the Christian forces of China.

"(5) To act as a Board of Reference when invited to do so by the parties immediately concerned."

b. In addition the following specific suggestions were passed on to it by the Conference:

(1) That the Churches in China "plan for a co-ordinated evangelistic campaign, in the immediate future, beginning with the larger cities" and that "the China Continuation Committee take such action as was necessary for the prosecution of such a campaign."

(2) That the China Continuation Committee "make a thorough survey of the whole field and publish maps showing districts evangelized, churches, number of missionaries and Christian workers, and approximate number of converts, also schools and colleges, hospitals and philanthropic institutions."

(3) That the C. C. C. "consider the possibility of securing the use of uniform terms in connection with hymns and prayers in common use," and "the advisability of preparing a common hymn book and a book of prayers for voluntary use in public worship;" also "that provision be made for a Chinese Church year book."

(4) That the C. C. C. "call a *National Council of the Chinese Churches* when it considers the time is ripe for so doing."

3. Personnel.

By its constitution the China Continuation Committee was to be composed of not less than forty nor more than sixty members. At least one-third of these were to be Chinese. The Committee was empowered to fill vacancies and was thus made self-perpetuating. Great care was taken in the appointment of the original members of the Committee to make the Committee thoroughly representative of different churches, missions, and departments of Christian work and of the different nationalities taking part in the same. Such success as the Committee has attained is undoubtedly due, in no small degree, to the wisdom shown in the selection of the original membership of the Committee and the care taken throughout the nine years of the Committee's life to maintain its representative character, notwithstanding many changes in the personnel. Only those who have served on the nominating committee of the China Continuation Committee can realize what great care was taken each year in filling the vacancies made by the retirement of those whose terms of service were up, to keep the Committee and its special committees as representative as it was possible to make them of the many varied elements in the constituency which it sought to serve. In 1914 the membership was enlarged from sixty to sixty-five members and in 1920 the proportion of Chinese members on both the General and the Executive Committees was changed from one-third of the total membership to a majority.

Notwithstanding the general practice of the China Continuation Committee of replacing with new members those whose terms of office had expired*, there has been maintained throughout the Committee's life a certain continuity, especially in the membership of its Executive Committee. If the Committee was to serve the Christian Church in an effective way it was essential that its members should have ample opportunity to know one another and to learn to face together the problems to which it was devoting its attention. It seemed desirable, therefore, to retain for the Executive Committee the services of a certain number of persons who occupied positions of large administrative responsibility, or were connected with national organizations serving a wide constituency. The Committee has also throughout these years served under the same chairman and has had the services of the same Chinese and Foreign Secretaries.

4. Authority.

The China Continuation Committee was organized as an advisory body with no administrative or legislative powers. It had no authority over either churches or missions. Such influence as the Committee attained was due entirely to the intrinsic value of the recommendations made and to the personal influence of its members. The Committee's advice has been sought on all sorts of questions affecting the work of the church, and its special committees have studied and issued reports on a wide variety of subjects. The Proceedings of the Annual

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*(Each term was for three years.)

Meetings of the Committee were regularly sent, by way of report, to the secretaries of all of the missions in China, and, for information, to the secretaries of the boards of foreign missions abroad. In addition several thousand copies were distributed free of charge to Chinese pastors and other Christian workers,to missionaries and board secretaries.

The freedom given the Committee at the time of its appointment to fill all vacancies in its membership led, not unnaturally, to the Committee being regarded by some as an irresponsible body, accountable to no one but to the Conference which appointed it and then dissolved a few days later. We venture however to believe that no one who has followed at all closely the work of the Committee can accuse it of having acted in an irresponsible way. From the beginning its members among whom were not a few of the responsible heads of the larger societies, have regarded themselves as representing the Christian bodies to which they belong—informally to be sure, but no less truly—and they have throughout carried on their work as men and women responsiblê to these bodies.

The C. C. C. had been appointed but a few months before suggestions were made that it change its charactêr with a view to securing a closer relation to the authoritative Christian bodies. The Committee was of the opinion, however, that it was not likely to succeed where the National Conference of 1913 had failed; and on each of several occasions when the question of radically altering the basis of its membership was up, the decision was reached that it would be better to do the best it could under its constitution and leave to a more representative conference, to be called as soon after the war as possible, the making of more adequate plans for the future.

It is a sign of progress and a direct result of the work of the C. C. C. that the Christian forces are now ready to take a step for which they were not prepared in 1913 and to arrange for the appointment of a National Christian Council by a national conference composed of delegates appointed by the great majority of the churches and missions in China. One of the main purposes in calling this National Conference is to afford an opportunity for the creation of such a council.

5. Name.

The name China Continuation Committee has not proved a particularly happy one, especially in Chinese. The English name had no meaning to any but missionary circles, and the Chinese had none. This was unfortunate especially in a country where so great importance is given to the choice of names,

II. WAYS IN WHICH THE C. C. C. HAS FUNCTIONED.

1. The Annual Meeting of the Committee. At the brief meeting in 1913 at which the C.C.C. was organized, the importance of the entire membership coming together annually for an unhurried meeting was emphasized. Provision was made in the budget for meeting the expenses of the meetings and notwithstanding revolutions and counter-revolutions, the world war, and financial difficulties the Committee has met regularly each year.

The meetings were always well attended though at times the Executive Committee had to fall back on the provision in the Constitution which allowed it to fill vacancies in its membership, such election of new members holding only through the annual meeting. It became customary for members unable to attend the annual meeting to resign. By filling vacancies, thus made, a fuller attendance at each meeting was secured than would otherwise have been possible, and the circle of those who shared in the Committee's work was enlarged.

The annual meetings generally lasted six full days including a Sunday. The time spent together was long enough to enable the members to become acquainted and to allow for the unhurried discussion of a few important aspects of Christian work. The significant thing about the meetings was the variety of the personnel; the opportunity for full and frank discussion without fear of misunderstanding, and the general desire to understand one another and to learn to think through our common problems together. The bringing together from different parts of China and from different organizations those representing such a wide variety of opinion and interest has proved a great blessing to all who have served on the Committee and has contributed not a little to a better mutual understanding and to the development of coordination and cooperation between the Christian forces in China.

At the annual meetings the reports of the Special Committees were reviewed and recommendations arising out of them were acted on. All recommendations sent out in the name of the Committee were those upon which practical unanimity had been reached. Not being an executive body the Committee was not obliged to reach decisions on any given subject at a specified time, and where substantial agreement was not reached it was customary to recommit the report for further study.

At the earlier meetings the Committee dealt with quite a variety of topics at each meeting but in later years attention has been centered on two or three large issues in an effort to understand the significance of the events taking place in the Church in China and in its environment.

The atmosphere of the meetings of the Committee can perhaps best be communicated by quoting a few personal testimonies furnished from time to time to the editors of The Chinese Recorder by members of the Committee. A Chinese member wrote;

"I learned more this week than in all my previous twenty years in the church, of the magnitude of the tasks before us, great and abiding things already accomplished, and the intimacy of the Christian fellowship. I never before realized that the army of the Lord in China was so valiant and strong, and had conquered such citadels. Nor did I know before what wonderful things had already been accomplished by missionaries and Chinese in other provinces. I also realize afresh the difficulties of others, and so can pray with more earnestness and intelligence for them."

Another Chinese wrote of the same meeting: "Since the establishment of this committee differences and barriers have been slowly removed, Chinese and foreigners are more on a basis of equality. The friendship between members, who represent nations at war with each other, treating each other as brethren, is a proof of the love of Christ in all. The frankness and forbearance of members when not of the same opinion was also very marked, and a proof of true brotherhood. The Committee has also helped much in co-ordinating the activities of the various societies and missions and churches, and united them in a bond which can never be broken. I am thankful to God for what this Committee has done for my dear Fatherland, and the Kingdom of my Christ."

A missionary writes: "Among the impressions left by the Annual Meeting on the mind of one who attended it for the first time, are the following: The variety of the subjects dealt with; the seriousness with which the Committee have taken up their work; the immense mass of fact, opinion and experience which the Reports place at the disposal of members; the keen interest manifested and high standard attained by many of the Chinese brethren; the broader outlook made possible by the reports and discussions; the hopeful spirit characterizing all the delegates; the emphasis placed on the supremely spiritual side of the missionary work; the unity in Christ of all the workers; and the new vision of our oneness 'in Christ,' which the meetings furnish."

Impressions of another are seen in the following quotation;

"One of the best things about the meeting is an increased sense of the essential oneness, yet manifold diversity of our work, and the interdependence of its several departments. One gets a fresh view of the greatness and complexity of this work, its insistent demand and ceaseless development, and one is forced back on God's power and promises."

The Committee has been criticised for not throwing its meetings open to the Christian public. The reason for this course was in no sense due to anything secret in the deliberations (for full publicity has always been given to all the transactions) but only to make possible the more intimate fellowship and freedom of discussion which might easily have been lost, had there been a considerable number of non-participants present.

2. The Executive Committee.

A second channel through which the Committee has functioned has been its executive committee of fifteen members upon which, of necessity, has fallen a large part of the responsibility for guiding the work. The executive committee was given full power in the constitution to act on behalf of the General Committee as between annual meetings. It was made responsible for the calling of the secretarial staff, the raising of the necessary funds for the Committee's work and the filling of any vacancies on the General Committee, which might occur during the year.

The Executive Committee has had on its membership altogether some forty-three persons of whom twenty were Chinese. It has held in all thirty-three meetings, slightly under four a year. Of these four meetings one followed immediately on the adjournment of the annual meeting and another preceded the succeeding annual meeting.

3. The Office Staff.

A large part of the work of the China Continuation Committee has, of necessity, fallen on the office staff. This has varied considerably in size during the years of the Committee's life.

At its first meeting in March, 1913, a call was extended to the Rev. C. Y. Cheng, pastor of the Chinese Independent Church in Peking and to the Rev. E. C. Lobenstine, of the American Presbyterian Mission (North), to become joint secretaries of the Committee with the title of Chinese and Foreign Secretaries respectively. Both men had been present at the entire series of conferences preceding the National Conference in 1913, and the Foreign Secretary had devoted six months to the work of preparing for the conferences. Being foot-loose, his release from his mission was made promptly, and, while retaining his membership in it, he was set free for the work of the China Continuation Committee. After a brief trip to Europe and America devoted largely to visiting the missionary societies and to attendance upon the meeting of the Edinburgh Continuation Committee at The Hague in November, he returned to Shanghai in December 1913 and opened an office for the China Continuation Committee.

Dr. Cheng began part time work in April 1913 but his release from his church for full time was not secured until January 1914. Poor health made a complete rest necessary and it was not possible for him to begin active work until November 1914. The interval was spent in a trip to England.

In 1915 the Rev. C. L. Boynton, for several years office secretary of the National Committee of the Y.M.C.A. in China, was secured as statistical and office secretary.

In March, 1916, after negotiations with the Board of Foreign Missions of the Reformed Church of America, extending nearly two years, the Rev. A. L. Warnshuis of Amoy joined the staff as National Evangelistic Secretary. Mr. Warnshuis was very kindly loaned to the China Continuation Committee by his Mission, his salary being continued by his Board. Unfortunately this fact seemed to his Board to give it a special claim upon his time and twice during his period of connection with the Committee he was called to America to assist with the work of the Mission Office, so that his total time in China as secretary of the Committee was relatively short. While abroad he was able to render valuable service to the Committee.

In the autumn of 1917 Mr. Chen Tieh-Sheng was invited to become Associate Chinese Secretary. He later left the Committee to become the Field Secretary of the Yunnan Mission.

In the spring of 1920 Miss Adelia Schelly became office secretary to the Committee.

The following have served the China Continuation Committee or its special Committee as secretaries or associate secretaries.

In addition there have been not a few others who served for shorter periods or in other capacities:

On General Staff.

Rev. C. Y. Cheng D. D., Chinese Secretary, (March 1913—May 1922)

Rev. E. C. Lobenstine, Foreign Secretary, (March 1913—May 1922)

Rev. C. L. Boynton, Statistical and Office Secretary, (Sept. 1915—July 1920)

Rev. A. L. Warnshuis, D. D., National Evangelical Secretary, (March 1916 - Oct. 1921)

Mr. Chen Tieh-Sheng, Associate Chinese Secretary, (Oct. 1917—March 1920)

Miss Adelia Schelly, Office Secretary, (Sept. 1919—May 1922)

On Special Committees

Rev. M. T. Stauffer, Secretary, Survey Committee, Editor of Survey Volume, (May 1918—May 1922)

Mr. M. G. Tewksbury, Assistant to Mr. Stauffer, (Oct. 1919—May 1922)

Mr. T. C. Wang, Assistant to Mr. Stauffer

Miss S. J. Garland, Secretary, Phonetic Committee, (March 1919—May 1922)

Rev. Lacy I. Moffett, Foreign Secretary, China For Christ Movement (April 1920—Oct. 1920) (Retired because of breakdown in health.)

Mr. S. P. Chuan, Publicity Secretary, China For Christ Movement, Editor, Chinese edition of The Survey. (Oct. 1920—May 1922)

Rev. Elijah Nieh, Assistant to Mr. Chuan on Survey Volume (July 1921—May 1922)

Rev. Z. Y. Loh, assistant Mr. Chuan on Survey Volume (April 1921—Feb. 1922)

Miss M. Wood, Joint General Secretary (along with the Chinese and Foreign Secretaries of the C.C.C.) Committee on Arrangements for the National Christian Conference (Sept. 1921—May 1922)

Rev. W. P. Roberts, Executive Secretary, Committee on Arrangements, National Christian Conference. (Sept. 1921—May 1922)

Rev. T. C. Wu, Chinese Executive Secretary, Committee on Arrangements, National Christian Conference. (Jan. 1922—May 1922)

4. The Special Committees.

A further means by which the China Continuation Committee has operated has been the "Special Committees" which it has appointed to study specific aspects of Christian work in China or to put into operation certain recommendations.

These committees may be grouped under three heads:

a. *Special Committees for investigation and research.*

One of the most important services the Continuation Committee was asked to undertake was to study conditions in China as a whole as they affect the Christian Movement. A large amount of investigation has been carried on and information of great value has been made accessible for all.

Such committees were:

Committee on Survey and Statistics; later changed to Committee on Survey and Occupation (1913-1922)
Committee on Theological Education (1913-1922)
Committee on the Training of Missionaries (1913-1920)
Committee on the Chinese Church (1914-1917)
Committee on Self Support (1915-1917)
Committee on the Social Application of Christianity (1914-1920)
Committee on Comity (1916-1917)
Committee on Sunday Schools and Bible Study (1914-1920)
Committee on Business and Administrative Efficiency (1914-1920)

These committees have sought to gather information bearing on the special problems indicated in the name of each committee and have placed the information thus gathered at the disposal of all concerned in so far as it was found practicable to do so.

b. *Special Committees appointed to do definite "promotional" work.*

Committee on Intercession (1915-1922)
Committee on a Forward Evangelistic Movement (1913-1919)
Committee on the China For Christ Movement (1919-1922)
Committee on the Phonetic Script (1918-1922)
Committee on Work For Moslems (1918-1922)
Committee on Work For The Blind (1920-1922)

c. *Special Committees of an advisory character but entrusted by the authoritative missionary bodies with executive power.*

The first of these, namely the China Christian Literature Council was appointed in place of the former committee on Christian literature. The Council is operating under a separate constitution prepared by the China Continuation Committee and approved by the literature committees appointed by the Conferences of missionary societies in Great Britain and America. It is serving them as a committee on advice in regard to the development of Christian literature in China and as a body which may administer funds on their behalf.

Another committee likewise appointed by the China Continuation Committee but entrusted with executive functions, is the Board of Managers of the Missions Building, to be referred to later.

With the exception of the last two, membership on which was for three years, these committees were appointed annually. A large part of the value of the work of the China Continuation Committee has consisted in the opportunity afforded the members of these committees drawn from a very wide constituency to face together some of their common problems.

The work of most of them led to continuous study of specific questions over a period of years by those well qualified for such study. The reports made available much valuable information, which could not otherwise have been obtained, and which has undoubtedly influenced the development of Christian work, though not to the extent that would have resulted had there been possible some provision by which these reports were regularly considered by the responsible mission authorities.

III. WHAT THE CHINA CONTINUATION COMMITTEE HAS ACCOMPLISHED

1. It has brought about closer coordination and cooperation between the Christian forces in China.

This has undoubtedly been the chief service rendered by the China Continuation Committee. Few, if any, who are acquainted with the situation in China will question the contribution of the Committee to the closer drawing together of the Christian forces, which has been so striking a characteristic of Christian work in China during the past decade. The Annual Meetings and those of the Executive Committee and of its Special Committee have all served to bring about closer relations between individuals of different Christian bodies.

These committees have brought together prominent workers from all over China in frequent meetings, in which the main purpose was not to decide upon some immediate course of action, but to become acquainted with the point of view and the plans of others engaged in similar work.

They have afforded throughout the years of growing national consciousness a common meeting place between Chinese Christian workers and missionaries, and some go so far as to say that they have been the strongest individual influence in holding the Chinese and foreign workers together. The meetings of these committees have formed occasions for discussing together matters relating to important aspects of mission as well as church work and Chinese and foreigners have taken part with the utmost freedom in the discussion of both. It would be difficult to overestimate the value of these frank discussions during the period when the graduates of Christian institutions of higher education are beginning to take their places in increasing number in positions of responsibility in both Church and Mission. The fellowship, thus made possible, has resulted in mutual respect and affection, and led to sincere appreciation on the part of the foreign members of these committees of the high qualities of Christian leadership and deep spirituality possessed by their Chinese colleagues. It has led also to a better understanding by the Chinese of their missionary fellow workers.

The China Continuation Committee has also served as a helpful agency in drawing together missionaries of different nationalities engaged in Christian work in China. Throughout the war it was one of the few links between missionaries of the allied and neutral countries and those of the central Powers. With the approval of the proper governmental authorities it was able to serve the German missionaries in China in a number of ways, including the receipt and distribution on their behalf of Mex. $52,504.39.

Another line of useful coordination has been the drawing together in the Committee of the different national departmental agencies with headquarters in Shanghai such as The China Christian Educational Association, the China Medical Missionary Association, the China Sunday School Union, The Council on Health Education, etc. There was manifested a decade ago a distinct tendency for the different departments to carry on their work in isolation and with a certain degree of what at times became almost unfriendly rivalry. The China Continuation Committee endeavoured to strengthen the two older associations, which were badly in need of additional staff and funds.

As one very practical means of linking these departmental organizations together an opportunity was afforded them to secure offices in the same building with The China Continuation Committee. Ever since 1915, 5 Quinsan Gardens has housed not only the China Continuation Committee but The China Christian Educational Association, the China Medical Missionary Association, the China Sunday School Union and The Chinese Recorder. In addition, in response to a desire of other bodies to "get together" two adjoining houses were rented, and subleased to the Council on Health Education, the headquarters of the Centenary Movements of the Northern and Southern Methodist Churches and the Milton Stewart Distribution Fund.

The China Continuation Committee was so deeply convinced of the value to the Christian Movement to be secured by the closer cooperation of the many different interdenominational and denominational agencies with headquarters in Shanghai that it undertook to secure funds for the erection of a "Missions Building." The Presbyterian Church in the U.S.A. very generously contributed for this purpose a valuable property on Peking Road in the central district of Shanghai, and authorized its sale if some suitable site could be secured. A gift of G. $150,000 was contributed by Dr. Fred J. Tooker of the Presbyterian Mission, Siangtan, Hunan, and his sisters for the erection of a building and a contribution of G. $116,731 from the Laura Spelman Rockefeller Memorial enabled the Committee with the proceeds of the sale of the Presbyterian property to purchase a somewhat larger site, more favorably located. The terms of the agreement in regard to the building are as follows:

MEMORANDUM OF AGREEMENT

Made Between the Board of Foreign Missions of the American Presbyterian Church (North) and The Donors of the Missions Building.

This..............day of December..............in the year of our Lord, one thousand nine hundred and seventeen, between.........of...........in the County of.........and State of..............., hereinafter called the "Donors," and the Board of Foreign Missions of the Presbyterian Church in the United States of America, a corporation organized under the laws of the State of New York, hereinafter called, "The Board."

First. The Donors promise and agree to and with The Board to pay over to it in installments as may be called for by the Board the sum of One hundred and fifty thousand Dollars ($150,000.00) gold, or so much thereof as shall be necessary, to be expended by The Board in erecting upon a site in the City of Shanghai, or some other city in China, to be provided by The Board a building suitable for the purposes and objects hereinafter set forth and in furnishing and equipping the same.

Second. In consideration of the said gift. The Board promises and agrees to expend said sum of $150,000.00 gold or so much thereof as may be necessary, when received, in erecting upon premises owned by it and known as Number 18 Peking Road, in said City of Shanghai, China, or upon some other suitable site in said city, or in some other city in China, to be purchased with the proceeds of the sale of said premises, a building suitable for the purposes and objects hereinafter set forth and in furnishing and equipping the same: to give the building the name, "Missions Building" or such other title as may be agreed upon by the Donors and The Board: and to place therein such memorial tablet as may by desired by the Donors.

It is expressly understood and agreed by and between the parties hereto, as follows:

Third. The purposes and objects of said building will be,—to promote the principles of co-operation and the spirit of fellowship and accord among the Christian forces at work in China: to forward the unity of the Christian Church in China: to encourage the most harmonious and efficient co-ordination of the work of all missionary agencies, both among themselves and in relation to the Chinese Church: and to assist as possible in the equipment of the Christian forces in China to deal adequately with their task, both in the wide range of detail and as a whole: and especially to assist the movement of co-operation and co-ordination represented in the establishment and the activities of the China Continuation Committee.

Fourth. The building shall be erected primarily for the use of the China Continuation Committee and its successors, in order to enable it more effectively to carry on the work it is doing in pursuance of the purposes and objects above stated.

Fifth. It is hoped and expected that the China Continuation Committee and its successors will so use the building that all of the agencies of the Chinese Church and of the missionary body of China in general, evangelistic, educational, medical, and literary, whether denominational, or undenominational or inter-denominational, may be brought into the closest and most harmonious association, in order to promote, so far as possible, close and sympathetic relations between foreign missions and the Chinese Church: and that the movement for bringing to Chinese women the blessings of the Gospel may be promoted: and that such agencies of the Chinese Church as may be developed may be housed, if possible, in the building.

Sixth. The building shall be planned to provide an Assembly Room, Committee Rooms, a Library, and such other rooms and general facilities as may be deemed best, as well as offices and other adequate quarters for the councils and officers of all the agencies and societies, whether Chinese or foreign, or both, which may be led to make use of the building, and which may be admitted by the Board of Management.

Seventh. The building shall be under the control and management of the China Continuation Committee or of such committee as The Board shall recognize as its successor in the administration of the work of interdenominational co-operation conforming to the purposes and objects contemplated in the erection of the building, as above set forth. To this end the China Continuation Committee shall appoint a Board of Managers, subject to ratification by The Board (party of the second part herein): and in case of its disapproval of any appointment made by the China Continuation Committee or its successors, The Board shall have power to reject the same, and, if deemed best by it, to nominate and appoint some one else in place of the nominee disapproved.

Eighth. In case the China Continuation Committee or its successors fails substantially to carry out the purposes and objects for which the building and site have been given, The Board shall have power to terminate the control and management of the building by the China Continuation Committee or its successors : and in such case it shall thereafter administer the property itself in accordance with the purposes and objects of the building as above set forth.

Ninth. In case of a difference of opinion between The Board and the China Continuation Committee or its successors as to whether the China Continuation Committee or its successors have substantially failed to carry out the purposes and objects for which the building and site have been provided, such difference shall be referred to three arbitrators,— one to be chosen by The Board, one by the China Continuation Committee or its successors, and the third to be chosen by the two arbitrators so chosen as aforesaid, who shall hear and determine the controversy on its merits, and whose decision thereon shall be binding upon the parties.

Tenth. The Board of Management shall determine the rentals to be charged and collected for the use and occupation of offices and other accommodations in the building. The rentals shall be applied in maintaining the building,—including repairs, insurance, taxes, a sinking fund, and other charges, and the surplus rentals, if any, shall be used by the China Continuation Committee or its successors for the promotion of the purposes and objects above set forth.

IN WITNESS WHEREOF the parties of the first part have subscribed their names and affixed their seals and the party of the second part have caused these presents to be subscribed in its corporate name and the day and year first above written.

The Trustees have authorized the Board of Managers to proceed with the first unit of the building which can be erected with the funds in hand, the proceeds of G.$150,000, amounting to approximately ₮200,000. (Taels two hundred thousand.)

In 1917 the Committee adopted a statement on "Comity" which has proved useful both in revealing the practices of many groups of churches and missions and also in serving as a standard for others. The statement was based upon, and follows closely, a similar statement prepared in India. It was sent to all the missions and churches in China and a large proportion of the missionary societies, including most of the older societies have taken official action approving of the statement (though some have accepted certain sections with reservations). No group has put itself on record as voting against it so far as we know. (See "The Christian Occupation of China," Appendix F.)

2. It has served as a Committee of advice to new missions seeking to establish themselves in China and in a few instances as a Committee of Reference in cases of misunderstanding between missions.

There has been a steady stream of new missionary societies entering China in recent years. Most of these have at one time or another applied to the China Continuation Committee for advice in regard to a field in which to locate. Many hours have been spent discussing their problems with these new missionaries, supplying them with information regarding those sections of China where the need seemed greatest or toward which they felt attracted. In addition attention was called to the Statement on Comity and especially to the section dealing with "Territorial Arrangements." They were urged to locate where cooperation with their neighbours can be most easily brought about, and only after full consultation with the forces already in the field. Beyond this the Committee could not go, as, of course, it had no authority to determine on the location.

3. It has served as a Committee of Reference. Protests have at one time or another been received regarding the actions of certain societies which were adopting methods hardly in keeping with the principles of Christian comity. The Committee has approached the parties concerned and in some cases secured changes in policy through the use of its friendly offices. In one or two cases the Committee's intervention has been invoked in misunderstandings within a mission. Fortunately such cases have been extremely rare.

4. The Committee has been able on a few occasions to serve as a means by which the Christian forces were able to express themselves unitedly on certain moral and religious issues.

Experience in trying to secure official action on the part of the missions in China showed how exceedingly difficult, if not impossible, it is under existing conditions to obtain united action on the part of all the societies. It is even more difficult to secure official action on the part of the Chinese Churches for they are in many different stages of development and organization. There is no machinery in existence by which prompt official action by the many Christian forces can be secured nor is it clear what changes could be made that would make such action possible. The China Continuation Committee has, accordingly, had to act with great caution in attempting to speak on behalf of the varied Christian forces in China. In fact it has not ventured to do so. It has voiced the opinion of its members, and appealed in their name on several occasions.

The Committee was asked to act on behalf of the Christian forces in seeking to secure the insertion of a clause in the

National Constitution that would guarantee religious liberty to the people of China. Much as it desired to help it could take no official action, first because it had no authority to speak on behalf of the many different Christian bodies in China and second because it was an international body and action on its part might be regarded as interference by foreigners in the internal affairs of China. The Committee was, nevertheless, able to make a real contribution to the campaign, by leaving its Chinese Secretary free to go to Peking to lead the Protestant forces of the country in the fight.

Again in 1919 when it was rumoured that the liquor interests of America were preparing to invade China the Committee served a large number of societies in appealing to the authorities in Washington and to American public opinion to restrain American citizens from carrying on in China a trade made illegal in the U.S.A. It has similarly addressed several foreign Governments in regard to the opium traffic.

5. It has made a distinct contribution to the progress of Christian work in China through its study of certain missionary and church problems and its comprehensive Survey of the Christian Occupation of China.

The work of its special committees, already outlined in an earlier paragraph, has resulted in securing group thinking on the part of those engaged in similar lines of work all over China, has cleared up not a few difficulties, and has secured a general agreement as to the best methods of dealing with a number of important problems. The knowledge thus gained has not been accessible merely by those who have been engaged in the work of investigation but has been placed at the disposal of the entire Church. It is becoming increasingly possible to profit by the experience of others without learning merely from one's own successes and failures. While a beginning only has been made we are fast learning that no missionary society or church can do its best work without taking into account the work and plans of others.

When the Continuation Committee took hold very little accurate information regarding Christian work in China as a whole was available. Estimates as to the number of Chinese pastors, missionaries and institutions of different grades varied greatly. One of the specific tasks entrusted to the Committee was to make a thorough survey of the whole field.

Ever since 1914 work on the Survey has been proceeding. The first step was the gathering over a period of years of general statistics for all of the missions in China. These of course included the statistics of the Chinese Churches. The work was greatly helped by the report of the Committee on Statistics of the Continuation Committee of the World Missionary Conference, Edinburgh, which was presented at its meeting at The Hague in 1913. This report was the result of conference between missionary leaders of Europe and America and included a minimum schedule of statistical headings required to gain any clear understanding of the quantity of work being done. It included also definitions of the terms used and formed a good basis with which to begin. This schedule, later somewhat amplified by the China Continuation Committee after conference with the China Christian Educational Association, and the China Medical Missionary Association, was made the basis of the work in China. The Rev. C. L. Boynton, a man peculiarly well qualified for the work, was made Statistical Secretary. His work did much to standardize the keeping of records by different societies and to make possible a general survey. The results of this work were published each year in the China Mission Year Book and the Chinese Church Year Book (Chinese edition).

By the spring of 1918 the Committee decided that the time had at last arrived when the more comprehensive survey might be undertaken. The work was put in charge of the Committee on Survey and Occupation under the general direction of the Foreign Secretary of the Continuation Committee, as chairman. The Committee was fortunate in securing the services of Rev. M. T. Stauffer for the task of gathering and collecting the material, and of serving as compiler of the Survey Volume. For four years he and his staff have been steadily engaged on this monumental work, which is now off the press.

Mr. S. Peter Chuan has taken charge of the translation of those sections of the book which have been put into Chinese. Limitation of time before the National Conference and the fact that part of the information contained in the English Edition was not regarded as equally necessary for Chinese readers, accounts for the smaller size of the Chinese Edition.

The Survey Volume has collected and classified a limited amount of information which it considered necessary to a clear grasp of the church's missionary task so as to make the facts available for further study. It does not attempt to interpret the facts, that work of necessity being left to others. Although the volume is so large there are certain serious omissions, as for instance in the matter of the cost of the work, and the degree to which existing work is supported by the Chinese themselves. The Committee was obliged to confine itself to data for which there was reasonable hope of getting information covering the whole field, and has had to leave to others the supplying of its deficiencies. The tables are given with great fullness both to facilitate present study, and in order to give a base line from which to measure growth in the future.

The Report of the Educational Commission which is now available is an admirable illustration of the kind of work which now needs to be done with this general survey as a background. The Educational Commission, the results of whose work are contained in the Report presented to the conference, came to China on the joint invitation of the China Continuation Committee and the China Christian Educational Association and both of these organizations were represented in its membership. Dr. Burton made an ideal chairman, and the report is a contribution of very great importance to the entire Christian Movement in China. The Commission began where the Survey left off. The latter merely gathered certain facts; the Commission studied them, attempted to weigh them and to express conclusions based on their investigation. These conclusions are bound to influence profoundly the development of Christian education in China in the future. They deserve the most careful study by all engaged in educational work in China.

What has been done in the field of education by this Commission needs to be done in connection with other aspects of Christian work as well. It must be clear to every thoughtful observer that what is most needed in China today is not merely more of what we already have. There are not a few missionaries as well as Chinese who question very much whether there is need of more missionaries, more colleges, and more hospitals than we now have and whether any additional help the Western churches have to contribute should not be devoted to improving the quality of what we now have and especially to the training of Chinese Christian workers. "The Christian Occupation of China" offers much food for thought and will we earnestly hope lead to a study of other aspects of the Church's work in China as thorough, as sympathetic, and as wise as that of the Educational Commission.

6. It has served as a clearing house of information on matters affecting the Christian Movement and has embodied its findings in reports which have been widely circulated.

Information on a wide variety of subjects has been given by the Secretary of the Committee in response to inquiries received. A reference library has been begun; some hundreds of books bearing on missionary work have been contributed, and some thousands of pamphlets and reports have been catalogued.

The reports of the Proceedings of the Annual Meetings of the China Continuation Committee were sent to all Chinese pastors, mission secretaries and to several thousand missionaries and Chinese Christian workers. Copies were also sent to all missionary societies abroad which carry on work in China.

The Committee has published two year books, the China Church Year Book in Chinese and the China Mission Year Book in English. The editorial work for the latter was taken over from the Christian Literature Society who remain the publishers. Four issues (1916, 1917, 1918 and 1919) were edited by the Committee. There have been six issues of the Chinese Edition. These books have sought to give each year a resume of the more important developments taking place in Christian circles in China. It is regretted that the pressure of other work especially the work of editing the Survey Volume prevented issues of the English Edition in 1920 and 1921.

In addition to these the Committee has circulated a large amount of literature in the form of bulletins of various kinds. All of this has helped draw the Christian forces together by supplying information regarding the work of the Protestant churches.

7. It was able to contribute to the solution of certain specific problems.

a. The training of missionaries was one of the first subjects to be considered by the Committee. The importance of the utmost care in the selection and training of the missionary both before and after reaching the field was recognized by all; but few societies had satisfactory candidate departments in 1913, and with the exception of the China Inland Mission's schools at Yangchow and Anking no adequate provision was made for the training of missionaries in China. In 1914 Mr. W. B. Pettus, Rev. Frank Rawlinson, D. D., and Rev. F. W. Baller were requested to visit the language schools then in existence and to report to the Annual Meeting of the Continuation Committee in 1915 making such recommendations as, in their judgment, the situation called for. Upon the advice of this deputation the China Continuation Committee urged the development of strong, well-staffed training schools at Peking, Nanking, Wuchang, Canton and Chengtu and that the schools at Peking and Nanking be developed first. Large flourishing schools are now in existence in both Peking and Nanking and several smaller ones are to be found at Chengtu, Canton, Soochow (for the Wu dialects) and Foochow.

b. The training of Chinese for the Christian ministry.

The work of the C.C.C. in the sphere of theological education will be best understood by comparing the situation which exists today with that of nine or ten years ago and by reading the annual reports on this subject that were presented to the annual meetings of the C.C.C. The situation is still far from satisfactory but a promising beginning has been made in a number of centers and the next few years should show steady inprovement.

c. In the wider field of general education the C.C.C. has worked in close cooperation with and largely through the China Christian Educational Association. It has made an annual grant toward the work of the Association and has sought, wherever possible, to strengthen its work. Its committee on Religious Education has served as a clearing house between those persons in different organizations which were specially interested in this subject.

d. There has been no branch of Christian work in connection with which the C.C.C. has been more eager to help than Christian literature. Year after year its committees have grappled with the subject. An exhaustive study of existing Christian literature was made by Rev. G. A. Clayton in behalf of the Committee and we know now the total volume of such work. During these years the attention of Christian workers in China and of board secretaries abroad has been repeatedly called to this somewhat neglected branch of Christian work. Few, if any of the regular missionary societies have set aside any considerable sums of money for the purpose of producing and circulating Christian literature, although they are spending large sums annually on the maintenance of their work. Fewer still are taking steps to train those who can produce the Christian literature that China needs today. The C.C.C. has done something to reveal the need and has convinced the Boards of Missions that more must be done along these lines. It has urged certain of the Christian Colleges in China to develop departments of literature or journalism to train workers for this field and the prospects are good that a few years hence real advance will be made possible. The China Christian Literature Council, appointed by the C.C.C. has the promise at last of some funds to enable it to begin to carry out a programme agreed upon in 1918. The Christian Publishers' Association which has grown up as a result of the agitation for a wider circulation of Christian literature is actively grappling with problems of distribution. The progress of the past few years is, however, all too little. The best that can be said is that the need has become recognized, and a beginning made toward the creation of a more adequate literature.

e. The 1913 Conference emphasized the need of better business administration in mission work; this is another matter which has claimed the attention of the C.C.C. In 1915 it made a study of the organization of missionary work, with a view to finding what plans of organization were proving most efficient and tried to state some principles of efficient missionary administration. The report had considerable influence and the past years have been characterized by marked changes in administration, resulting in the much more common use of executive and ad interim committees, and in entrusting larger powers to them.

In addition there has been a steady tendency to make use of missionaries with business training for certain portions of the work. Station secretaries who have had stenographic experience, treasurers trained in accountancy and architects and building supervisors have been added to evangelists, teachers and doctors.

Moreover the advantage of centralization in business matters has been seen, and has resulted in the formation of the firm of "Associated Mission Treasurers", the "Mission Architects' Bureau," the "Federation of Mission Builders," etc. These latter developments have been a direct outgrowth of the activities of the China Continuation Committee.

8. It has strengthened the work of evangelization through its continued stressing of the personal responsibility of every Christian to spread the Gospel.

The National Conference in 1913 appealed to the "Churches in China to plan for a coordinated evangelistic campaign in the immediate future beginning with the larger cities" and "requested the China Continuation Committee to take such action as may be necessary for the prosecution of such a campaign."

The Committee, immediately upon beginning its regular work in January 1914 appointed a "Committee on an Evangelistic Campaign." At the annual meeting in May an unanimous call was extended to the Rev. A. L. Warnshuis to join the office staff to "help in the organization of a forward evangelistic movement." During the lengthy negotiations with Dr. Warnshuis' Board, Dr. Wm. E. Taylor acted for the Committee, while continuing as secretary of the Y. M. C. A. Evangelistic Campaign Committee. Advantage was taken of the summer conferences to direct attention to the need of a coordinated evangelistic campaign. Great interest was aroused through the meetings conducted by Drs. Mott and Eddy in 1913. The work "following up" these meetings extended over many months. During the next year a province-wide campaign was conducted in Fukien, and special meetings for women and girs were led by Miss Ruth Paxson, whose release from the Y. W. C. A. for this purpose was secured by the Committee.

Under the leadership of Dr. Warnshuis in 1916 special attention was directed to evangelistic efforts in the larger cities. He endeavoured to secure a larger use of the laity in evangelistic efforts and to "mobilize the entire Christian forces," for at least one week of each year in some direct form of voluntary work. This led to the practice of observing the first week of the Chinese New Year as a "special week of evangelism," a practice now common in many parts of China. The attention given to the evangelistic needs of the larger cities has resulted in a number of instances in the formation of union evangelistic committees and the allocation of one or more persons to serve the entire Christian constituency of the city in organizing its evangelistic work.

In 1919, as a result both of developments taking place within the Chinese Church on the one hand and of the plans of the Interchurch World Movement of North America on the other, a further step forward was taken in the organization of THE CHINA FOR CHRIST MOVEMENT. This movement is the outcome of a representative gathering of over one hundred Chinese and foreigners from different parts of China, called together to face the situation. The watch-cry of the movement, namely, "China For Christ," has captured the imagination of many Christians and has led in many places to more sustained evangelistic effort. Union Committees have been formed in the larger cities to win the city for Christ, so that we have "Peking for Christ," "Nanking for Christ" and other similar movements.

The Central Committee has published a "China For Christ" bulletin, some twenty-two issues of which have appeared at intervals of about one month. Through funds provided by the Interchurch World Movement of North America, these bulletins have been sent free to the twenty-five thousand full-time workers in the service of the church. To begin with they were sent in bulk for distribution from the mission stations. They are now being mailed direct to individuals, the Chinese mailing list of the Committee containing nearly thirty thousand names. The total circulation of these has been about five hundred thousand. Several issues have been prepared as tracts for non-Christians. Of these, not counting reprints of which we have no record, some 1,300,000 copies have been sold. The future of this "China for Christ" Movement should be carefully considered by the proposed National Christian Council.

The Committee has made a further contribution to evangelistic work through its committee on work for Moslems. It arranged for Rev. Samuel L. Zwemer, D. D. to visit China in the summer of 1917. Dr. Zwemer addressed the missionaries at Kuling, Chikungshan and Peitaiho and spent some time visiting centers where Mohammedanism is strong, meeting the Ahungs and endeavoring to interest local workers in making special efforts to reach them. During the past year Mr. Mark Botham of the China Inland Mission made a more extended study of the situation on behalf of the Committee. Some books and tracts that have proved specially helpful in other lands have been translated and some bilingual editions (Chinese and Arabic) 78,000 have been printed. Had he lived, the efforts of the Rev. C. L. Ogilvie, for two years secretary of the Committee, would undoubtedly have enabled the Moslem Committee to make further progress. As it is, this work halts until someone who has had experience in working with Chinese Moslems can be set free to assist others in finding the best way of approach to this group of the population.

The organization of the Yunnan Mission, which later grew into the CHINESE HOME MISSIONARY SOCIETY has been one of the outstanding evangelistic developments of the past few years. Through its Chinese Secretary, the China Continuation Committee has been privileged to contribute very largely to the development of this society. For about two years Dr. Cheng devoted the larger portion of his time to the Society's work. From the beginning he has served as the President and chief executive officer of the Society. The China Continuation Committee also furnished the Mission with office space free of charge for a considerable period and placed its office facilities at the service of the Mission. Since May 1921 the Society has maintained its own office (still in connection with the C.C.C.) and its own office staff.

IV. THE FINANCING OF THE C.C.C.

1. Financing of the China Continuation Committee and its Special Committees.

The work of the China Continuation Committee has been made financially possible through the support given by the Conference of Missionary Societies in North America, the similar conference in Great Britain and Ireland, the contributions of some of the missionary boards and Christian Associations, and the liberality of a relatively small number of individuals. It seemed to the Committee best, at the beginning, not to make any general appeal to the missions or Chinese churches until the Committee had demonstrated that it had a real service to perform which would be of value to them. In 1918 and 1919 the financial situation became very difficult and the foreign secretary spent most of the year he was absent from China in securing the necessary funds to carry on the Committee's work, for the completion of the Survey and for making possible the "China For Christ" movement. A more direct approach was then made to the mission boards in North America with the full endorsement and support of the Committee of Reference and Council. The missionary societies both in Great Britain and in America are now fully committed to the idea that the support of such a national organization is a legitimate charge upon the treasuries of the missionary societies. They have been contributing regularly to the expenses of the Committee through the standing committees of their annual conferences in the past, but recognize that larger financial assistance is greatly needed if a National Christian Council is to serve the entire Church as it should. A considerable amount of correspondence has already taken place between them and the China Continuation Committee in regard to the financing of the proposed National Christian Council and there is every reason to believe that the Council will be able to secure the necessary financial assistance from the missionary societies, if this National Conference appoints such a body to carry forward the work already begun, and if the Missions assure these Home Boards that they are in full sympathy with its purposes.

The statements attached show the receipts and expenditures of the China Continuation Committee during the past years and give some idea of the sources of its income and the way in which the money has been spent.

2. Total Receipts & Disbursements—

All Departments (April 1st, 1913 May 31st, 1922

1. (All amounts are in silver dollars)

	Receipts	*Disbursements*	*Debit Balance*	*Credit Balance*
Administration	$270,766,21	253,617.04		17,149.17
China for Christ Movement. including the Daily Vacation Bible School.	43,042.57	35 686.38		7,356.19
Survey.	47,894.81	50,882.97	2,988.16	
China Christian Literature Council.	7,296.07	7,204.10		91.97
Work for Moslems	8,557.94	6,912.89		1,645.05
Phonetic Script Promotion	3,799.19	3,934.62	135.43	
Social & Moral Welfare	1,643.55	369.16		1,274.39
National Christian Conference	14 221,02	17,361.01	3,139,99	
Chinese Home Missionary..... Society	892.32	1,015,34	123.02	
Work for Blind	249.54	249.54		
Relief Continental Missions ..	58.247,96	58.247.96		
	456,611.18	435,481.01	6,386.60	27,516.77

By Balance on hand.......................................21,130.17

Note: The figures presented to the National Christian Conference were for the nine years April 1st 1913—March 1st 1922. On May 31st 1922 the C.C.C. closed its accounts and turned over its balances to the N.C.C. The accounts for these two months are included in this table.

Balance on hand ....$ 21,130.17
Promised contributions on fiscal year 1921-1922
Bills Receivable—Sale of Survey Volume
Bills Outstanding.

3. Sources of Income for General Administration

1.	Committee of Reference & Council, New York	Mex.$ 62,052.12
2.	American Missionary Societies	45,917.10
3.	American Individual Donors	126,700.53
4.	Conference of Missionary Societies Great Britain & Ireland	16,350.76
5.	British Missionary Societies	1,865.54
6.	British Individual Donors.........................	9,473.44
7.	Continental Societies..............................	847.75
8.	Chinese Individual Donors	2,179.05
9.	Miscellaneous - Interest, rents, sales, job work....................................	5,379.92
		270,766.21

Summary:

Total from Missionary Societies............$	127,033.27
Total from Individuals	138,353.02
Total from Interest, Rents, etc..............	5,379.92
	270,766.21

Total from America	234,669.75
Total from Gt. Britain	27,689.74
Total from the Continent	847.75
Total from the Chinese...	2,179.05
Total from other Sources..............	5,379.92
	270,766.21

4. The Timothy Richard Fund:

This is a Fund left by the late Dr. Timothy Richard "to the China Christian Literature Council appointed by the China Continuation Committee to invest the same in such securities and in such manner as the Council may from time to time determine, and to pay the income arising therefrom during each calendar year (according to the foreign calendar) as an annual prize to be called the "Timothy Richard Prize"."

Dr. Richard left £500 for this purpose. After deducting death duties the gift amounted to £450 15s. 6d. This was invested in Chinese Government Registered Loan Bonds of 1913, British issue, of which the C.C.L.C. holds bonds with a face value of £700. These pay interest at 5%. The balance (£5 7s od.) was invested in the Shanghai Municipal Bank. An annual prize of $240, was offered in 1921 for the first time.

5. *The Missions Building Fund*:

Receipts

1. From the Presbyterian Board of Foreign Missions, Sale of property at 18 Peking Road	Tls. 111,800.00
2. From Dr. Fred J. Tooker & the Misses Mary and Gertrude Tooker . . . G. $150,000	156,689.91
3. From the Laura Spelman Rockefeller Memorial G. $116,731	85,435.97
4. From rents, property on Yuen Ming Yuen Rd	16,596.43
,, interest on fixed deposits	7,328.47
,, refund on cable	13.25
	Tls. 377,864.03

Payments.

Cost of land Yuen Ming Yuen Road	Tls. 180,000.00
Interest on loans to finance purchase	8,453.94
To the Treasurer Presbyterian Mission Equity to the Chinese Church, 18 Peking Rd.—Mex. $10,000	7,160.00
Expenses, transfer deeds, land tax, insurance, telegrams 1918—1922, etc.	3,829.52
	199,443.46
Balance in Hongkong & Shanghai Bank	1,383.81
At fixed deposit in Hongong & Shanghai Bank @ 6%	177,036.76
	Tls. 377,864.03

6. *Sources of Income—Special Committees.*

a. *The China for Christ Movement* was financed largely through contributions received in 1919 from the Field Department of the Interchurch World Movement of North America. Certain sums were raised in China, but no general appeal for funds for the Central Committee was made in China.

The China for Christ Movement has acted as the National Advisory Committee for the Daily Vacation Bible School Movement started in China by Rev. R. G. Boville, D.D., International Director of the Daily Vacation Bible School Movement. All funds received for this work have come from America through Dr. Boville.

b. *The Survey.* The expenses of the Survey were included in the general accounts of the C.C.C. until September 1919.—The Interchurch World Movement undertook to meet all expenses for the following year, October 1, 1919—September 30, 1920. Thereafter the C.C.C. received a contribution of G. $8,000.00 from the Committee on Religious and Social Surveys in New York and of £1000 from the Survey Trust through Mr. Sidney J. W. Clark of London and of $1000 (Mex.) from another British friend. For one year the salary of Mr. Gardner Tewksbury was carried by the Presbyterian Mission (North).

c. *The Committee on the Phonetic Script.*

The amount included in the statement presented here covers only a part of the work of the Committee. The salary of Miss S. J. Garland, the Secretary, has been met by the China Inland Mission and the items on this budget as well as a considerably larger fund for the distribution of literature and Bible posters have been paid by the Milton Stewart Evangelistic Fund.

d. *The China Christian Literature Council.*

Funds have come from the Literature Committees of the Conferences of Missionary Societies in Great Britain and America and from the Federation of Women's Boards.

e. *Work for Moslems* has been made possible by grants from the American Christian Literature Society for Moslems and by the Milton Stewart Evangelistic Fund.

f. *The National Christian Conference* expenses were met by grants from the missionary societies.

g. *The Chinese Home Missionary Society* met its own bills, as did the Committee on *Work for the Blind.*

h. The bulk of the money for the relief of continental missions during the war came through the Committee of Reference and Counsel, New York.

The China Continuation Committee has now completed its work. It has called this Conference together in the conviction that the changes which have taken place in the environment of the Christian Church in China and within the Church itself are of such importance as to render imperative a refacing together of the whole situation confronting Christian work in China. It is further of the opinion that there should be created by this Conference, a national body more closely linked to the churches and missions than it has been and better able to serve them. It believes that the Christian forces in China are now ready to take a step for which they were not prepared in 1913 and to create a National Christian Council. Commission V. in its report has set forth the Committee's opinion as to the best way of constituting such a council *at the present time and under existing conditions* and as to the objects which the Council should seek to accomplish.

It should be noted that the C.C.C. did not think wise to carry out the suggestion of the National Conference of 1913 that it "call a National Council of the Chinese Churches." In its opinion the time has not yet arrived for such a Council. In issuing the call to this Conference therefore, it has sought to include all of the Christian forces that were prepared to cooperate. This, of necessity, brings in the missions as well as the churches. The Council which you will be asked to appoint is not, therefore, a Church Council, in the accepted sense of that term, but is merely a body to link together the varied Christian organizations: (Churches, Missions. Christian Associations, Educational Institutions, etc.) for their mutual advantage, and for such service as it may be able to render.

The C.C.C. has been a *Temporary Committee serving in a transition period.* This is not the place to dwell upon the changes which have taken place in the political, social and intellectual environment of the Christian Church in China in recent years. The nine years since 1913 have been a period of political unrest, of social change, and of the releasing of new intellectual forces of far-reaching importance. The Committee had hardly got well under way before the world war broke out. In estimating the work of the C.C.C. these facts regarding the general situation need to be kept in mind. Not a few undertakings, which under ordinary conditions might have been accomplished were greatly delayed or held up until the missionary societies were ready to face the whole situation confronting them in the light of the changed world conditions.

The intellectual ferment produced by the Chinese revolution and by the great world upheaval made the C.C.C. a kind of safety valve for those elements in the Chinese churches that were most profoundly affected thereby. The very informal character of its committees and of its annual meetings was a distinct advantage. Nothing had to be decided at a given date. Questions of common interest could be freely discussed without the necessity of reaching conclusions. What was desired was knowledge as to what others were thinking. The C.C.C. afforded the opportunity for securing the desired information and a sympathetic environment in which it could be discussed.

That this has proved of very great value to the Christian cause at a time of rising national consciousness within Christian circles in China there will be no doubt on the part of any who have known the C.C.C. from the inside and probably all but few of those outside,who have followed its work at all closely,will share this opinion. The Committee stood from the beginning for the equal right of Chinese Christians with missionaries to express their opinions on the policies of the missionary societies. It found its Chinese members keenly interested in discussing the training missionaries were to receive before and after reaching China and other questions, decisions in regard to which rested entirely with the missions.

It has done much to convince missionaries that the time has already arrived when Church and even Mission policies should no longer be so largely determined by the foreigner. It has helped prepare the missionary body at large for many statements contained in the Commission reports to be presented to this gathering. Some of the best informed and most influential of our Chinese friends tell us that, in their opinion, the C.C.C has been the largest individual factor in preventing a separation between the Chinese and foreign forces in the Church, such as has taken place elsewhere, and in convincing them that they can and should work together with the missionaries in the closest fellowship. If their estimate of the situation is correct this is undoubtedly the most important achievement of the C.C.C.

It was inevitable that mission problems as distinct from Church problems, so-called, should have occupied a large amount of time and thought of the C.C.C. The Church Movement in China is today still largely directed and controlled by the missionary societies. It was natural therefore, that many of the acutest mission problems which were pressing for solution should be faced by the Committee. In the last analysis they are all Church problems for they have vital bearing on the future of the Chinese Church.

The recognition of this fact on the part of the Chinese is a distinct gain resulting in part from the work of the Committee. The fact that some of these mission problems have been so fully faced during the past years should make it possible for the National Christian Council to make its work increasingly center around the problems of the Chinese Church.

When the C.C.C. began its work many predicted that its activities would be short-lived and that it would come to an untimely end. That it was able to continue until, in the opinion of its own members, its work was completed was due in no small degree to the Committee's understanding of its functions and of its limitations. It was scrupulously careful always to avoid interfering in the work of others, or to attempt to dictate as to what should be done. It studied the facts, sought the best advice it could secure as to their meaning, and made its conclusions available for whoever was sufficiently interested to read them.

It took particular pains to bring together people of the most varied points of view, so long always as they represented any considerable constituency and asked them *to go just as far as they could go together*. The result has been that new light has been shed upon some important matters and a way of advance been made possible. It is generally admitted that the Christian forces have been drawn much more closely together during these past years, and the desire for even closer cooperation is evident in many quarters. Just how strong the desire of church union is on the part of the Chinese perhaps few foreigners fully realize.

The C.C.C. has ever sought to avoid discussing controversial subjects. Matters of "faith and order" were by common consent ruled out of its meetings. As a result of suggestions made by the Conference of 1913 an attempt was made to secure the use of certain uniform terms. Committees were appointed to study and report on the term for "The Holy Catholic Church" in the Apostle's Creed, and on the terms used to translate "Baptism," in the Bible. These matters were gone into with much thoroughness and able reports were presented ; but both were finally dropped, without any action being taken, as to have voted in favor of the recommendations favored by the great majority would almost inevitably have split the Committee.

Similarly the Committee decided that it could not wisely undertake to invite prominent evangelists or religious teachers to conduct meetings or deliver addresses in China lest by so doing it alienate a part of its constituency.

Throughout the past two years when many missionaries have been troubled by the differences of theological outlook in their own ranks, it has steadily sought to hold all sections of the church together in its various committees believing that the bonds which bind us to Christ are far stronger than any differences which divide our thinking.

The National Christian Council, when appointed, will find no extensive machinery created by the C.C.C. which it must take over. As already stated, the Special Committees appointed by the C.C.C. with the exception of the China Christian Literature Council and the Board of Managers of the Missions Building were appointed for one year only. These committees naturally go out of existence along with the C.C.C. itself, except as the National Christian Council may desire to reappoint any of them.

There were those who thought the C.C.C. should have set up a net-work of provincial and local organizations of an interdenominational character. The Committee on the other hand was convinced that that was not the most useful service it could render. Its legacy to its successor is not a great organization with branches spread all over China, but a changed atmosphere—a truer appreciation of the gifts which each group of Christian workers is bringing to the building up of the Kingdom of God in China; a heightened respect for one's fellow-workers from other churches and of other nations and races ; and an ever-deepening conviction that the several branches of the Christian Church in China are called to a closer fellowship both in spirit and in work that their work may be more fruitful for good and their witness to Christ more convincing.

SECTION VII.

THE PRESENT STATE OF CHRISTIANITY IN CHINA

REPORT OF COMMISSION I.

PRESENTED BY BISHOP ROOTS, CHAIRMAN.

Manifold labors have gone into the preparation of the report of Commission I. The report is no one man's work but it represents the study and deliberate opinion as to the present state of Christianity in China of many, all over China, both missionaries and—I am sorry to say not so many Chinese. Two volumes have in the main been the bases for this report, namely the Survey volume and the Report of the China Educational Commission. These two monumental works will be essential material hereafter in the study of the state of Christianity in China at this present time. Furthermore, these two volumes will contribute invaluable aid in carrying forward the tasks which lie before us.

The main point of this report of Commission I, is the view it gives us of what God has wrought here in China. When we lift up our eyes and look on the fields we are at once struck with the magnitude, the distribution and the character of the Christian forces. This Conference, when we remember that each Chinese delegate represents 1000 communicants and that each foreign missionary represents twenty missionaries, is an indication before our eyes of the present magnitude of the Christian forces in China.

This great force is scattered all over China. Furthermore the character of these Christian forces is very striking as to its diversity of gifts. Evangelistic, educational, medical, literary workers, Chinese and foreigners, men and women of manifold gifts constitute this Chinese Christian force. One of the most striking facts brought out in the report is that there are more than 1000 Chinese ordained pastors. Note also that this is not a static force, but has great momentum and is going forward rapidly. I shall not dwell further upon these points but simply note them as we pass, that our eyes may see something of the magnitude of what God has already done here in China and that we may take heart for the still greater tasks that lie before us.

We must not, however, fail to note the weaknesses as well as the strength of our present position. The report of the Commission has tried faithfully to point out where our weaknesses lie. These weaknesses, however, are simply, a challenge to our thought and will, our faith and love in Christ our Saviour.

Now let us think for one moment about the fact that the opposition which formerly faced individual missionaries and the movement of Christianity as a whole has either disappeared or has almost entirely changed its character. In a general way it is almost, if not entirely, true to say that the progress of Christianity in China meets no greater opposition than it does in the west.

Finally, I wish to make this statement, which I am sure will be endorsed by everyone who can read the report of Commission I or study carefully the two volumes to which I have referred. The presence in China of such Christian forces as are here described cannot be accounted for by anything less than the action of Almighty God. The work of God through the past and up to the present, inspires renewed faith and consecration in any Christian who is willing steadily to behold it.

REPORT OF COMMISSION I.

THE PRESENT STATE OF CHRISTIANITY IN CHINA

Rt. Rev. L. H. ROOTS, D.D. Chairman.

OUTLINE

1.—Facts (geographical and quantitative) as revealed by the Survey Volume entitled "The Christian Occupation of China," reports of the China Christian Literature Council, the China Medical Missionary Association and other sources ... ...

2.—Progress of the Christian Church in China during the last two decades ... ...

3.—Present Environment of Christianity ... ...

- (*a*) Non-Christian Religious Movements in China.
- (*b*) The New Thought Movement.
- (*c*) Present-day Political, Economic and Social Movements in China, and their Relation to the Progress of Christianity
- (*d*) International Political Movements and the Chinese Mind.

4.—The Influence of Christianity ... ...

5.—Strength and Weakness of the Christian Movement in China Today ... ...

COMMISSION I.

THE PRESENT STATE OF CHRISTIANITY IN CHINA.

CHAPTER I.[1]

Facts (geographical and quantitative) as revealed by the Survey Volume[2] entitled "The Christian Occupation of China," reports of the China Christian Literature Council, the China Medical Missionary Association, and other sources.

A. THE STATE OF THE CHURCH

Introduction.

Contents of the Chapter. This chapter will treat of the "occupation" of the country—how much is "occupied" and how much is "unoccupied"—and of the forces which occupy. These forces will include not only missionary workers and employed Chinese ministers, preachers, teachers and doctors, but also the whole Christian community, which must ever be regarded as the real force which is to convert the whole of China into an "occupied area." It should also be understood that unless otherwise specially noted, the Christian forces referred to are only those of the Protestant missions and churches. A summary of the published figures and facts concerning the Roman Catholic and Russian Orthodox Churches will be found in the Supplement to this chapter, and is treated at greater length in maps and tables as well as in the written articles of the Survey Volume.

1. The Growth of the Church in China.

The communicant strength of the Protestant Church in China, reported to the Centenary Conference in 1907, slightly exceeded

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[1] **Reference to Sources**. This chapter will attempt to summarize the most important facts contained in the sources named in the title. It will be impossible to do this satisfactorily, and the reader must be constantly referred to these sources for details and fuller information.

[2] **Limitations of the Survey.** The inherent limitations of such a survey as that with which we are dealing, in describing a living thing like Christianity, are generally recognized. Further limitations are involved in the fact that this is the first survey of the kind ever seriously attempted. We must also remember the unscientific methods and the difficulties which are met in China in gathering statistics of population and of government education. Finally, we must recognize the inevitable inconsistencies of many statistics of mission and church work, due to differences in nomenclature and in the interpretation of the same terms by societies, missions and individuals.

In spite of all these limitations, the Survey Volume is based upon the most complete and accurate statistical returns ever received for church work in China, and it is believed it will throw valuable light on the present state of the Christian forces in this land.

175,000. During the century since Robert Morrison waited before the gates of Canton and asked for permission to preach the Gospel in that city, the missionary force had increased from one to almost three and a half thousand. In the same period, a working force of one native preacher had grown to 345 ordained pastors and almost 10,000 salaried Chinese workers. The prayer of Morrison, entered in his diary on the occasion of the first baptism, that of Tsai A-ko in 1814, had certainly been answered: "May he be the first fruits of a great harvest."

The first missionary conference in China was held in 1877. At that time the communicant strength numbered less than 14,000. In 1890, when the second great conference convened, the Protestant Church membership had increased threefold (37,287). By 1907, when the third great conference was held, thirty years after the first conference, an increase of thirteen fold was reported. When the National Christian Conference meets in May 1922, the numbered communicant strength of the Protestant Church in China will approximate 375,000. This is over four-fold the strength of the Church twenty years ago, to say nothing of the great increase in native leadership, large Christian institutions and the influence of the Christian Church, all of which are beyond the power of figures and words to describe.

These figures may be conveniently compared in the following table:—

1814	1	communicant
1842 (Treaty of Nanking)	6	communicants
1858 (Treaty of Tientsin)	less than 500	communicants
1877	13,515	communicants
1889	37,287	,,
1900	85,000	,,
1906	178,251	,,
1913	235,303	,,
1920 (approximately)	366,524	,,

We need to study these figures of growth to understand the meaning of the statistics of present strength. One might easily say that 375,000 out of 400,000,000 is a proportion that hardly counts. It is less than one in a thousand. In Fukien, where the number of Christians is greatest in proportion to population, there are only a little over two per thousand. In a flock of a thousand sheep, who could miss one or two? If every Christian was suddenly translated to his heavenly home, who would know the difference as he looked at the crowded towns and streets? One famine destroys many times the number. Numerically, the Christian Community would be scarcely missed. But if we are thinking of Christian influence and of the hope of China, what a gap would be made by the loss of this one in a thousand! Even the numbers—375,000—are impressive when we think that among them are Christian workers only one generation removed from those who worked side by side with Liang Ah-fah, the first Chinese to be set apart for the work of the ministry.[3]

The apparent numerical insignificance of the Christian community to which we have referred, is graphically represented on the two accompanying maps. In Fukien where the Christian community is largest in relation to the whole population, 23 dots out of 10,000 represent the Christian community; in Anhwei, 2 out of 10,000. A further map of all China shows the number of the Protestant Church communicants per 10,000 inhabitants.[4]

The average for all China is 7.8 communicants per 10,000 of the population. It is interesting to note in this connection that whereas Yunnan has a little more than the average for all China, (that is to say, 8.8 communicants per 10,000 of the population) this distant and largely inaccessible province, when considered in terms of communicants per 10,000 of its population, is approximately as well occupied as Kiangsu, where the proportion is 8.9 per 1,000, and where Shanghai, Soochow and Nanking are located and the area is wholly claimed.

Large Cities. The Committee on Survey has made a careful compilation and study of all obtainable information from many sources on the population of large cities, and estimates that there are between 140 and 175 cities in China, each with a population exceeding 50,000. All of these cities are foreign missionary residential centers except eighteen. Of these, ten are located in the three maritime provinces of Kiangsu, Shantung and Kwangtung; two each in Kiangsi, Shensi and Heilungkiang; and one each in Shansi and Szechwan. The aggregate population of these cities approximates 25,000,000, or about one-sixteenth of the population of China. Sixty-six per cent of our foreign missionary force, 34% of the salaried Chinese workers, and 24% of our communicants are connected with churches in these cities. These facts are significant as to the general progress of Christianity in China, showing that its strength lies in the great cities rather than in the country districts. But, after all, the cities are the stronghold of the forces of good or evil that rule China, even more now than in the past. From the evangelistic worker's point of view, the question may still well be asked, "Are the cities as well occupied as the country?"

During the decades preceding 1900 and until 1910, the proportion of missionaries in the larger cities who devoted their full time to direct evangelistic work was fairly high. One may venture to believe that the cities then received a good share of attention. Recently the development of large institutions, educational and medical, has temporarily lessened the proportion of missionaries engaged in strictly evangelistic activities such as preaching, etc. Moreover, the increasing number of Chinese pastors and church members in these large cities has seemed to make this direct evangelistic work on the part of the missionary less necessary, since it can, in most cases, be done better by the Chinese. On the other hand, there is danger of our larger cities being neglected, and the recent renewal of emphasis on evangelistic work and workers is most encouraging.

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[3] Liang was baptized by Dr. Milne and consecrated to the ministry by Robert Morrison.

[4] See Survey pages 41, 69, 294, and page 395.

Small Cities and Rural Districts. Eighty-eight per cent of China's millions still live in small cities (10,000 or less population) or in rural districts. In twelve out of twenty-one provinces this percentage is even higher, exceeding 90%. In Kansu it runs as high as 98%. In ten provinces, including Fukien, Shensi, Chekiang, Shantung and Honan, more than 80% of the Protestant communicants are in cities under 50,000 and in rural districts. The percentage of these communicants follows closely the percentage of total population in such cities and rural districts. These figures, supplemented by general testimony, would indicate that in these provinces rural evangelization is being as successfully prosecuted as city evangelization.

Overlapping. The Survey Volume brings out in striking fashion the fact that overlapping is much rarer than is usually supposed; 83% of the residential centers have foreign representatives of only one missionary society working in them, 9% have two missionary societies, 4.4% have three to five missionary societies, 3% (22 residential centers altogether) have foreign representatives of six or more missionary societies. In the larger cities, even in accordance with the strictest standards of inter-mission comity, there is practically no overlapping, even when several societies, missions or churches are working in them. And such overlapping as apparently does exist in certain areas is not always harmful. As a matter of fact, it is usually helpful and stimulating. It leads some societies to adopt an intensive plan of cultivation, and it leads to comity and cooperation.

The almost universal acceptance of the principles of comity as set forth in the Statement at the fifth annual meeting of the China Continuation Committee in 1917 has contributed to the degree of harmony and cooperation between Christian forces already on the field, as well as guided new societies in their choice of and entrance into new fields.

2. Territory "Claimed"[5] and the Extent to Which it is Occupied.

The Protestant missions have definitely accepted the responsibility for preaching the Gospel in about 74% of the total territory of China, including Manchuria, but over 380,000 square miles (seven times the area of England) or over one-third of this territory, is still more than 30 *li* from any reported evangelistic center. Add to this 380,000 square miles the 437,800 square miles not even claimed, and we have 45% of the total area of the nineteen provinces which is still 30 *li* or more from any reported evangelistic center.[6] While one-fourth of China proper still remains "unclaimed" by any Protestant mission or Chinese home missionary society, a further area exceeding in extent the whole of China proper and embracing almost the whole of Mongolia (inner and outer) Sinkiang, Kokonor, Chwanpien and Tibet, is practically unentered. We must also take account of the cities of Indo-China, Formosa, the East Indies and many other places where colonies of Chinese, estimated at over 8,000,000 in total number, reside, and where little Christian work is done, though the communities are relatively influential Within China proper, 40% of the area of Kwangsi, Kweichow, Kansu and Yunnan, is unclaimed by any Protestant missionary society.

The facts may be stated in another way. There are 1,704 counties in China, in which almost one-half have no mission primary schools and one-fifth, no reported evangelistic center, although only 106 of the total are unclaimed by any Protestant society.

The Best Occupied Counties in China. In estimating which ***hsiens***, mission fields or provinces are best occupied to-day by Christian forces, a number of factors needs to be considered.

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[5] Meaning of the term "claimed." It has been necessary to find some term by which to describe the relations which exist between a mission or a church and the region in which, or the people among whom, it works, and for whom it regards itself as definitely responsible for carrying on Christian work. In some cases this relationship is properly expressed by the word "claimed" and the mission or church concerned would regard it as a kind of intrusion for any other mission or church to enter that field. Not infrequently, however, the term "claimed" carries too exclusive a meaning. In many instances which are cited in this report and in which the term "claimed" is used, the church or mission concerned would not regard unfavourably the opening of further work in the regions "claimed" by some other mission or church. This elasticity in the use of the term should be borne in mind by all those who read this report.

[6] According to the definition adopted by the Survey Committee, an evangelistic center is any place where a weekly religious service is held, and where, in addition either one of the following conditions is met: (1) the place contains a Christian community of at least ten communicants or baptized adults (whether they form a permanent church organization or not); or (2) it has in permanent residence a Christian worker, recognized by both church and mission (whether or not he is in the employ of the church or mission).

Among these we have (1) communicant church membership, (2) full-time workers, foreign and Chinese, (3) ordained pastors, (4) students enrolled in Christian schools together was the grades of these schools, (5) mission hospital beds, (6) the strength and influence of the Christian community, (7) age of work, (8) present momentum in evangelism, (9) development within the church in self-support and devolution, (10) Christian community service and the degree of cooperation attained among the Christian forces. Such factors as concern membership must in every case be related to total population, if fair comparisons are to be made. This fact in itself makes any comparative judgment of questionable value, especially in a country like China, where population estimates for *hsiens*, mission fields, and provinces are so unreliable. No satisfactory definition of what constitutes adequate Christian occupation of any area has as yet appeared. Even a full list of factors involved is wanting.

For these reasons it would be unwise, if not impossible, to pass final judgment on which *hsiens*, mission fields, or provinces are best occupied. The most we may venture to do, at this stage, is to point out, first as regards *hsiens*, and then as regards provinces, which ones appear to rank highest when all such factors as mentioned above are considered. A knowledge of these places in China where the Christian occupation is most advanced, is not only an inspiration but is a standard by which to judge the progress made in other parts of the country.

The *hsiens* which appear to be best occupied, when we consider all factors involved, are Pingtan and Quemoy *hsiens* in Fukien, and Po-on and Kityang *hsiens* in Kwangtung and possibly others[7]. Certain facts about Pingtan are of interest. Out of a population of about 82,000 in this *hsien*, 4,000 are found in the Christian constituency and 1,300 are communicants. This means that one in every sixty-three of the inhabitants is a communicant, and that one in every twenty-one is in some way interested in and related to the Christian Church. This instance is not typical but it is the highest point reached under the best conditions in one of the oldest of the mission fields in China.

The subject of large unworked areas (both those still unclaimed by any Protestant missionary society and those claimed but practically unentered as yet) will be fully dealt with in a section of the report of Commission II. For detailed statements of these areas, especially those outside of the eighteen provinces of China and Manchuria, the reader is referred to the Survey Report, Part IV.

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[7] See page 310 of the Survey Volume where a list of the twelve *hsiens* reporting the highest number of communicants per 10,000 inhabitants is given.

In this connection, it may be well to draw attention to aspects of Christian occupation which cannot be reckoned in terms of square miles or of any territorial boundaries. There are large sections of China where the work of evangelism is being pushed, without, as yet, much emphasis on other forms of missionary endeavour, such as education and the amelioration of physical ills. These areas are in every province, as may be seen by a review of the provincial studies given in the Survey Volume. While occupied in respect to one form of missionary activity, they remain unoccupied in respect to others.

It is not surprising, but worthy of note, since it confirms a conviction frequently expressed, that in reply to the question of the Survey Committee—"If certain areas of your field are unevangelized, to what reasons or difficulties is this fact due?"—by far the majority of missionary societies in every province answered that it was due to the inadequacy of staff, especially Chinese. Given a larger number of better-trained, more consecrated Chinese pastors and teachers (salaried and voluntary), both the challenge and the opportunity in China would be more nearly answered. Lack of funds, hostility to Christianity, political unrest, and difficulty of communication are very secondary causes.

The following tables will show the comparative occupation of the provinces:—

Group I. The best-occupied provinces.

Population in millions	Province	No. of Missionaries	Chinese Workers	No. of Communicants	Students	Hospital beds
17	Fukien	454	3590	38584	31690	2430
35	Kwangtung	730	2838	61262	25946	2722
31	Shantung	504	2592	41821	21354	986
33.6	Kiangsu	698[8]	2860	29783	19888	1547

These provinces may be said to be fully though not effectively occupied. Yet in these it may be noted that there are only the following numbers of Chinese evangelistic and educational workers per million of inhabitants: Fukien, 92 evangelistic and 100 educational workers; Kwangtung, 39 evangelistic and 35 educational workers; Kiangsu, 34 and 41 respectively; Shantung 35 and 41 respectively.

Group II. Provinces having strong mission work.

Population in millions	Province	No. of Missionaries	Chinese Workers	No. of Communicants	Students	Hospital beds
27	Chihli	602[8]	1726	22283	13695	1168
23	Chekiang	344	1788	27902	10592	1233
20	Manchuria	172	893	20586	7599	960

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[8] Excluding students in language school.

Population in millions	Province	No. of Missionaries	Chinese Workers	No. of Communicants	Students	Hospital beds
28.5	Hupeh	389	1347	14725	11086	1120
29.5	Hunan	398	1229	11018	8685	904
32	Honan	394	1106	12418	7107	885
61	Szechwan	543	1485	12954	18664	1041

Group III. Provinces in which the work is weak.

Population in millions	Province	No. of Missionaries	Chinese Workers	No. of Communicants	Students	Hospital beds
11	Shansi	240	566	8340	4240	400
24	Kiangsi	226	740	7827	5062	402
20	Anhwei	172	623	5070	5604	345
9	Shensi	126	421	7081	2246	114

Group IV. Provinces where there is the least work.

Population in millions	Province	No. of Missionaries	Chinese Workers	No. of Communicants	Students	Hospital beds
11.5	Kweichow	45	207	9446	1798	67
11	Kwangsi	76	276	4722	1513	119
8.75	Yunnan	75	244	7816	2016	50
6	Kansu	72	96	1336	486	220

Density and Growth of Population. One fact bearing on the Christian occupation of the field is the population and its rate of increase. This merits special consideration. George Bronson Rea in a recent article published in the Far Eastern Review, July, 1921, states:—

"With slight variations the average European nation (Russia excluded) is doubling its numbers in about eighty years. The figures vary. In his Elements of Vital Statistics, Dr. Newsholme sets out at length the annual increase of a large number of countries. The period under his review, 1891 to 1895, showed a doubling of the population of Prussia in 49 years. of England in 59 years, of Italy in 67 years, of Austria in 74, and of France with her exceptional birthrate, in 591 years, Russian statistics indicate a doubling of the population in 50 years.

"Dealing with this same problem in western Europe, Mr. Longstaff in his Studies in Statistics, reaches the conclusion that in the period under review (1861-1891) the increase was at the rate of 21 per cent, or 6.6 per cent in each decade."

How much these figures can tell us of conditions in China is highly problematic. The great difficulty in arriving at any reliable estimate of the increase in Mongolian and Asiatic races is the notorious lack of statistics. Mr. Rea continues:—

"Japanese statistics of the native Chinese population in Formosa show the latter are doubling their numbers in 33 years; in the

Kwantung Leased Territory, in 31 years. In Korea statistics of the native population indicate a doubling of the numbers in 27 years. It is estimated that 4,000,000 or 1 per cent of the people, die annually in China from starvation and purely preventable causes, such as floods, famine, cholera, plague, etc., without including deaths from internal disorders, rebellions and bandit forays."

If we accept these figures, and take three per cent, as the probable average increase annually of Chinese and Koreans (where statistics have been gathered,) after allowing for one per cent, who die annually due to special causes and excessive infant mortality in the Orient, we are forced to conclude that the annual net increase in population in China lies somewhere near and perhaps a little above one per cent.

Reference to the density maps of each province, as these are given in Part III of the Survey volume, will indicate the provinces and sections within each province where population is densest. In Chekiang, on the basis of the official returns supplied to the Survey Committee, the average density reaches the high level of 637 per square mile and the Chinese claim that the population of the province has doubled during the last thirty years. Shantung has for a long time been regarded as the most populous province in China. This is based on the Minchengpu Census returns. More recent Post Office census figures, as well as official estimates received by the Survey Committee, rank Kiangsu (875 per square mile) as the densest province in China, followed by Chekiang (637 per square mile).

It is interesting to compare the above density figures for Kiangsu with estimates of density for other parts of the world. For example, Belgium reports 657 per square mile, England and Wales, 618, and Rhode Island, the densest commonwealth in America, 508, From these figures it would appear that Kiangsu ranks among the most densely populated geographical units in the world.

Momentum of Evangelism. This thought of the increasing population in China when added to that of the tremendous numbers still to be won among the present population should lead every Protestant communicant in China and every foreign missionary to stress evangelism as it has not yet been stressed. An annual net gain of 6 per cent in church membership will not win China for Christ in this or the next generation. During the last few years the net increase in Church membership has approximately equalled one convert for each full-time worker, both Chinese and foreign. This means 30,000 Christian converts a year, against an annual increase in population exceeding 1,000,000. It should not be overlooked, however, that while, according to the Survey, the population is growing about one per cent a year, the Christian Church is growing about six times as fast, and is therefore slowly catching up with the population. While this growth is altogether too slow, it is steady. The Federal Council of Churches in America reported in 1920 one of the most successful years in the United States in the winning of people to Christianity, yet that apparently involved for the Protestants an increase of only one per cent, whereas in China, for the last few years, it seems to be about six times greater. Nevertheless, the supreme challenge of the hour before the Chinese Church is to increase the momentum of evangelism. Not arithmetical but geometrical percentages of increase must be sought of God and laboured for with singleness of purpose and at any cost. Otherwise how shall we keep pace with the increase in population alone. It is a solemn thought. In a few sections of the country, as in Fukien among the fisher-folk, in Southwest China among the tribes, in Southeast Honan among the general populace, and in Shensi among the soldiers, fires of evangelism are burning, and we witness characteristics of mass movements toward Christianity, which are indications of what might sweep over the whole country. Elsewhere the fires of evangelism burn low. Eternal vigilance and constant renewal of emphasis are the price of "China for Christ." The tendency on the part of missionaries to give themselves to institutional and administrative work and leave street and chapel preaching and personal evangelistic work to Chinese co-workers is, in view of the increase in numbers of Chinese evangelistic workers, somewhat to be expected. Yet a larger part of the administrative work could wisely be put on Chinese workers. Furthermore, the missionary should plan to take part in every form of Christian work. Until recent years conditions in China were more or less static. To-day the increase in roads and railroads, large movements in emigration, rapid developments in commerce and industry, new currents of thought and ideals, and new community and national consciousness have all contributed towards transforming a static into a moving China, all of which means that the demand for outstanding evangelists, particularly Chinese, was never greater.

3. History and Growth

Christianity often loses some of its legitimate power of appeal to the Chinese people by reckoning its advent in China from the year 1807. We need constantly to remind ourselves and also our Chinese brethren and those to whom we preach that not only are we inheritors of the direct commission of Christ to his first disciples, but that in response to that same commission China has received messengers of the Good News for many hundreds of years. In such a setting the message of to-day gains powerful support from the respect entertained for the past by the members of this most ancient of modern civilizations.

Beginnings. There have been at least four "beginnings" in the history of Christian missions in China. The first was in 635 A. D. when Nestorian missionaries from Syria made their way along the great overland trade routes into China and established themselves at the court of the Tang Dynasty. But this effort, successful as it seems to have been for a time, was apparently overwhelmed in a terrific persecution by the Buddhists, which took place in the year 840. It was in this persecution that the Nestorian monument, which now stands in Sianfu, was buried under debris, there to lie undiscovered until the first half of the seventeenth century.

Another beginning much more obscure was evidently made by the Nestorians in the 13th century or thereabouts, when tribes of considerable numbers on the Northwest borders of China were Nestorian Christians, whom Marco Polo found flourishing under the Yuan Dynasty when he arrived. Recent researches also seem to indicate that the Nestorians had made such progress that it can be said with some certainty that the mother of the great emperor, Kublai Khan, was a Nestorian Christian. When John of Monte Corvino began his work in the year 1291 he found more difficulty in dealing with the Nestorians than he did in meeting the opposition of the non-Christians. During the Yuan Dynasty, a period of less than one hundred years, the Nestorians and the Italian missionaries from Rome seem to have flourished, but all this work has left no trace thus far discoverable in the early records of the Ming Dynasty. We may, therefore, say that a third beginning was made when the Jesuit missionaries arrived in the middle of the 16th century. Under the great emperor Kang Hsi, the Jesuit missionaries flourished mightily until the fierce controversy over the question of the term for "God" and the legitimacy of ancestor worship divided the Christian community and a decision by the pope contrary to the opinion of the emperor led to the formal expulsion of the missionaries. This work, however, never disappeared entirely and may be said to be the direct forerunner in a continuous succession of Roman Catholic missions in China to-day.

The last great beginning was in 1807, when the modern period of missions in China began with the arrival of Morrison, a period in which the new beginning for Roman Catholic missions was quite as marked as the new beginning for Protestant missions. For the first thirty-five years (that is, down to 1842), missionaries were still forbidden to set foot on the mainland of China. Even down to 1860, there were only fourteen residential centers occupied by Protestant missionaries. During the next twenty years (1860 to 1880), only sixty-five additional residential centers were opened. Rapid expansion then began and during the next ten years (1880 to 1890), ninety-nine more residential centers were occupied. In the succeeding ten years (1890 to 1900), 170 new centers were opened. During the twenty years from 1900 to 1920, 337 centers were added to those already opened, making a total of 693 centers now occupied by foreign missionaries. This means that 12% of the total residential missionary centers in China were entered before 1880, 40% between 1880 and the Boxer uprising in 1900, and 48% during the twenty years since.

The Boxer year, 1900, proved a real turning point in the history of the Christian enterprise in China. Above 2,000 Chinese Protestants, approximately 30,000 Roman Catholic Christians and 221 Western Christians, including children[9], were martyred during that year. The blood of the martyrs has indeed proved to be the seed of the Church.

The Growth since 1900. The large expansion of missionary work since 1900 is due in part to the entrance of many new societies which began work in China after 1900. There are now more than 130 missionary societies with foreign representatives in China engaged in direct evangelistic work. Of these societies, over one-half began their work since the Boxer uprising. It is very significant, however, that while the foreign residential centers have almost doubled during the last twenty years, over two-thirds of these centers have been opened by the representatives of the large missionary societies. Progress in membership has been equally marked. Canton in the last five years has made a net gain of 2,500 communicants a year. Hunan in the last six years has trebled its membership. Kaifeng, the last provincial capital to be opened to Protestant missionaries, was notoriously anti-foreign until the last fifteen years. Ten years ago it had only twelve missionaries, seven Chinese workers, and thirty-four communicants. It now has forty-six foreign workers, fifty-seven employed Chinese workers and 520 communicants. In Chihli, which may be considered typical of several other provinces, the foreign missionary force has increased more than 25%, the number of Chinese ordained leaders has nearly doubled, and an increase of nearly 50% is recorded among other Chinese workers. One may say that fully one-half of the present Protestant Church communicants have been won to Christianity during the last decade.

Worthy of special note is the extraordinary progress among the aborigines of Yunnan and Kweichow. Sometimes this has even affected the Chinese. According to one account, "in one district of Yunnan, four hundred Chinese families have become inquirers, burned their idols, turned the big temple into a school, paid half the salary of the teacher, and are attending Christian worship as a result of work among the surrounding aborigines." This is unusual, for most of the Chinese look down upon the tribesmen as members of an inferior race. Of the 7,815 communicants reported for Yunnan, about nine-tenths appear to be from the aborigines. Weihing, and Iliang, adjoining counties in Kweichow and Yunnan, report respectively 273 and 214 communicants per 10,000 of the population—the highest proportion of all counties in China.

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[9] These figures have been compiled by Dr. D. McGillivray from the most reliable sources available.

The growth and present development of the Chinese Church, including an account of self-support, self-government and self-propagation, will be dealt with more in detail in Chapter II. At this point we would simply note the great significance of the figures given in Table 18 on page 326 of the Survey Volume. The statistics of growth given in that table for the years 1889, 1905, 1915 and the two years 1919 and 1920, as they refer to each of the large missionary societies, are deserving of most careful study.

In this connection the Commission desires to point out a fact which, though well known, is sometimes forgotten, when comparisons between mission fields or provinces are made. This fact concerns the age of the work. In such a province as Kwangtung, for example, where we have Protestant Christians of the third and fourth generations, where the Church is well established and has reached a place in its development of complete independence, the conditions of missionary work and the very atmosphere in which Christian work is carried on, differ very greatly from conditions in such provinces as Kweichow, Jehol, Kansu, Honan and even from conditions in provinces like Hunan, Kiangsi and Anhwei. Problems are not the same. The environment of the Church is different. The membership of the Church and therefore its leadership present an altogether different appearance. The time element, therefore, in all missionary work should play an important part in all our comparisons.

4. Foreign Missionaries.

Length of Service and New Recruits. The foreign missionary body is younger on the whole than is usually supposed. Fifty per cent of all the Protestant foreign missionaries arrived in China during the last ten years. Eighty-one per cent have been here less than twenty years. In 1910 the number of new missionaries arriving exceeded 300. All through the War they averaged 325, to 375, while in 1920 about 450 arrived.[10]

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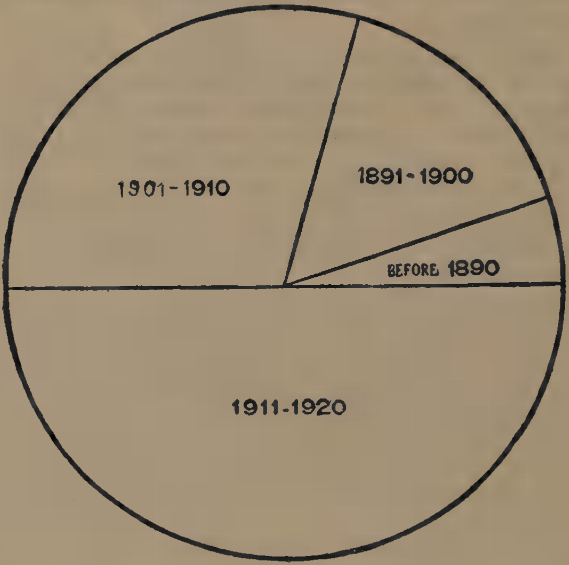
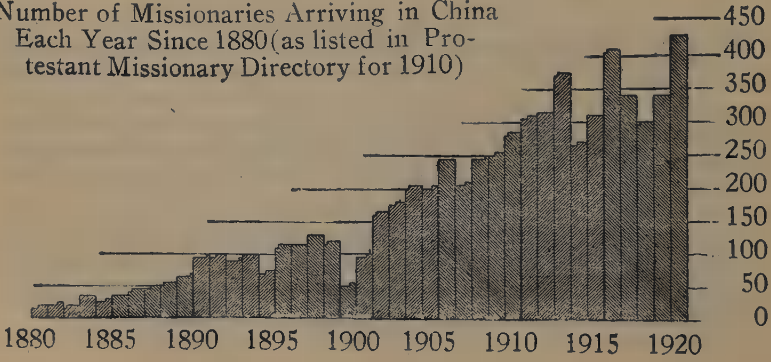
[10] It should be noted that the Directory and the charts and statistics based upon it take no account of those arriving in each of the years named who left missionary service for any reason, and therefore do not present complete data even for arrivals in any given year.

FOREIGN MISSIONARY BODY CLASSIFIED ACCORDING TO FIRST DATE OF ARRIVAL IN CHINA



Note that 51% of the Protestant missionaries have been in China less than 10 years.

Number of Missionaries Arriving in China Each Year Since 1880 (as listed in Protestant Missionary Directory for 1910)



The Active List. In estimating the number of missionaries who are actively at work at any one time, allowance must always be made for one-sixth of the total force being out of the country on furlough, and approximately one-twelfth being engaged in language study. In addition, not all of the married women find it possible to devote their whole time to missionary activities and at least one-third of these women must be excluded when reckoning up the exact working force. Accepting these reservations we may venture to conclude that approximately two-thirds of the missionary force enrolled in China is actually at work on the field at any given time. This means that instead of about 6,250 missionaries giving full-time service in China to-day, there are probably less than 4,250. As compared with this state of affairs in the foreign force it should be borne in mind that the Chinese workers on the active list are always in much larger proportion.

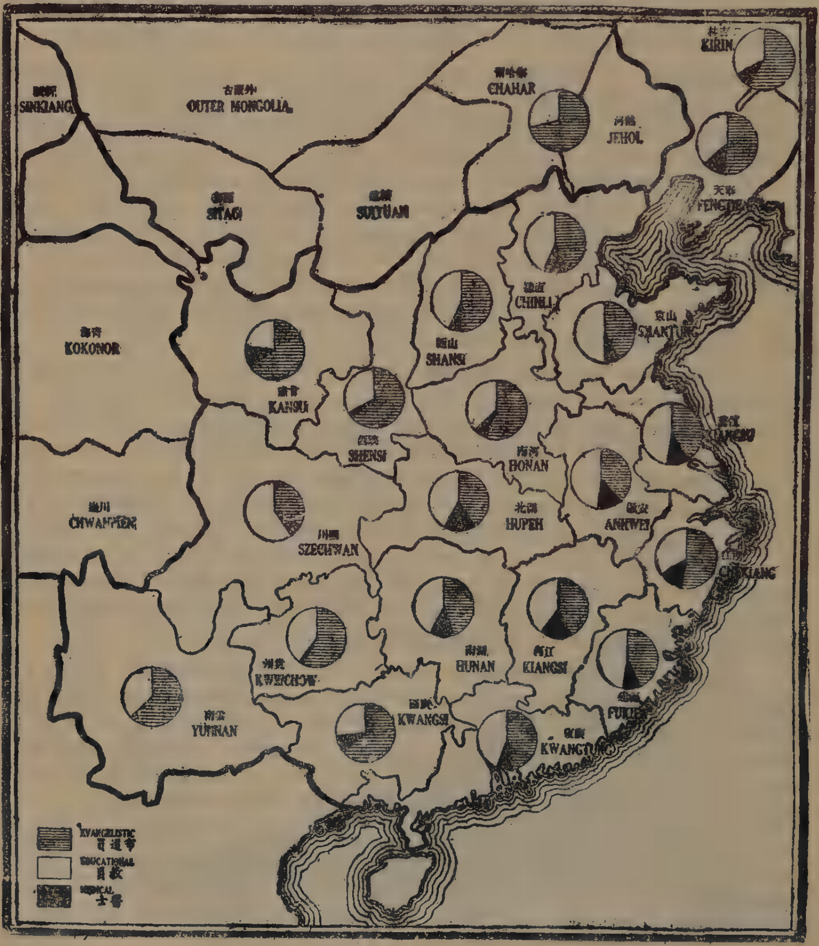
Location. Forty per cent of the missionaries are in twenty large cities. Eighty-two per cent of the residential smaller centers have only one-third of the total foreign missionary body. Twenty-six per cent of the entire missionary body are found in eight cities. Fifty-five per cent of the residential centers have only one to five missionaries in each. This last fact is significant, as the note in the Survey Volume puts it, "when we think of the sacrifices and the loneliness which attend the life of missionaries, scattered so thinly over great areas." Two-thirds of all the foreign missionaries in the province of Chihli reside in Peking and Tientsin, students in language school excluded.

Proportion between Women and Men. Thirty per cent of the missionaries are single women, and counting married women the ratio between the women and the men is about three to two Five to six per cent are unmarried men. It is noteworthy that a study of the statistics available shows that where women run the whole work, men communicants are equally numerous. The statistics of work, proportion of men and women in the Church, and other figures do not vary much from corresponding figures where the proportion of men among the missionaries is large. (Note especially the figures for Kiangsi and Fukien where the proportion of women missionaries is relatively large).

Out of 675 residential centers in China proper, 89 (13%) have women missionary representatives only, Fukien and Kiangsi reporting more such centers than any other provinces. In other words, one foreign residential center in every eight is staffed by foreign women missionaries only, and centers of this kind may be found in every province in China except Hupeh.

Classification of Missionaries and their Work. It is impossible to say with any accuracy what proportion of the time of the missionary body as a whole is given to different types of missionary activity. For most missionaries do several different kinds of missionary work, and, with most of them, especially in the interior stations, no two days are alike. Certain figures, however, throw some light on this question. Fifty-two per cent of all the men in the foreign missionary force are ordained, and it should be noted that many members of the China Inland Mission and the Christian and Missionary Alliance and some other societies who are not ordained are doing the work of ordained men. In the nine provinces of Manchuria, Shansi, Shensi, Chekiang, Honan, Kwangsi, Kansu, Kweichow and Yunnan, considerably more than half of the force is evangelistic. Of the general average

CLASSIFICATION OF EMPLOYED CHINESE WORKERS


KIRIN
SINKIANG
OUTER MONGOLIA
CHAHAR
JEHOL
FENGTIEN
SUIYUAN
NINGSIA
CHIHLI
KOKONOR
SHANSI
SHANTUNG
KANSU
SHENSI
HONAN
KIANGSU
CHWANPIEN
HUPEH
ANHWEI
SZECHWAN
CHEKIANG
HUNAN
KIANGSI
KWEICHOW
FUKIEN
YUNNAN
KWANGSI
KWANGTUNG
EVANGELISTIC
EDUCATIONAL
MEDICAL

for all China it is doubtless true that at least half of the foreign missionaries are engaged in direct evangelistic work. The classification given for South China throws some light on the subject, although we do not know how nearly the proportions for South China obtain throughout the other sections of the country. According to the South China Missionary Diary, if we classify the wives of the missionaries with their husbands. 54% of the missionary body devote the major part of their time to evangelistic work, 25% to deucational, 18% to medical, 2% to literary, and 1% reman unclassified. The map printed on the preceding page shows in graphic form the information we have on the classification of the Chinese force.

It is fair to assume that there is some kind of relation between the classification of the missionaries and of the Chinese workers who are their colleagues.

Szechwan, according to this map, shows the greatest emphasis on Christian education (as measured by the Chinese force,) as the provinces mentioned above show the greatest emphasis on evangelism. The provinces of East and Central China report the largest percentage of medical workers. Note the total absence of medical workers in Mongolia, and the relatively small numbers reported for Yunnan and Kweichow. A study of this map convinces one of the impossibility of saying what proportion of the different types of workers is desirable. If there is an ideal proportion, it must vary with varying conditions. But it would be very helpful if we could know the result of maintaining any given proportion for a long period. There is Szechwan at one extreme and Kwangsi at the other. Suppose these provinces maintained the same proportions between different types of workers for a long period of years, what results could be expected in the growth of the Church, the training of church leaders and the development of indigenous Chritianity.

5. Chinese Salaried Workers.

Ratio of Salaried Chinese Workers to Communicants. On page 296 of the Survey Volume there appears the following statement: "There is one (Chinese) evangelistic worker for every 56 of the Christian constituency, and if we include the educational and medical workers, there is one Christian Chinese employed by the missions and churches for every 25 in the Christian community. On paper, therefore, it would appear that the Protestant Church constituency is being intensively cared for." This is an exceedingly significant statement. It is not our business at this point to discuss its meaning, but simply to bring out the main facts which illustrate the situation described in these two sentences. It should be noted that the above quotation has to do with the "Christian constituency," which is approximately double the communicant

Church membership. Looking at this situation from the viewpoint of communicants, we find that the number of employed workers in connection with the Chinese Church is about seven per cent of the number of communicants. This is the average for all China. In Kweichow and Yunnan the proportion is 2 and 3 to 100, and in Szechwan and Hunan, 11 to 100. One of the missions in Hunan employs 26 out of each 100 of its communicant membership, while one of the missions in Honan employs 40 out of 100. These figures include only ordained and unordained Chinese workers, Biblewomen, nurses, teachers, doctors and sextons and colporteurs, and not servants, gate-keepers, and other people who are not church workers. "It would be interesting to know," as the Survey Volume puts it, "whether or not the rate of growth in church membership is any greater in the provinces where the proportion of salaried workers to communicants is relatively high." The churches and missions in East and Central China employ one out of every ten church members, while those in North, South and West China employ one in every sixteen.

But lest anyone should be tempted to draw the conclusions from the facts as thus stated, that the Chinese Church is being mollycoddled by having so large a number of salaried Chinese workers in proportion to the total number of communicants, attention must be called to at least five false assumptions underlying any such judgment. These may be stated as follows:—

(1) The assumption that these salaried workers are all Christians, whereas a small proportion of the teachers and nurses are non-Christians. As a matter of fact, the number of non-Christian teachers and nurses is between five and six per cent of the whole. Since the teachers and nurses are approximately half the number of salaried workers, this means that about two and a half or three per cent of the whole salaried force are non-Christian. This means finally that the non-Christian salaried workers are about two-tenths of one per cent. of the number of communicant members.

(2) The assumption that these workers are dependent financially on the Church, in the sense that they are getting salaries larger than they would be worth elsewhere. Not so! They are not getting more salary in the Church than they could get outside (or than their fellow-students of earlier days and of similar capacity are getting to-day in other callings). In most cases they are getting less, and in some cases *much* less.

(3) The assumption that their work is all done for the Christian community, whereas their work is in large part done for the non-Christian community.

(4) The assumption that they are all paid out of foreign funds, whereas many are paid by funds from Chinese sources,

as, for instance, (a) voluntary contributions to church work, (b) school fees, (c) medical fees. Furthermore, some of the school and medical fees come from the non-Christian community.

(5) The assumption that because a large number of communicants are employed, there must be a large number of "rice Christians." The fact is that the Church cannot get as many of these workers as she needs to do the actual work that she is called to do. To employ them is not to pauperize them, but simply to use them to the best advantage in the Kingdom of God. On the other hand, if only a small proportion of communicants were employed in Church work, that might mean that the Church was unduly limiting its activities (for many of these activities, indeed most of them, can be conducted by Christians only), and putting too little emphasis on *Chinese* leadership. Moreover, not a few workers become Christians after they have been employed as workers; and such workers will rarely be found to have applied for baptism through improper motives.

The amount of voluntary Christian work done appears to be much smaller than it should be if the Church were doing her full duty. It is true that our statistics on this point are very meager, and that they quite fail to take account of the fact that many workers not classed as voluntary (e.g. teachers in mission schools) would in Europe and America be giving voluntary service in spare time, which they are actually giving now without its counting as such. But even so, it is evident that the Church is much behind her duty in this matter, and the development of voluntary work should be pushed forward with vigour.

Ratio of Chinese to Foreign Workers. The average for all China is 3.7 salaried Chinese workers to every missionary. Mission policy in the employment of Chinese workers varies greatly between the different missions. Some of the larger missions, for example, the China Inland Mission, are employing a much smaller proportion of salaried workers than other missions. In Fukien, where the proportion is 7.9 Chinese workers to 1 missionary, the work is old and well-developed and self-support, without missionary assistance, is well-advanced. A large proportion in this case would be an indication of strength. In Chekiang, Manchuria, and Shantung the proportion is approximately 5 to 1, in West China 2.8 to 1. The degree of deviation in the administration of the Chinese Church seems to be indicated to some extent by the ratio of Chinese to foreign workers. As the Survey Volume expresses it: "As the work progresses and leaders are developed, the Chinese workers are encouraged to assume responsibility for field work, and to locate at some place away from the center where the foreign missionary resides," Commenting upon the facts given in the Survey volume that "66% of the foreign missionary force and 34% of the Chinese force," are in cities of 50,000 or over, an experienced missionary writes, "Does not this proportion show that Chinese are not yet taking their full share in administration and advanced educational work, in other words, that they are not yet in sufficient numbers in positions of leadership?" To balance this, however, it should be remembered, so this correspondent continues, "that many Chinese are in positions of leadership in county cities and other important centers where foreign missionaries do not reside." It should also be remembered that reliable leadership involves qualities which are not quickly developed and are not necessarily possessed even by those who have been long in training.

Classification of Chinese Workers. It is true of the Chinese workers as of the missionaries that with all of them the chief object of their work is the evangelization of the Chinese people. But it seems to be easier to classify them in terms of the special form of work to which they devote the major portion of their time than it is to classify the missionaries. We find that 46% of the total force devote their whole time to evangelism and the spiritual oversight of the Church, 44% to educational work and 10% to Christian medical work. These proportions vary but slightly for the different sections of China, although some distinction between the different parts of the country may be made as follows: Szechwan leads in emphasis on educational work, as contrasted with Kwangsi, Kansu, Kweichow, Yunnan, Chekiang, Shensi, Honan, and Manchuria, which lead in evangelistic emphasis, whereas East and Central China report the largest proportion of medical workers. In this connection, the map illustrating the classification of employed Chinese workers which is printed in connection with a previous paragraph of this section should be referred to.

Women. One in every four of the salaried Chinese workers is a woman, but this ratio is steadily increasing. At the present time, women constitute 20% of the Chinese evangelistic workers, 28% of the Chinese educational workers, and 12% of the Chinese Christian physicians engaged in Church work.[11] Christian women are doing excellent work as teachers, especially in primary schools and also in the nursing profession, both of which constitute new and most appropriate and important fields of work for women. The effect of opening these two professions for women and of preparing women for this kind of work has been very far-reaching and is one of the large factors in the modification of the ancient status of women.

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[11] Sixty-six per cent of all Chinese women employed in Christian work are in the coast provinces and 33% are in the two provinces of Fukien and Kwangtung.

6. Ordained Chinese Workers

Location. Seventy-eight percent of all the ordained workers are in the coast provinces; 21% of the ordained men are in Fukien, although this province reports only 11% of the total communicant membership of the Church. The age of the Church and the strength of the communicant body in the coast provinces would lead us to expect this, but mission policy also affects it. Some strong missions lay little emphasis on ordination for either foreigners or Chinese.

Relative Numbers. One in twenty of the Chinese workers is ordained and the foreign ordained men still outnumber the Chinese by 245, the totals being, ordained Chinese workers 1065; ordained foreign workers 1310. The Chinese Church averages 325 communicants for each Chinese ordained pastor and 146 communicants per ordained worker, Chinese and foreign. The question naturally arises, how many pastors can a young Church produce without lowering the standard of ordination and without loss to missionary zeal?

Recruiting and Training the Ministry. The salary of ministers is usually too low for them to make both ends meet without great difficulty. Ministers should be willing to make sacrifices, but the conditions in China are unusually hard for those whose income does not meet the needs of their physical, mental and social life. Chinese young men of this generation are shunning the highest of callings. The following reasons are given by one who is himself in the Chinese ministry :—

(1) The salary is too meager.

(2) The hardship and toil involved are forbidding.

(3) The domination of foreign colleagues drives away many energetic and aggressive young men.

The same writer goes on to say that these young men fail to see the cause of this dominance by foreign colleagues. It is due to the fact, that the older generation were not developed sufficiently in wisdom and spiritual attainments to carry the heavy responsibilities of independent leadership. They also fail to see that young men of ability, training and spiritual power can not only rise to equality with their foreign colleagues, but can and must, in the course of time, take the place of the foreigner. The standard of education of the Chinese ministry, according to the same writer, is low. The answers to the questionnaire sent out by the Continuation Committee indicate that only seven per cent of those who replied have been to college and not all these have graduated. Some of the older generation of ministers had won the degree of Chu Jen, Hsiu Tsai, but many had meager attainments, and some to-day have not the equivalent of a good elementary school education. It is deplorable to learn from the questionnaire just referred to that of the pastors and evangelists replying, both ordained and unordained, 23 % have never been graduated from a lower primary school or from any regular Bible School.

The Question of Leadership. The question of leadership is one of the most crucial questions in the development of the Chinese Church. Recognizing this fact, one of the five Commissions reporting to the National Conference deals with this subject alone. At this point attention is called to some of the facts as presented in the Survey volume. On page 296 it is stated that "In practically two-thirds of China the leadership of the Church is still largely in the hands of the foreign missionary, who alone receives converts into church membership and administers the sacraments." The basal fact involved in this statement would seem to Commission I to be more justly stated if put into the following form—"In practically one-third of China the leadership has already come into the hands of the Chinese pastors and evangelists, who administer the sacraments, and with the advice and consent of the older Christians, admit all those who are received into the Church." There are manifestly three distinct stages in the development of Chinese Church leadership. The first of these stages is that in which the missionary necessarily has to assume practically all the responsibility for leadership, since the Chinese have not yet been developed to the point where they can shoulder it. The second stage is that in which the Chinese and the foreign leaders share the responsibility, working together and supplementing one another's deficiencies. The final stage is that in which leadership is assumed and carried steadily by the Chinese leaders themselves with no assistance from the foreign missionary. How to advance from the first to the second and then on to the third of these stages is one of the most difficult questions in the whole range of mission administration and is so recognized generally throughout China at the present time. That it is so recognized is a happy thing for the Chinese Church and that in so many places the foreign missionaries are endeavouring to pass over responsibility to the Chinese leaders more rapidly than the latter are eager to assume such leadership, is one of the most significant facts of the present situation. A still more significant fact, however, is the attitude taken by the Chinese delegates in the International Missionary Council which assembled at Lake Mohonk, New York, October 1 to 6, 1921. In the consideration of the subject "The Relation of the Church and Missions" the report sent to the China Continuation Committee by its three representatives in the Council indicates that, in the judgment of some of our most representative Chinese leaders, this whole subject of Chinese leadership needs to be considered much more thoroughly than it has thus far been considered by those who are in authority in the Church in China at the present time.

7. The Christian Constituency.

a. Communicants.

(1) **Number and Geographical Location.** The total number of communicants in the Protestant Church in all China is between 366,000 and 375,000. The bulk of this membership is in small towns and villages, approximately 76% of the whole. Sixty-six per cent of the Chinese workers reside in the coast provinces and 71% of the membership is found in these same provinces.[12]

(2) **Proportion of Men and Women.** Taking the communicant membership of China as a whole there are three men to two women in the membership, which means that the families as such have not yet been thoroughly reached. There are two boys to one girl in the mission schools of lower grades. The minority of women communicants is particularly noticeable in the provinces of North and Central China. In Kweichow and Yunnan, where the work is most flourishing among the aboriginal tribes, is found the highest percentage of women in the Church, namely. 46% and 47%. The following table giving the comparison of the percentage of communicants and of employed workers to primary students who are women and girls shows how the emphasis varies between the provinces as well as what progress has been made or is still to be made.

Province	*Percentage of communicants who are women*	*Percentage of employed workers who are women*	*Percentage of primary students who are girls*
Yunnan	47%	6%	8%
Kweichow	46%	5%	6%
Shensi	36%	17%	21%
Manchuria	32%	25%	41%

(3) **Literacy.** The definition of "literacy" as used in this report should be carefully noted. It means "the ability to read the Gospel in the vernacular with fluency and understanding." In the coast provinces such as Fukien and some parts of Chekiang and Kwangtung the script is romanized and literacy would not necessarily imply any knowledge of the Chinese character. In the majority of cases, however, literacy would imply ability to read the Gospel in character. It should also be noted that the figures given refer to only a limited portion of the Church membership, since full returns on literacy are thus

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[12] See the maps entitled "Number of Protestant Church Communicants per 10,000 Inhabitants" and "Distribution of Protestant Church Communicants," which are found at the top of page 294 in the Survey Volume.

far unobtainable. Sixty per cent of the men and 41% of the women among the communicants covered by the figures received are literate. In five provinces five or more out of every ten women can read. Hunan reports a still higher ratio, 6 in every 10 women. This proportion is surprising for the women as compared with women outside of the Church, if we are to accept the common estimate that not more than 1 in every 100 women in China is able to read or write. At the same time the facts herein contained are ample justification for the most vigorous prosecution of the efforts which are being made either to use the phonetic script or the 600 character plan to extend the number of those who can read and understand the New Testament. There are wide differences of opinion as to the value of the phonetic as compared with the 600 character plan, but there is no difference of opinion as to the importance of following vigorously some plan whereby the large numbers of Christian men and women in the Chinese Church at the present time who cannot even read the New Testament shall be taught to read and understand it.

b. **Sunday Schools and Day Schools.** A considerable part of the Christian constituency outside the actual communicants is to be found in the day schools and the Sunday schools. The day schools will be dealt with for the most part in the section of this chapter which treats of education. In some Sunday schools there is a large proportion of boys and girls who are not in the day schools at all, and it may certainly be assumed that in almost all the Sunday schools, as well as the day schools, there is a considerable proportion of pupils who are not members of Christian families. Bearing these facts in mind, the map showing the comparison between the number of students reported to be in regularly organized Sunday schools and the total number of Protestant Church members, becomes doubly significant.[13] Seventy-six per cent of the children of the schools are in lower primary schools, 16% in higher primary and 8% in middle schools. Manifestly the greatest opportunity of the Church at the present time as regards numbers of pupils that can be reached is among the children in the lower primary schools. In Anhwei, Szechwan and Kiangsu, there are more students in the Sunday schools than there are communicants in the Church. In Fukien, Hunan and Kiangsi there is about an equal number of pupils in the Sunday schools and communicants in the Church. In the remaining thirteen provinces, there are fewer pupils in the Sunday schools than there are communicants in the Church.

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[13] This map is found at the bottom of page 294 of the Survey Volume.

c. **Total Constituency**[14] The Survey volume gives us good reason for thinking that while the total number of Chinese communicants is about 375,000, the total constituency of the Protestant churches in China is double this number, namely, 750,000. The differences in different parts of China in this proportion between total number of communicants and total constituency is fairly large, as one might expect. In North China the total constituency is one and a half times the number of the communicants; in East China just the same as the average for all China, namely, twice the total communicants; in Central China 1.8 times; in South China 1.6 times; in West China, an average of 2.8. It is significant, however, that one of the largest societies in West China reports four times the total communicants as constituting the total constituency. In Yunnan likewise the constituency is four times the number of communicants.

8. The Institutional Church.

A comparatively new feature of church work is that of organized community service. Seventy-seven churches report doing some kind of community service, though only a small number can be classified as institutional churches. The reason why not many churches have taken up such work we feel is not unwillingness to be of help in the community, but perhaps on the one hand the fact that preaching, teaching and healing have hitherto been considered by many the only means of expressing the Christian life to the community. On the other hand there is lack of knowledge about how to start other forms of work.

It is to be hoped that some means may be found whereby Christian workers can be taught how to assist more effectively in the uplift, both physical and moral, of the communities in which they live, whether the means at their disposal be large or small.

9. Independent Chinese Churches.

The independent Church movement is of two kinds:

(1) Through natural growth the Christian church in the course of time becomes able to support, propagate, and govern itself without help from foreign sources. At the same time, it retains the denominational characteristics of the mother church and friendly connection with it. This is the kind of independent church life which missionary bodies and Chinese churches are hoping and working for.

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[14] The Christian constituency includes (a) baptized church communicants, (b) baptized non-communicants and (c) candidates preparing for baptism or catechumens.

The Christian community obviously includes an even larger number as, for example, non-Christian students in schools and more or less interested persons.

(2) Then there are a number of churches which have separated themselves from the mother church because of lack of harmony between the Chinese church and the foreign leadership. In this way a deplorable schism in the Church and disunity between the Christians may be brought about.

B. RECENT METHODS IN EVANGELISM

All the old and tried methods of missionary and of Church work are capable of improvement and of more effective application. But just as the Young Men's and the Young Women's Christian Associations and the Sunday school have developed new fields, making new applications of old principles, so certain other new methods now seem specially worthy of notice in any attempt to sketch the present state of Christianity in China. The following paragraphs are an attempt to set forth the most noteworthy of these new methods.

1. Plan to Promote Lay Service.

At Hengchow, Hunan (Presbyterian church) the aim is to give all a chance for Christian service. Every preacher has, on a monthly circuit, four congregation or worship centers, each entitled to a weekly service. One unpaid local lay leader in each congregation supplements the preacher. For worship, Bible study that laymen can lead is emphasized rather than sermons. Local leaders as well as preachers have systematic training. The mission provides chapels every thirty *li*; for additional ones the Christians are responsible. The Chinese Church seeks to contribute each year an additional fifteenth of its support. Work is in general divided into direct evangelism and social service. The idea is for each member of every congregation to serve alternately six months in each of these forms of Christian service.

2. National Week of Evangelism.

In 1916 the China Continuation Committee suggested to the Chinese Church the establishment of a National Week of Evangelism during the first part of the Chinese New Year. This is the first attempt ever made to mobilize the spiritual forces of the rank and file of the Chinese Church in a united evangelistic forward movement. The aim is to get the whole membership of the churches in China to take part with a view to reaching all classes of the people and mobilizing the individual and corporate forces of prayer and Christian energy. This suggestion met with widespread response. Some centers have reported widespread activity as a result of this movement. It has met with increasing recognition as a valuable factor in promoting the life of the Church. In addition to personal work, Christian literature, newspaper evangelism, surveys and training are used.

3. A Four-Fold Program for Boys.

The Young Men's Christian Association has sought to utilize the leisure time of boys to train them in the faith and practice of Christianity. The program used has been four-fold, presenting educational, physical, social and religious activities, which are undertaken voluntarily by boys' clubs under trained leadership. Suitable records and recognitions and a special kind of interview keeps the boys in touch with their progress. For the younger boys emphasis is laid on the formation of good habits; for older boys on service. About 10,000 adolescents have been influenced by this "Four-Fold Program." The China Sunday School Union has also adopted this program in principle.

4. Evangelistic Publicity.

Gospel posters with verses of Scripture printed in black and red have for some years been successfully used. The Phonetic Promotion Committee has published illustrated posters which were sold below cost of printing. In eighteen months ten different kinds, totalling 50,000 in large size and 80,000 in handbill form have been printed. Special posters with inscriptions in Arabic and Chinese have also been prepared for use among the Moslems. The demand for these posters and hand bills has rapidly risen. They have been found very useful in connection with the work of evangelism.

Twelve years ago the Rev. F. C. H. Dreyer called attention to the large use of handsomely lithographed posters by commercial houses for purposes of publicity, and suggested that the same agency would be most valuable, in widespread proclamation of the Gospel.

A first edition of fourteen thousand (14,000) Gospel Posters was published in 1911, samples were sent to missionaries in several provinces, approval was instant and universal, and the demand for supplies was so great that many successive editions have been published running into the hundreds of thousands.

From all sides have come testimonies to the value of this agency. A large increase in attendance at street chapel and other public services has often followed the pasting up of posters in a city or village. Country people when visiting the city have called at the chapel in response to the invitation on the posters and many conversions have resulted from the use of the posters.

There is a steadily increasing demand for the colored posters to take the place of the discarded ancestral shrines in Christian homes where they become a living and powerful testimony to all who enter.

5. Opening New Fields.

In the opening of new fields around Fenchowfu, Shansi, the following plan has proved to be most helpful, securing a sympathetic and receptive hearing of the Gospel.

a. Detailed geographic economic and industrial survey to discover the lines of intercommunication and the location of the social foci of the people.

b. Locate outstation centers 60 to 100 *li* apart—the distance between to be filled in by these local churches as developed.

c. Having selected a center two men without advertising their character or purpose, proceed to the place quietly to discover and cultivate two or three key men.

d. Through these men, when instructed, a chapel is rented and public work begun through them as sponsors. Prejudice, suspicion and opposition are thus eliminated at the start.

e. The missionary now appears for the first time since the original survey. Calls are made on public and business places in accordance with regular Chinese custom. Return calls are received. Thus two opportunities to explain the purpose of Christianity and the Church are secured. This also undermines ignorance, disarms suspicion and breaks down prejudice.

f. The same process of calling is extended to all towns and villages in the field of this center.

g. Systematic training of new converts is carried on.

6. The Christian Presentation of Science.

Under the leadership of Professor C. H. Robertson, the Lecture Department of the Young Men's Christian Association has presented science, education, health and efficiency from the Christian viewpoint. Recently in a single journey 100,000 in ten provinces listened to these lectures. Many of these were political, educational, commercial and social leaders. During this single journey seven provincial governors heard the lectures. This Christian presentation of science is used as an introduction to evangelistic meetings which, on this particular trip, were attended by 125,000 people, of whom about 16,000 took their first step towards becoming Christians. In addition, therefore, to showing the sympathetic relationship between science and religion, these lectures gained the hearing of many people to a direct evangelistic message. In addition to the subjects already dealt with, the Lecture Department hopes later to deal with religion, sociology, economics, government, art and philosophy. Besides helping secure a hearing for the direct evangelistic message, this movement renders tremendous assistance in the social application of Christian principles to the life of the Chinese people.

7. Developing Church Life.

At Fenchowfu, Shansi, the following methods of developing church life have been found most helpful.

The church is developed along the following lines:

A. New converts are trained and instructed in the principle that.

(1) The Christian should be responsible for all winning of new people and preparing them for the first step in church membership.

(2) Preacher or pastor centers his time.

a. On the training and instructing for full membership of converts thus won, who in turn go out to win others.

b. On the pastoral care of the baptized membership of the church.

(3) The ultimate goal is that all preparation of candidates up to the point of baptism be done by laymen.

B. An evangelistic committee of laymen in each church leads the members into active work.

C. The field of each outstation church is carefully mapped and a detailed plan of Christian conquest for the whole field organized.

D. In late fall of the year the pastor concentrates on one small group station class of ten to twenty of the strongest men of his congregation. These, in turn, during the winter months scatter into different towns and villages of their church field to repeat the instruction they have received to classes of enquirers, the pastor overseeing their efforts.

E. There is systematic instruction in giving, so that from the first, or at most, the second year, the cost of all forms of work aside from the pastor's salary is met locally, that also to be assumed as rapidly as possible.

8. Country Evangelism.

Concerning country evangelism in Shantung it has recently been written:—

"New methods are being introduced. Instead of individuals going here and there, one by one, or even two by two, on an 'itinerating trip' to preach unannounced in villages and market towns, the tendency is to go in larger groups to special places on invitation. Certain specified conditions have to be fulfilled by way of preparing the soil. Plans are made for eight or ten days' consecutive meetings, holding services daily in a large tent or mat shed. Care is given to the 'follow-up' work. More and more the use of tents is being found helpful. Of this more systematic way of working, one missionary writes: 'The message grips men better when it can be presented progressively day after day to the same audience. There is the inspiration of numbers, too, and bright chorus-singing; the local Christians gladly render help in advertising the meetings, bringing in friends, lending benches and tables, etc. This forward movement is as yet only in its infancy, but it has already stirred the Christians to new evangelistic efforts, and it has behind it the enthusiastic backing of all the missionary body."

A variation of this country evangelization plan which is specially adapted to train evangelists as well as to reach the hitherto untouched towns and villages has been developed in Hunan by the work of the Bible Institute of Los Angeles. Bands of workers are sent out who are selected after a two years'course in the Bible School at Changsha, admission to which is only given to men who have already been baptized two years and come accredited from the minister of the church with which they are connected. A band consists of twelve men under a leader, the leader being one who is fitted to guide the Bible study of the other members of the band, make out the daily reports and generally superintend the work which is done. Bands work only in districts to which they have been invited by the mission responsible for the work in the neighbourhood. The aim of each band is to visit every household, to have conversation there, and to give some Christian book to every household in a district or county.

10 City Evangelism—Canton

a. Preparation. The churches are first prepared for the actual work of evangelism by prayer meetings, Bible study groups, personal workers' bands and mass meetings with special addresses on the deepening of spiritual life.

The campaign is carried on by the Federation of Churches in Canton. Churches or other organizations are asked to lend workers as secretaries for a few months to give full time to the work of the campaign. The work is largely carried on by committees, which deal with prayer meetings, personal work, publicity, literature, ushering and follow-up work. The chairmen of these committees with the secretaries make up the executive committee.

b. The Campaign. Last year a large tabernacle was put up and all the work centered around it. A health campaign and health exhibit preceded the evangelistic meetings.

During the evangelistic meetings, decisions are called for by signing cards. These cards are of two kinds:— (1) decision for Christ and (2) decision to join a Bible class. After the meetings, those who signed cards are asked to stay and are at once given over to the care of the church of their choice.

c. Purity Campaign. This year a more specific task is set before the churches, viz., first to purify the church, then the neighbourhood, reaching out finally to the entire city. Specially prepared Bible study lessons are used both for Christians and non-Christians. The Christians are asked after the study of these lessons to consecrate themselves to a life of purity and to work for the purification of the Church and of society. A survey of the city is being made; special literature is being prepared; lectures, lantern slides, moving picture films and posters, and preaching in all the churches, halls and streets will be used. The first week of April is set for "Action Week," when it is hoped public opinion will be sufficiently aroused to justify action by the city authorities in putting censorship on pictures (including moving pictures), literature, in forbidding the buying and selling of slave girls, and in the closing of all brothels.

d. Follow-up Work. Great stress is always put on the follow-up work which is kept in mind from the very start.

e. Other Centers in the Province. In ten of the large centers outside of Canton, evangelistic campaigns are being carried out this year, following as nearly as possible the plan of the campaign in Canton City last year.

11. Work Amongst Soldiers.

General Feng Yu-hsiang has been as great an evangelistic force as probably any other living Christian in China to-day. He was led to actual decision to become a Christian in connection with Dr. Mott's first mission in Peking. He was then a major in charge of a battalion and he and his battalion were disbanded for a brief period shortly after that because his republicanism was somewhat previous to that of his superiors. On his recall, he was allowed to do what probably no other officer has been able to do: he won, by his ability, the opportunity of increasing his battalion to a regiment, his regiment to a brigade, and quite recently his brigade to a division as he rose from major to colonel, to brigadier-general and to general. And that means he has kept his officers round him. His two brigadier-generals used to be captains in his battalion and a majority of his officers have been raised from his ranks. Therein lies one of the secrets of the strength of the personal bond that links the general of the present 11th division to the last recruit in its ranks—a bond that is undoubtedly closer than that shown in any other division of the Chinese Army. General Feng has never made a soldier an officer merely because he was a Christian. But the officers he has chosen have always been of the type of men who do become Christians when Christianity is rightly presented to them; and all his higher officers and a great majority (in some of his regiments all his officers) have, as a matter of fact, long been Christians. No soldier gets any military advantage by becoming a Christian; his pay, his drill, his chances of promotion (which are fewer than in other divisions, simply because those who are promoted have such an inveterate habit of sticking to their posts) are exactly the same whether he is or is not a Christian. The general himself sets the example to his officers of doing no *personal* work with those who are below him in rank. He scrupulously avoids any chance of any one imagining that he is under orders to become a Christian. But on the platform, at mass meetings the general moves an equal, when, as often, he has for his guest the greatest evangelists, missionary or Chinese, who are in China to-day No evangelist exceeds the general himself in fervour of prayer, in irrestsible power of appeal, or in blamelessness of life and conversation. Many of his officers are better preachers most are better pray-ers than the average Christian preacher, ordained or unordained.

Every camp is rightly described by the leading Chinese Young Men's Christian Association worker in Hunan as itself a Y. M. C. A. No Young Men's Christian Association in China has the opportunity of securing a standard for its associates like that of the 11th division, In every mess room, at every meal, grace is sung. No soldier is allowed to gamble or to use either alcoholic drinks or tobacco. Every soldier has his regular hours of study. An excellent manual compiled by the general gives him ethical advice which no one can dispute in reason and which no soldier can openly disobey while remaining with General Feng. When considering the large numbers of baptisms which are from time to time recorded, these preliminary preparations (as in essence they are) must be borne in mind. So also must the fact that few civilians grasp the meaning of their vow to serve their Lord for life as do the soldiers of this division whose military discipline is far and away more thorough than in any other part of the Chinese army. In addition to the work mentioned above, General Feng has applied Christianity to keeping the streets clean, to developing co-operative stores and industrial enterprises for his men.

C. THE PRESENT STATE OF CHRISTIAN EDUCATION.

The first Protestant Christian school in China was opened in Macao in 1839. In the eighty years that have since passed this one school has grown to 7,046 schools and colleges, giving Christian education to 212,819 students.

Creditable as this number appears, it is less than five per cent of the number of students in modern government schools, and not more than two per cent of all who are studying in schools of any kind, public or private. The contribution that the Christian movement is making to the education of China is growing proportionately smaller year by year. It is only by maintaining a high grade of quality that it can hope to retain its present influence.

The fact of the rapid growth of government education, together with the increase in the Christian community, points to the evident place that the Christian school has to fill, namely, the education in a Christian atmosphere of the children of the Christian community. This does not, however, mean that children from non-Christian homes are not to be welcomed in Christian schools, but that the first care must be for the Christian children.

In view of this concentration of effort on the children of the Christian community it is startling to find that at present from one-third to one-half of these children are not attending school at all. This is due rather to economic causes than to a disbelief in education. While the Christian community is but one-fourth of one per cent of the total population of China, the students in Christian schools are two per cent of the total student population. Or to put it another way, while about two per cent of all the people of China are at school, ten per cent of the Christian community are in the Christian schools.

Studying the distribution of students among the different grades of school, it is found that in government schools 86% are in the lower primary, 9% in the higher primary, 1.6% in the middle school, 2.5% in industrial and normal schools (of middle school grade) and 6% in higher education. In Christian institutions 73.8% are in the lower primary, 16% in the higher primary, 7.5% in the middle school, 1.4% in Bible and normal schools, and 1.3% in colleges and universities. That is, Christian education puts about twice as much proportional emphasis on education above the lower primary; this probably means that a larger proportion of students continue their studies beyond the lower primary school.

In the lower primary there are 5,637 schools with 151,582 students. There are 9,923 mission stations and evangelistic centers in China, so that, allowing for centers in which there are two or more schools, not more than half of the Christian communities have a lower primary school. The higher primary schools number 962, with 32,899 students. Only half of the 693 mission residential centers have schools of this grade.

The proportion of boys to girls in the lower primary is 68 to 32, and in the higher primary 71 to 29. This is much better than in government schools, where the proportions are 96 to 4 and 95 to 5. While the Christian community is thus more ready to send girls to school than is the rest of Chinese society, there is still much to be done before it can be said that girls are given equal opportunities for education with boys.

The subjects taught are those found in most schools the world over. The curricula of the elementary schools follow closely those of the government courses, with the addition of Bible study. There is, at present, a feeling that these subjects alone do not provide the best possible training for the boys and girls who cannot continue study in the middle school; these constitute at least 90% of the elementary school population. For those who enter life directly from the elementary school, and often from its earlier years, all subjects should be taught a practical application. Definite training in some vocation is possible, and hand training as the basis of industrial training is most important. It must not be forgotten, however, that the subjects of greatest vocational value to the young child facing the demands of life are reading, writing and arithmetic, the traditional "three Rs" in their everyday application.

The Christian influence of the elementary school is undoubtedly great, though it is difficult to measure. For the children from Christian homes the purpose is to provide in a Christian atmosphere a thoroughly sound education that will produce a generation of intelligent earnest Christians, who are able to make effective in Chinese society the principles of Christ. For non-Christian children the aim is, further, to lead them to accept Jesus Christ as their Lord and Master. To accomplish this twofold task the school must be both educationally effective and thoroughly Christian in its spirit and its life. It cannot be said that this end is achieved in every case. Many schools are educationally weak and do not bear comparison with government schools; they sometimes try to excuse poor teaching with religious zeal, but they are unable to show their faith by their works. Others again fail in their Christian influence, and failing here there is no justification for their existence.

In the elementary school the chief cause of weakness is the lack of teachers who are qualified from both the educational and the Christian standpoint. The number of Chinese teachers in Christian schools is 10,848; this is 44% of the total Chinese Christian force. In view of the supreme importance of the teacher to the realization of the aims of the school, the general lack of interest evidenced in the training of teachers is difficult to explain. As a result we find, on the one hand, that a not inconsiderable proportion of the teaching staff in Christian schools is non-Christian. On the side of professional training the lack is even more startling. There are only 616 teachers in training in Christian normal schools and normal courses. Taking the total force at ten thousand, and estimating that from two to three thousand of these drop out each year and new teachers must be secured, and assuming that three hundred of those in training are ready to teach each year, the fact is that we are training only from one-fifth to one-sixth of the number needed. As a result Christian schools must be staffed with teachers who have no professional training, or men and women who are not even professing Christians must be engaged.

Christian middle schools number 291, with 15,213 students. The proportion of boys to girls is five to one. The schools are not evenly distributed over the country. In the large port cities and on the lower Yangtze the number is large and, in some cases, might with advantage be reduced by amalgamation. On the other hand there is not a single Christian middle school in either Kansu or Kweichow, only one (with ten students) in Yunnan and one in Shansi, two in Kwangsi, while Kiangsi and Shansi are quite inadequately supplied.

This is especially unfortunate in view of the supremely important place in Christian education that the middle school fills. Students at this stage in their education are at the age when life decisions are made and ideals formed that are to dominate their future. It is at this time that they are most ready to respond to the Christian appeal of personal allegiance to Christ and of service to their fellow men. Through the middle school pass all those who are to receive in college the training that will send them out to become leaders in China. The majority of the students, who go no further, will furnish the lay leaders of the Christian community. The vast majority of Christian teachers, many preachers and most volunteer church workers, nurses, business men, the influential women in home and in church, these will be drawn from the class of students who complete their schooling in the middle school.

It is for these reasons that more middle schools seem needed, and better. In addition to better buildings and more teachers with character and training, there is need for such a revision of the curricula of the middle school that it may actually function in the production of the lay leaders of the Church. At present its courses are too exclusively dominated by the requirements of the colleges upon the small minority who plan to take a college training. There are too few normal, agricultural, domestic science and other similar courses. The Christian school is in this respect following too closely the model of the government school, instead of showing China what a secondary school should accomplish.

Modern college education in China was begun by the Christian Church, and until a few years ago the Christian colleges had the field largely to themselves. That situation is now completely altered. Government and private colleges and universities are being established in all parts of the country, with a student body that already outnumbers the Christian students ten to one.

The Association of Christian Colleges and Universities includes fourteen institutions doing full college work, with 2,017 students; and there are at least two other colleges not yet affiliated with the Association. In view of the increasing costs of higher education, the demand for differentiation of courses, and the natural competition of other institutions, there is a growing conviction that this number is too large and that the Christian Church can adequately support not more than half that number of independent institutions.

The number of women college students is about 150, or 7.5% of the total.

The outstanding aim of the college is the training of Christian leaders for the Church and for society in general—preachers, teachers, doctors, business men, men in public life, and writers. Their success in the past has been remarkable, a large proportion of the graduates of many colleges having gone into definite Christian service. But conditions are changing. The demands of Chinese society are not what they were even ten years ago. The colleges must be quick to alter their courses to meet the new situation. This involves more emphasis upon the study of changing social conditions and less upon the perpetuation of traditions that are being outgrown both in the West and in China. Probably more has been done in the department of agriculture to meet these changing needs than in any other. Similar departments of investigation and of the application of the results of investigation to the needs of society should be undertaken in the fields of theology, education, commerce and industry. Christianity has a message for the whole world, and this involves every class of society as well as every race of man.

Looking back over more than eighty years of history one cannot but be grateful to God for what Christian education has accomplished in the building up of the Christian community in China. But there is need also for a clear realization of the altered conditions which the Church faces to-day, and a resolute turning to new methods in order that Christian schools and colleges may continue to make their contribution to the progress of Christianity in China and the highest welfare of the country.

D. RELIGIOUS EDUCATION

The Christian school shares with the Church the work of religious education. From the beginning of mission effort the Christian school has not only been one of the most effective evangelizing agencies of the Church, but has probably, by its daily

Bible teaching, taken a larger part than the Church itself in the nurture, especially of the youth of the Christian community. The 200,000 youth in our Christian schools, constituting as they do one-third of the Christian community, are a constant challenge to the Church and demand its best in religious teaching and training for service.

Opportunities for religious teaching in our Christian schools are practically unlimited, for nowhere is there any serious prejudice against it, so that although more than half the students are non-Christians the teaching can be given to all, thus making the opportunity one of direct evangelism as well as of the religious education of Christian students. The demands of a crowded curriculum and the difficulty of obtaining trained Bible teachers make difficulties for the departments of curriculum Bible teaching; nevertheless an average of three periods per week is found for prescribed Bible teaching in our Christian middle schools. This is probably not an ideal use of such an extraordinary opportunity. More might be done. The opportunity may be a passing one, for it is evident that as the Government makes primary education compulsory, the opportunity of using the primary schools as agencies of evangelism and Christian nurture will lessen. The problem of the religious education of youth is thus being thrown more and more on the Church.

1. Religious Education in the School.

Aside from the problem of correlation between church and school, the present state of religious education in Christian schools cannot be considered as satisfactory, either as regards its direct or its indirect teaching.

Curriculum Bible Study. The *direct* teaching of the school in its curriculum is beset with most difficult problems. With the majority of the students from non-Christian homes, the grading of Bible students is much complicated. The relation of curriculum Bible study to voluntary Bible study groups in church or Young Men's Christian Association contains factors which have not received satisfactory solution. The classroom teaching of the Bible is largely informational and literary rather than devotional and dynamic. The teaching of the Bible itself is often too little related to practical living for the securing of changed lives and deeper consecration to Christ's service. The various courses of study and textbooks available for curriculum Bible study need to be improved and multiplied, but greater use might be made of those which, at much cost, have already been provided.

Voluntary Bible Study. The opportunities for voluntary Bible study effort in the churches in the neighbourhood of the school, have apparently not been taken advantage of as they should be by the students. It is a noteworthy fact, however, that in the Young

Men's Christian Association statistics for 1920, in 141 colleges and middle schools, in the great majority of which attendance at chapel as well as curriculum Bible study is compulsory, 9,338 out of 25,731 students, over one-half of whom were non-Christian, were reported as enrolled in voluntary Bible classes.

There are no statistics to show how satisfactorily the connection is made between the school and the churches in a given location. The student often fails to regard himself as one of the young laymen of the church. The church members regard him with some interest as a "student," but do not regard him as one of themselves; and often the church authorities do not sufficiently help him to find his place in the duties and privileges of a laymen in the church. Moreover his connection with the school church can but be temporary; and when he leaves the school, the attitude towards the church which was created during his school term follows him into his new location and he often fails to identify himself with church activities.

Personal Influence of Teacher. Among the *indirect* agencies of religious education in the school, the personal influence of the teacher must be regarded as the most important. The influence of non-Christian Chinese teachers is not usually anti-Christian. It is sometimes neutral; but where a non-Christian teacher becomes a Christian, as frequently happens, the positive influence is great. Nevertheless it is a real weakness that the staff of most Christian institutions is not sufficiently large and well-equipped to make sympathetic, unhurried, intimate cultivation of individual students an habitual practice.

Atmosphere. Now the "atmosphere" in a mission school, where a majority of the students and the teachers of the Chinese classics are non-Christian, requires just this surplus of strength and time in the staff in order to make it conducive to the growth of the religious life. Although the proportion of Christians increases in the higher grades, still one of our most insistent problems is how to make the atmosphere of our larger Christian institutions more thoroughly Christian. Among the factors which enter into this problem are, of course, the proportion of Christian to non-Christian students and teachers, the (Christian) character of the Christian students, the personality and spirituality of the teachers, the relation of the school and teachers to the church life of the town or city. The method of Bible teaching is of prime importance. With the lack of distinct normal training of the great majority of the teachers in our educational institutions, one would expect to find a lack of clearness as to the real aim of curriculum Bible study. To many there would seem to be no middle ground between making Bible study purely informational and literary on the one hand, and "preaching in the classroom" on the other. The best teaching method, as regards any historical subject, relates the subject matter definitely to problem-situations in the daily life of the students, and is found practicable where teachers have been trained for it. This method in curriculum Bible study but follows the best educational method and the results in character-building can hardly be over-estimated.

Need For a Laymen's Movement. Perhaps the result that the Christian church and community will most insistently demand from its educational institutions is that they shall produce Christian men and women who not only know and love their Bible and believe the religion therein revealed, but who can teach others and perform intelligently the duties of Christian laymen in the work of a Christian community.

Each year several thousands of students finish their connection with Christian middle schools and colleges, either as graduates or otherwise. The effect this annual influx of student life into our churches and communities might have and is having can hardly be overestimated. Probably one-half of the graduates are Christian. An educated Christian lay leadership is perhaps the most essential need of the Christian movement in the Far East. To our mission educational institutions must be assigned the task of providing these educated laymen, for the educated Christian young men of China are not in the churches, but in the mission schools. The average church "community" consists of adults of twenty-five years upward, and a large number of children under twelve. The youth early leave the home church for boarding school, and in many cases do not return, either to that church or any other. It is upon the boarding school and college, then, that must be placed the burden of "educating" from these church children, Christian laymen who love their Bibles and church, and have the training, and the humility, to help it.

2. Christian Education in the Church

a. Sunday Schools. Organized Sunday school work is becoming an increasingly important feature in the work of the Christian Church. Not only is the Christian Church demanding that its educational institutions make their education more distinctly religious, but it is also demanding that its own religious teaching shall become more truly educational, and include not only the children but the whole membership. Although the reported enrollment in the typical organized Sunday school is increasing annually by more than twice the percentage of the church membership, it still fails to take a distinct place in the work of many denominations. There are about ten thousand "evangelistic centers" throughout China, and apparently less than half of these have organized Sunday schools. Presumably the remainder are conducting their religious instruction in expository services, or relying upon the Christian school for the instruction of their youth. Tables are given in the Survey showing the number of Sunday school scholars reported by the various societies and comparing these with the number of their Christian constituencies. One table (Survey, page 347) would seem to show in general that organized Sunday-school work is more general in American missions, who report one-half or more of their total constituency in organized Sunday schools. From all China there is reported a Sunday school membership of 221,559. To this number should be added the membership in expository Bible-classes, etc., and the total under Christian instruction in a broad designation of Sunday school work might be set at between 350,000 and 400,000, out of a total Christian constituency of approximately 800,000.

b. Organization. At the 1907 Centenary Conference a Sunday School Committee was appointed. In 1910 this Sunday School Committee was able to secure a full-time general secretary and continued its work under the name of the China Sunday School Union. In 1915 a round table conference on Bible study was called at the instance of the China Sunday School Union to consider the question of the coordination of the various national agencies engaged in religious education. As a result of this conference, the Special Committee on the Sunday School and Bible Study of the China Continuation Committee, was so arranged as to represent the China Sunday School Union, Young Men's and Young Women's Christian Associations, Christian Endeavour, Forward Evangelistic Movement, and the China Christian Educational Association, and to act as "a coordinating committee, to develop and guide the general Bible study work; to act as a bond among these several organizations and committees; to correlate and to avoid overlapping in their lines of work; to arrange for joint teaching conferences in important centers; and in general to act as a clearing house for these agencies".

In 1918 the China Christian Educational Association appointed a special committee on Religious Education.

Except in a few instances missions have not been able or willing to set apart either Chinese or foreigners as directors of religious education, teachers of religious education in educational institutions, Sunday school field agents, etc. There are comparatively few Chinese or foreigners giving full time to definite work in religious education. Few missions have a committee on Sunday school work, although several have definite plans looking to the employment of field agents.

c. Literature. The China Sunday School Union is issuing both uniform and graded Sunday school lesson notes and an abundance of teacher-training and special method literature. The circulation of lesson-note material throughout China is more than 200,000 issues per week (190,000 uniform and 10,000 graded) and during the decade 40,000 to 50,000 teacher-training books or pamphlets have been circulated. But the need is great for Bible teachers who are able to use intelligently these lesson helps, and train the younger generation of teachers that they may be prepared to make the "Church School" a vital factor, not only in meeting the needs of the Christian community, but the great numbers of children and youth who will be without Christian instruction as government education becomes more general throughout the land.

d. New Methods. In a study of actual conditions in Chinese Sunday schools and in a search for principles and methods which would meet these conditions, there have been brought to the front special recommendations as regards methods of Bible teaching and Church work. Certain of these methods are quite unique in Sunday school practice, but are especially adapted for the needs of religious education in mission churches. A few of these may be mentioned:

(1) An Adult Bible Class Program has been promoted which not only provides for the study of the Bible lesson but for its actual use in some definite form of Christian service.

(2) The Primary Department Method provides not only for the instruction of the children but also for the training of the young men and women of the church for and by service.

(3) The Teaching Method featured in Lesson Helps and literature has been based upon the best pedagogical methods of the West, especially on the problem method of Dr. John Dewey.

(4) A Church Program of Religious Education has been prepared and studied by several national conferences. This program provides not only for Bible study and worship but uses the Sunday school as a definite "training ground for Christian service."

Methods have also been promoted which make for the vitalizing and personalizing of the Bible teaching work, looking toward a deeper consecration of the teacher and more personal dealing with the pupils.

E. THE PRESENT STATE OF CHRISTIAN LITERATURE IN CHINA

The Classified Index

A noteworthy contribution since the Centenary Conference of 1907 is the Classified Index of the Chinese Literature of the Protestant Churches, made by the Rev. G. A. Clayton, published in 1918, listing over 2,400 books and pamphlets and kept up to date by periodic addenda.

Extent of Chinese Christian Literature

The Index reveals a fairly wide extent of literature, and the recent study printed in the Survey Volume under the title "The Proved Demand for Chinese Christian Literature," indicates that of the books indexed (tracts not being counted) 70% sold at least 100 copies each in the course of the three years ending in 1918. At the same time, the outstanding fact of the situation is the inadequacy of what we have, to meet the unprecedented needs and opportunities of the hour. In every department the supply is deplorably short of what the situation demands. The shortage is conspicuous in what is produced for the Christian community, especially for preachers and the better educated laity.

New Thought, New Language and New Script

The whole situation has been radically altered within the past five years by the intellectual awakening of China known as the "New Thought Movement." The New Thought, New Language (National Language) and the New Script (Phonetic) have already inaugurated a complete revolution among those who guide Young China, and have opened the way for ultimately reaching the ignorant as well as the learned directly by the printed page. Christian periodical literature, pamphlets and books in the National Language are already appearing. A fair beginning has been made, but it must be recognized only as a beginning.

The Bible

The translation and distribution of the Scriptures in China was begun under the Nestorian missionaries in the middle of the seventh century. It is one of the marvels of modern missions. No story is more romantic than that which recounts this age-long enterprise. Nothing more vividly illustrates the perpetual youth of the Sacred Library than the fact that the Bible in its Union Mandarin Version stands for Young China to-day as the pioneer book in the language of an intellectual movement which is transforming the mind of the nation.

Periodicals

Sixty-nine religious periodicals are now being published by the Protestant Christian forces in China, besides twenty-one magazines issued by colleges and schools. The sixty-nine are for the most part of a denominational character, but some deal with the more general interest of Christian thought and action.

Newspaper Evangelism

This form of literary work has been carried on with much persistence for some years by the Christian Literature Society.

Prejudice has been overcome, and both missionaries and Chinese Christians now supply articles regularly on general religious topics to over one hundred journals. The present practice of the Christian Literature Society is to send out each week to each of these hundred publications, six articles ranging from three-hundred to seven hundred characters each.

Roman Catholic Literature

The article on this subject in the Survey volume brings together important information which is usually difficult to obtain, and is worthy of careful study. It is true that the Roman Catholics have not provided their people with the whole Bible in the Chinese language; but they have from the beginning sent many learned men to China and their literary and scientific work is much of it of a high order. The devotional section of their work, however, is the largest, which fact bears witness to a piety which all good men must respect and value as a contribution to the spread of the knowledge of God in this land.

Summary

Some of the work done in the past has been excellent, far above criticism, and much of it was well adapted to the day in which it was done. Nevertheless a defect recognized for many years has not been remedied, namely, that most of the translations from standard works of the West are so condensed as to make them exceedingly dry and almost profitless. This can hardly be otherwise when the Chinese translation occupies but a small fraction of the space occupied by the original. And a further weakness still remains, namely, the absence of any single Chinese Christian writer or group of writers who do original or popular work in a way to grip the minds and move the hearts of their readers.

F. PRESENT STATE OF MEDICAL MISSIONARY WORK

1. Hospitals.

a. The Field Occupied. In the entire area 326 hospitals are reported, located in 237 cities. In centers where men's and women's hospitals are separately administered although under the same board, they are counted as two, even when located on the same compound. In the larger cities, also, more than one society carries on medical work.

The distribution of these hospitals is irregular, by far the greater number being found in the coastal provinces.[14] The provinces of Shensi, Kweichow, Kansu and Yunnan have hospitals in only two centers. How imperfectly this area is represented in medical work by comparison with the other phases of missionary endeavour is indicated by the fact that among the above provinces Shensi has thirty-two foreign residential centers and Yunnan nineteen.

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[14] See lower map Survey Volume, page 306.

The total number of beds reported is 16,737, an average of 51 for each institution, and the total of in-patients treated is given as 144,477. Admitting the incompleteness of the in-patient statistics, it would nevertheless seem that in many of the hospitals beds are not very actively used, and that some of them are unoccupied for comparatively long periods during the year. This fact should be borne in mind in considering how fully the medical field is occupied.

In addition to the out-patient departments connected with each of the mission hospitals noted, there are 244 dispensaries located in places not served by a hospital. The maintenance of these goes partly to cover the great gaps left in hospital service, making it possible to say that in almost two-thirds of the missionary residential centers of China some form of medical help is given.

b. Personnel. The concentration of physicians in the maritime regions is especially noticeable. This is due not only to the fact that hospitals are more abundant in that area, but also to the fact that in many places a more intensive type of work is being carried on, hospitals are more highly modernized, and the demand for larger, and definitely departmentalized staffs more insistent. In Fukien and Chihi, the best supplied, there are slightly more than two missionary doctors to each million of inhabitants; and over four Christian Chinese physicians in Fukien and over two in Chihli. In stating the number of workers in this statistical form, it must be remembered that conditions in China are not comparable with those in America and Europe. It is not to be supposed that the proper function of the Church in medical service is to provide in China the proportion of physicians to population which obtains in these other countries. But it illustrates strikingly the inadequacy of occupation in a needy field. The ideal set by the China Medical Missionary Association for a mission hospital of fifty beds is two foreign doctors and one foreign nurse. If this were to be attained it would involve large additions, both of physicians and nurses, to the existing forces. From figures based on a study of approximately two hundred mission hospitals, it appears that eighty per cent, in the year 1920, had but one foreign or foreign-trained doctor; more than fifty per cent had no foreign nurse; thirty four per cent had no nurses of any kind.

The same dearth of professional workers is found among the Chinese. It is significant in forecasting the responsibility of the Chinese Church in medical service, to note that of all Chinese workers in the mission field forty-six per cent devote their whole time to evangelism, forty-four per cent to education and but ten per cent to Christian medical work.

c. **Physical Equipment.** The greatest variety exists in the types of buildings used as hospitals and the equipment with which they are supplied. Along the coast of eastern China, where the contact of Chinese with Western ideas has been longest and most intimate, one may note an increasing tendency toward the establishment of institutions of a modern character comparable to the better sort of service hospitals seen in Europe and America. The extent to which this is to increase and the problem of financee connected with it calls for the most careful consideration of the forces on the field. During the past decade a marked change in hospital policy has been perceptible in most of the great centers. A desire has been manifest, among many missionary physicians, to organize their institutions upon a higher level of efficiency than has hitherto appeared practicable on the mission field.

On the other hand, a majority of the mission hospitals are lacking in various sorts of equipment which in the homelands are looked upon as essentials of passable service. In the critical study of mission hospitals elsewhere referred to, it appears that more than fifty per cent provide less than the minimum of air space which should be allotted to each in-patient. Sixty-five per cent are without isolation facilities; sixty-seven per cent have unscreened kitchens; thirty-seven per cent possess no bedding; fifty per cent seldom or never bathe their patients; forty-three per cent have no adequate facilities for washing hospital linen. The list might be extended to further detail, but enough has been given to indicate the absence in a large number of our mission hospitals of features which, in other lands, are accepted necessities of a properly equipped institution. Some line of demarcation is beginning to appear between hospitals which are connected with medical colleges or located in large and strategic centers, and those which are established in remoter regions, or serving a more conservative clientele.

d. **Training of Nurses.** This important division of Christian medical service is of comparatively recent development, and although great progress has been made during the past decade, the present state of affairs is far from satisfying the hopes of its promoters, who believe that in this field lies one of the greatest opportunities of carrying Christian ideals of love and service into Chinese homes. Systematic training, more or less thorough in its scope, is being carried on in about forty per cent of mission hospitals. It is obvious that the task of maintaining a training school of serviceable grade is beyond the strength of one foreign nurse, so that concentration of effort or large accretions to the present forces must be looked for to meet the urgent need.

Both men and women are being trained; in favoured institutions, instruction is being given to both sexes in the same hospital; in a few, women are being trained for service in general hospitals. Although there is some divergence of opinion, the general judgment appears to be that Chinese women are on the whole better adapted to this profession than are the men.

In the hospitals where neither graduate nor undergraduate nurses are employed, fifty per cent of the care of the patients is necessarily left to their own friends, a state of affairs which makes hospital treatment in the sense familiar in western countries, almost impossible.

e. Special Institutions. A few hospitals limited to the care of certain special conditions have been established in China under missionary auspices. These include institutions for the care of lepers, the insane, the blind, the deaf and dumb, and sanitoria for the treatment of tuberculosis. The small number of them in view of the widespread incidence of the conditions named testifies to a doubt as to whether the missionary societies should devote their funds to these specialized purposes or encourage their development as wholly indigenous agencies. There is a growing conviction of the responsibility of the Church in the preventive phases of medical work, particularly in respect to the preventable diseases.

2. General Agencies.

The China Medical Missionary Association is the most important interdenominatonal body concerned in the work of medical missions. It has been established for many years, but during the past decade in which it has had devoted and full-time service of a permanent executive secretary, its value to the entire field of medical effort has become increasingly apparent. Having a membership made up altogether of men and women who have a common objective and identical interests, it has had unusual opportunities for coordination, and for making available to all missionary doctors the accumulated experience of their fellow-workers. The Association functions in the main through the following standing committees:—

(1) Publication Committee,
(2) Council on Medical Education,
(3) Council on Health Education,
(4) Council on Hospital Administration.

In addition to these activities, the Association publishes the China Medical Journal, which has been steadily growing in importance as the contribution of missionary physicians to the medical world's knowledge of the diseases of China.

3. Health of the Missionary Forces.

With the past two years a critical analysis has been made of morbidity and mortality rates in 1,300 missionary families. The study included 4,831 persons living in all parts of China, and it provides illuminating information relating to the preventability of many conditions which impair the physical effectiveness of missionaries and constitute an unwarrantable drain upon the resources of the societies operating in China.

While in certain sections of China, or among certain groups, the children of missionaries have as good a chance for life and health as in the homelands, there has been on the whole an excessive loss of life on the mission field, among both children and adults. Specifically the dysenteries, typhoid fever, malaria and smallpox are to be rated as the most important preventable diseases. Much of the loss may in future be prevented by intelligent vigilance on the part of the individual and by a larger cooperative health program on the part of the mission boards.

4. Preventive Medicine—Health Education.

In 1907 three medical organizations formed the Joint Council on Public Health Education. In 1920 two other national organizations joined and the name was changed to The Council on Health Education. The purpose of this organization is to serve the Christian movement in China in the field of preventive medicine, by promoting health education in home, school, hospital, church and community. It has a staff of seventeen engaged for full time and eight for part time. Of the seventeen engaged for full time twelve are Chinese. The budget for 1921 was Mex. $40,000. The work has been carried on in nineteen provinces in China as well as in other places. It has served Chinese and foreigners alike, irrespective of their religions. Inasmuch as the Chinese are taking on more directly the promotion of health interests in China, the tendency is for the National Council on Health Education to become more an adjunct of the Christian forces. Its activities include all types of education, educational literature and material. A weekly newspaper service is maintained in fifty-three papers in sixteen provinces.

G. COMITY AND CO-OPERATION

This is an attempt to summarize the contents of the Survey, pages 330-344, showing its bearing on the questions of Comity, Cooperation, and Church Unity. Two historical documents, Presbyterians and their Allies, No. 1, and a Report of the Programme of Advance in the Kwangtung Province, have also been consulted.

We take so much for granted the work of the China Continuation Committee that we sometimes fail to take into account how its activities have been both an expression on the part of a great majority of the Christian forces of a desire for a large measure of Christian cooperation and also a tremendous correlating factor in pushing forward the fulfilment of this desire. The work of the China Continuation Committee is dealt with somewhat at length in the first part of the Report of Commission V. For this reason we make only this brief mention.

(1) Attention is drawn to the map on page 330 of the Survey volume which indicates the fields of the 130 Protestant missions working in China, and on this the Survey says, "No other map deserves more serious attention." In reference to the present conditions and their origin it goes on to say, in substance:—

a. It is the result of independent developments of many different religious bodies.

b. For the most part they have sought fields not occupied by other bodies.

c. They have recognized this portion as the field of their activities.

d. Later developments have for the most part been made by negotiation and agreement in unoccupied territory, or larger cities.

e. As time went on it was assumed that certain fields belonged to this or that society or church.

On the dangers of this method of occupation the Survey goes on to say (quotation not exact)—

i. Members of the missionary body incur a serious responsibility by the adoption of any measures calculated to reproduce in this country, the divisions between the churches in the home lands.

ii. These divisions are due quite as much to social and political influences peculiar to western countries as to essential religious principles.

iii. Hence the importance—in our efforts to introduce Church order and government in China, to limit ourselves to cardinal principles—and to allow room for their healthy development and application amongst the Chinese people.

iv. The map is a challenge to the many branches of the Church Universal to find ways and means of expressing more clearly their fundamental unity in Christ, and devising ways and means of making that unity effective in the service of mankind.

The Survey then proceeds to point out certain questions which a study of the map should suggest to the missionary body:—

1. "What is its bearing upon the development of an indigenous Christianity?

2. "What is its bearing upon the character of the Christian community which is growing up in different parts of China?

3. "What does it suggest as to the possibility of effective cooperation

a. "Between the more than 130 different and independent missionary societies?

b. "Between the Chinese churches, which for the most part are even less well organized for effective cooperation than the missions?

4. "Is there any hope for the Christian Church accomplishing its God given task without some means by which the Christian forces may consult regularly and, whenever desirable, act together?"

Some answers to these questions may be suggested by a review of the steps which have been taken towards Church unity, as revealed by the Survey.

The 130 or more missionary societies which go to make up the map before alluded to are classified into eight groups consisting of six large denominational groups, and one large inter-denominational group—the China Inland Mission - and seventy other societies which are described as "Other Societies," consisting of inter-denominational, un-denominational, and societies representing well-known or smaller denominations.

In viewing the Christian enterprise today we find that considerable progress has been made towards the union of the greater denominations on a national basis.

It will be remembered by those who were present at the Conference of 1907 that the vision of one Chinese Church was set before its members, and the late Dr. J. Campbell Gibson set forth the union of each of the denominational groups of the same church order as a first step in the process of its realization. This has been pursued more or less in some form by the groups of churches in China since that time. So that now, in three of the groups a national church has been established which functions for the group. It is expected that by the time the Conference meets, the largest denominational group will also have been organized on the same national basis.

1. The first to accomplish this was the Anglican group in what is now known as the Chung Hua Sheng Kung Hui which functions through the Diocesan Synods for the eleven dioceses, and through a general triennial Synod for the whole sphere of its activities in China.

2. The next group to so organize was the Lutheran group. The Survey, page 335, says, evidently quoting from an official statement by the Lutheran group, "Just as the various Anglican bodies have found it expedient to unite in one Chung Hua Sheng Kung Hui, so many feel that a similar union among Lutherans is no less a desideratum if the Lutheran missions are to make their distinctive contribution towards the building up of Christ's Church in China."

"The Lutheran missions in China represent no less than six different countries; viz., Germany, Denmark, Finland, Sweden, Norway and the U. S. A." By successive steps the goal aimed at has been reached. In the spring of 1915 a conference was held at Shekow, at which the organization of a United Lutheran Church of China was discussed, a Council was elected and committees were appointed to carry on the work of organization.

A general conference was held at Kikungshan in the summer of 1917. Every Lutheran mission in Central China was represented with unofficial representatives of three smaller missions. "The most important result of this Conference was the unanimous adoption of a proposed constitution of the Lutheran Church for China."

While not so complete a union as is the Anglican Church the Survey says that "considerably more than half of the Lutheran forces now in China are already united in one common Chinese Church".

3. The Presbyterian Church in China has the honour of leading the way in church unity. "As early as 1862 (there were giants in those days) in Amoy, South Fukien, a union church was organized, composed of the missions of the Reformed Church in America and the Presbyterian Church in England."

"As Amoy was the earliest and most complete, so has it been the most long-continued example of a Chinese Church founded and guided through its early growth by the common action of different missions, with its inherent autonomy fully guaranteed and safeguarded."

Without dwelling upon the successive steps of faith and patient work, which have been followed through the intervening years, we may quote from the Bulletin issued by the Presbyterian Church December 1921, which states "that the first fully-constituted General Assembly of the Presbyterian Church in China will be held in Shanghai, April 22-26, 1922, to be followed by a conference of Presbyterians and other bodies on April 27-29 which may eventuate in a larger union."

It is well-known that the last clause refers to the steps which have been taken to participate in this larger union by the Congregational group, represented by the London Missionary Society and the American Board Mission.

The two other large groups, the Methodists and the Baptists, are still in the stage of conference, and as yet no national organization has been effected.

In the survey of the present status of union movements in China it is clear that there have emerged two lines of advance: one of a national character, and one of a regional or provincial order. Only time can prove which will make the greatest contribution, to the attainment of the final ideal of one Church for China, but we can trust the same Divine Spirit that has led us so far, still to lead and teach, that we may know and do as God wills in this matter.

In conclusion we note the attention drawn in the Survey (pages 332-333,) to the statement of Mr. D. E. Hoste of the China Inland Mission wherein he describes the working of a spiritual organization of nearly 50,000 communicants in which all the six great groups, Anglican, Congregational, Presbyterian, Methodist, Lutheran and Baptist, maintain a spiritual fellowship in the common task of building up the Kingdom of God, each group maintaining its own spiritual contribution.

SUPPLEMENT TO CHAPTER I.

1. Missionary Work of the Roman Catholic Church in China.

It is difficult to present any exact or comprehensive view of the missionary activities of the Roman Catholic Church in China, but the following facts may be briefly stated.

The Congregation of the Propaganda in Rome is the supreme authority which, in the name of the Pope, directs all the Roman Catholic missionary activities.

There are thirteen societies, or congregations, which carry on the work, and their fields of work extend into every province and special administrative district of China. There are also several societies which have only recently sent representatives to China.

They take part in every form of missionary activity, medical, educational, literary, philanthropic and scientific.

Four centuries of continuous occupation, without speaking of earlier spasmodic beginnings, which may have left their influence, have contributed much to the present strength of the Roman Catholic Church in China. Uninterrupted work has been done by the Church, since the sixteenth century, in Chihli, Chekiang, Hupeh and Kiangsi. Ten provinces have had representatives residing and labouring in them since the seventeenth century. The Church in Kansu, Yunnan, Kwangsi, and Manchuria has had workers since the middle of the last century.

The total number of Christians reported in 1920, was 1,971,180. The greatest strength of the Church lies in Chihli, Kiangsu, Shantung, Szechwan, Mongolia, and Hupeh.

In 1919 over 250,000 baptisms are reported. Out of this number, in nine provinces alone, where figures are reported, there were 117,701 baptisms of infants at the point of death, and 11,943 baptisms of adults (in six provinces) in the same circumstances. The baptisms took place in homes, hospitals and dispensaries. If we deduct these baptisms at the time of death from the 250,000, we find that less than 100,000 adults are baptized in any one year, and considerably less than 50,000 infant children of Christians.

Foreign priests exceed two thousand and Chinese priests number almost a thousand. The number of foreign sisters or nuns exceeds five hundred. The number of foreign and Chinese lay workers is unknown. Over twenty Congregations or Orders of Chinese women workers, together with unnumbered lay women workers, are recorded.

The total number of residential centers of foreign and Chinese priests is about 1,500. We find that the approximate number of 2,000 foreign priests and over 500 foreign sisters give an average of three foreigners to each of the 700 centers with resident foreigners. Shanghai, Canton and Peking have the largest foreign force.

In a brief summary of this nature, it is impossible to give details of the educational work of the Roman Church, either in its theological, scientific or industrial aspects, but it may be said, that those who know the high scholarship of many Roman Catholic educators, and the high quality of their literary and scientific productions, will at once be ready to admit the high intellectual standards of their educational institutions, such as the College of St. Ignace at Zikawei and others.

The missionaries of the Roman Church come from nine or more countries, and, side by side with their Chinese co-workers, they spread their faith from north to south and from east to west. They are highly esteemed by those who know them in China, and no Protestant missionary ought to ignore their gigantic and "silent efforts, which, once studied, can never be unappreciated."

The reader is referred to the articles in the Survey volume on the Roman Catholic Church, where much fuller information is given.

2. The Russian Orthodox Church Mission in China.

The beginning of religious relations between China and Russia dates from the end of the seventh century, when a Russian priest was among some captives brought to Peking by the military forces of the Emperor Kanghsi. The mission was formally established in 1716, and China's official recognition was given to it in 1727. Until 1860 the mission was in reality the Russian Legation. During the one hundred and fifty years before this time, there were 155 Russian missionaries, all told; Peking was the only important missionary center, and the mission numbered less than two hundred Christians. From 1860 to 1902 the work of the mission was mainly that of translating the sacred books. During the following fourteen years its work was much extended. In 1916 the mission reported in China a foreign force of twenty, and thirty-two mission churches, of which fourteen are in Chihli, twelve in Hupeh, four in Honan, one in Shantung and one in Mongolia. At that time it also reported seventeen schools for boys and three for girls with a total enrolment of 689, and a theological seminary in Peking. During 1915, 583 Chinese were baptized, bringing the total communicant membership of the church up to 5,578.

Peking has always been the seat of the Bishop, and of the Pei Kuan or "Northern Hostelry," which is located at the place where the Russian guards were first given land during the 15th century.

The disturbances in Russia have seriously hampered the recent activities of the mission.

CHAPTER II

PROGRESS OF THE CHRISTIAN CHURCH IN CHINA DURING THE LAST TWO DECADES.[15]

The Boxer Movement of 1900 opened the door to a new era by stirring China to the depths and starting thoughts and aspirations which are still moving forward and upward. This movement against Western expansion, included Christianity as something also Western. In general its effect was that of a stimulus. It not only focussed the attention of the world on China, but turned the attention of China upon herself.

1. Changes in the Environment of the Church.

The outstanding change in China is a change in attitudes. The attitude of the Chinese people towards their government, their civilization, and their foreign relationships, is different from what it was before 1900. A change of attitude is apparent also among the Christians in that they have different ideas of themselves, and of the work and place of the Christian Church. The outstanding cause for this change of attitude is the rapid expansion in communications. During these twenty years there has been extensive development of railroads, the post office and the press. All these contribute to making the people more accesssible to the Christian message, to saving time and energy in travel, and to bringing Christians, both Chinese and Western, into more frequent contact.

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[15] For fuller information on this Chapter see Part II in the Survey.

Strong currents of public opinion have been manifest as for instance, the anti-dynastic movement, the anti-opium campaign, the anti-foot-binding movement, and the anti-Japanese demonstrations.

Constructive movements are also in evidence. Outstanding among these are the intellectual reformation, the attempt to unify the Chinese language, and the increase in the use of the vernacular. The movement for religious liberty also went forward vigorously, until in 1916, its principle was incorporated in the law of the land. There has also been a strong popular impulse towards democracy.

In several important ways the environment of the Christian Church has also been affected by international influences. The Great War acted as a stimulus to an already emerging nationalism. Existing over a much longer period is the activity of returned students, who since 1900 have been increasingly prominent in government and institutional affairs. Commercial interests also have played a tremendous part.

National Chinese organizations have developed to carry out some of these ideas. Three such organizations which most directly affect Christian church work are the National Medical Association, the National Educational Congress, and the Commission on the Unification of the Language.

2. The Changed Status of the Christian Church.

Not the least significant feature of this fluid period is the changed attitude towards the Christian Church. It is now better understood, and is viewed more from its character as a religious movement than from its political affiliations with Western nations. Both public and officials look on it more sympathetically. Some of the factors that have helped bring this about are the promotion of Christian work on wider lines, as in the campaigns of Drs. Mott and Eddy, which gained a hearing from the highest in the land, and the growing prominence of Chinese Christians in national affairs, including medical, educational and political interests. Nevertheless Christianity, through the prominence of Western influence and tone, still labours under the difficulty of not being considered fully naturalized. Its place in, and value to, the life of the Chinese people is, however, definitely recognized.

3. Geographical Growth of the Church.

While in 1900 every province in China had been entered by the Christian forces, yet the occupation was weak in most cases. Now three-fourths of China proper is claimed by Protestant forces, seven provinces reporting no unclaimed areas. All of the cities with a population of 50,000 or over are occupied except eighteen. Forty-eight per cent of the present missionary stations have been opened since 1900, nearly as many as in the previous ninety-three years. This period, therefore, has seen a very rapid increase of points of Christian contact with the Chinese people which as regards evangelistic centers, now total nearly 10,000.

In general, the most rapid extension has taken place in the areas least worked up to 1900, and the greatest relative growth is seen in the geographical heart of China—Hunan, Hupeh, and Honan.

Coincident with this rapid geographical expansion there has developed a decided concentration of forces in Christian work. This is more true of American societies than British, and is more in evidence in connection with the missionaries than with the Chinese staff. It is due in some measure to the growth of institutional work in which American societies are most preeminent There is a rough correlation between this concentration of forces in centers and staff and the growth and strength of the Chinese Church in numbers, training and richness of church life. This is indicated by the following facts. Kwangtung is high in number of missionaries, missionary residential centers, Chinese force and membership. Shantung and Fukien are high in number of missionary residential centers, Chinese force and membership. These three provinces rank first, second, and third in number of Christians. It is furthermore in these three provinces that the work of evangelizing and Christianizing the Chinese people has farthest advanced. Chihli also shows this correlation. In the last ten years this province has increased its missionary force 26%, its ordained Chinese workers nearly 200%, and its total Chinese workers 50%; it is during this time, it is estimated, that fully half the Protestant church membership in Chihli has been won. In the seven coast provinces we have 57% of the missionaries 65% of the Chinese educational staff, 65% of the Chinese evangelistic staff and 65% of the Chinese medical staff. And in these same provinces are 63% of the lower primary school students, 77% of the middle schools students and 71% of the church members. Furthermore, the Survey adds that the work of evangelizing China attains its height in the foreign residential centers and it is in connection with these that this concentration of forces is most seen; and it is here that we find the largest churches and the strongest church membership. This fuller manifestation of strength of Church life where there is concentration is doubtless due to the fact that it is just in these centers that the working force of the Church is capable of undertaking all needed forms of work. This may indicate what is still needed in other centers opened but not yet adequately staffed Age of work affects this question but does not seem to be as large a determining factor as is ordinarily supposed; this is readily seen in the rapid progress made in Hunan.

Small societies have rapidly increased during this period. These seem to have been absorbed both by the older as well as the newer centers and indicate a development of the individualistic or particularistic side of Christianity in China.

Two societies which work on national lines need special mention. These are the Young Women's Christian Association and the Young Men's Christian Association. Both of these have grown rapidly during these twenty years; the Young Women's Christian Association has as a matter of fact been operating only fifteen years. Both of these organizations have done work among the literati and have secured large support from the Chinese. Together they have begun work in thirty-three cities in twenty years.

Among other special societies is the Salvation Army, which in addition to religious work does practical social work in relieving distress. Then there are societies, such as the Yale Mission in Changsha, which represent a direct extension of Western university life into China.

4. Growth in the Strength of the Church.

The foreign force since 1907 has increased about 103%; during the same period church membership has grown about 105%. Hospital assistants have increased about nine times as fast as foreign doctors; Chinese pastors about twice as fast as foreign doctors; and Chinese pastors about twice as fast as their missionary colleagues and more rapidly yet than their ordained foreign colleagues. Bible women have increased somewhat more than half as fast again as single women missionaries. Of the foreign force about one-half are at present American and one third British, which is practically the reverse of what it was in 1907.

The outstanding fact in connection with the development of the Christian forces is the emergence of an indigenous leadership. This is seen most clearly in the presence of Chinese delegates in national Christian conferences. The coming National Christian Conference will have as many Chinese delegates present as the number of missionary delegates who attended the 1890 and 1907 Conferences, and more than all who attended the 1913 National Conference. It would appear that the maximum of missionary representation in national Christian conferences has already been reached.

This development of Chinese leadership is seen also in the fact that while from 1914 to 1920 communicants increased about 6% a year, the employed staff increased annually about 8%. This Chinese leadership is also rapidly gaining strength in expressing to active reality

itself. We have left behind the days of merely passive Chinese acquiescence in Christianity; the Chinese Church is now reacting positively to its inner message.

Chinese leadership is also coming, although a little slowly, into its rightful place of primacy. Chinese educationists are increasing. The number of ordained Chinese is, according to the 1920 statistics, somewhat larger than the number of regularly ordained missionaries. Chinese Christians are taking rank among the leaders of modern China in medicine, education, and religion.

The transfer of administrative authority in Christian work might be said to be proceeding along the following lines:—(1) The ecclesiastical equality of Chinese ordained men is now fully recognized. (2) Chinese leadership is prominent in national organizations. (3) In numbers Chinese ecclesiastical leadership already surpasses that of the missionaries. (4) Chinese leadership is becoming increasingly prominent in all types of church councils; their present influence on Christian policies goes far beyond their numerical strength. (5) Much also of the independent church movement is an indication of self-consciousness and a desire for self-propagation which, while small, is yet a healthy sign of life. (6) Whereas formerly leadership was dependent upon middle-aged men and merchants, now, the best-trained students are looking in the direction of Christian work, though neither the sources of supply nor the numbers taking up this work are yet adequate.

One problem requiring immediate attention is the status and work of women. The proportion of women in the Church and in Christian service is far below what it is in the West and altogether disproportionate. This disproportion seems to indicate that Protestantism has not paid sufficient attention to the family. Educational and other opportunities offered to women are in like disproportion, though there is a movement on foot to correct this, which is much more apparent in connection with the Church than in the country at large. Between 1907 and 1919 for instance, while Christian schools for boys increased 142%, those for girls increased 211%. Co-education has also appeared. There is one Chinese woman preacher, who has been in charge of a church and is now studying for the ministry, and an active group of Chinese women doctors. The Young Women's Christian Association has a strong Chinese secretarial staff. Twenty-eight per cent of teachers in Christian schools are women. In spite of their relative numerical weakness in the Church and their relative lack of opportunities, both in and out of the Church, Chinese women are rapidly becoming free, and are taking prominent positions in social and philanthropic movements in general, and in Christian work in particular. There is a growing feeling that they should have an equal place with men in all forms of Christian work.

5. Growth in the Life of the Church.

Some special types of work have developed within the last twenty years. One is city-wide campaigns, both religious and social. In these undertakings the high as well as the lowly have been reached and a large measure of cooperation between the Christian and non-Christian moral forces in a number of communities has been attained.

There has also developed special work for Moslems under the auspices of the China Continuation Committee. This has been mainly literary in character. There has also been rapid growth of work amongst the tribes of Southwest China. Special plans have also been mooted for work amongst Buddhists.

The life of the Church manifests itself in three ways:—(1) self-propagation, (2) administrative independence, (3) financial independence. In all these phases the life of the Christian Church has definitely moved forward. It is difficult, however, to tell along which of these three lines progress has been most rapid.

Self-Propagation. Along the line of self-propagation we note an encouraging growth of home mission work. The outstanding features are the Manchurian Missionary Society, started in 1906, and the missionary work of the Anglicans in Shensi which is carried on entirely by Chinese Christians. On national lines we have the Chinese Home Missionary Society with which is now affiliated the Manchurian Missionary Society, and which is in close touch with the missionary work of the Anglicans. There are, according to the Survey, at least twenty-five home missionary societies in the Chinese Church. To the work of these societies the annual contributions of Chinese Christians in 1920 were between ten and fifteen thousand dollars. These movements are really indigenous under Chinese administration, and with small exceptions, dependent on funds raised among the Chinese.

Administrative Independence. Along the line of administrative independence actual progress is less easy to set forth. While, as regards ecclesiastical functions, in about "two-thirds of China, the leadership of the Church is still largely in the hands of the foreign missionary," yet the participation by Chinese Christians in administrative responsibilities has made real progress. In many cases even the administration of Western funds is in the hands of joint councils of Chinese and missionaries. The desire that this should be the case seems to be growing. We have passed through the period when the missionaries entirely control Christian work to that of joint administrative control with Chinese leadership growing stronger all the time.

Self-consciousness on the part of the Chinese Church seems to be stronger at this point than in connection with either self-propagation or financial independence. The most acute present problems are connected with this legitimate and natural desire for self-control and self-determination. This is possibly less true of rural than of urban centers.

Financial Independence. This has always been a problem of Christian work. About 1900 a sharp cleavage appeared in missionary opinion as to dependence on the financial ability of the Church in China as over against subsidies from the West. One group broke off from its own mission for the purpose of promoting complete independence from Western pecuniary aid. The emphasis laid by Dr. Nevius on this matter is also known. The Nevius plan, however, does not seem to have worked very well and the Gospel Mission, the organization mentioned, has passed out of existence. It seems that during these last twenty years the curve of subsidization of Christian work in China has risen faster than that of the financial independence and economic ability of the Church. This is due in a large measure to the rise in the standards of all kinds of Christian work in the West, and also to the impact of Western civilization upon Chinese life, both through and apart from the Christian movement itself.

Present opinion on the practice of self-support rotates around two ideas:—(1) Complete financial independence is essential to real Church progress, (2) subsidization will help to bring about more rapid progress and finally a more satisfactory condition of self-support. Both these ideas have apparently been made to work. It should be noted, however, that the standard of work is a greatly varying factor. Administrative independence has often been offered as a stimulant to financial independence. A deep desire for self-propagation would seem to be the most effective stimulant.

There has been a noticeable increase of scholarly and wealthy men in the Church. While such have augmented the financial strength of the Church, yet the cost of living and the rise of standards of work have grown so fast that financial independence has not made as much progress as might have been expected. It is also true that the cost of Christian work tends to rise faster than the economic ability of the Church. There has been a tendency to insist upon certain financial standards before a pastor can be appointed to a church, though there is not any general agreement on this policy. In this connection we note that in 1890 unordained helpers received an average of $5.00 per month and ordained men an average of $10.00 per month. A study of reports from 680 persons in 19 provinces in charge of churches, ordained and unordained, showed that while in 1920 the average living wage was, for a family with three children, considered to be $17.89, 67% of the pastors replying, were getting less than this,—an actual average of $13.21 per month. It should be noted, moreover, that the average wage actually being paid to those 680 persons in charge of churches is $22.21 a month, which indicates that the stipends of those in charge of churches has somewhat more than doubled in thirty years. There is a wide difference between the stipends paid, varying between $6.00 and $120.00 per month. Progress in the support of pastors has not been uniform; in this regard some places have made no progress in twenty years. This is due to great variation in the economic conditions obtaining at different places. As a matter of fact, while 67% of these 680 "pastors" received on an average $13.21 per month, the remaining 33% received on an average $31.67.

It is very difficult to indicate the growth in per capita contributions to church work. In 1876 the average per capita contribution was about $.70. In 1890 it is given as $1.00 and from statistics of the China Mission Year Book for the years 1913-1917 we find an average of about $1.90. In some cases the increase in financial support of the Church has been phenomenal, in others nothing. From a number of reports recently received from five different missions, the average increase in self-support between 1907-1921 is estimated at about 147%, the increase ranging between 392% and 15%. This is more than double the average increase for the five years mentioned above, but, of course, takes no account of those reporting no increase. Generalizations on these data must be extremely uncertain. It would look, however, as though, while in twenty years church membership has quadrupled, the average per capita contribution to the current expenses of church work has a little more than doubled, which means that the church is growing both in size and in economic strength. It would appear, moreover, that the financial strength of the church has risen a little faster than the actual salaries given to those in charge of churches.

A study of the financial returns of fifteen of the larger missionary societies shows that for "evangelistic work"—possibly mainly church current expenses—the Chinese contributed about 24%. The reports from 680 "pastors" mentioned above showed that in the judgment of the "pastors," their churches were giving about 31% towards church expenses. It would therefore seem that two-thirds of the support of churches is still coming from subsidies. Further study of the finances of this group of missions indicates that of the funds given for current expenses of schools 46% come from the Chinese, and of the funds given for the current expenses of hospitals, 65% come from Chinese sources. Institutional work, therefore, is receiving more help from the Chinese than evangelistic work. It should not be overlooked, that institutional work draws directly on the Chinese community for services rendered while evangelistic work is dependent entirely upon voluntary contributions by Christians given under moral obligation alone. Whether the economic ability of Christians is lower than that of the community in general does not appear. There are signs also that the rapid rise in teachers' salaries and in the general cost of education will tend to retard for the immediate future the progress of financial independence in education; this is considering educational expenses aside from the support of missionaries. Still, while up to 1900 free education was common now, though still heavily subsidized, the financial support of Christian schools aside from the salaries of missionaries and the cost of plant, rests in large measure upon the Chinese, and it is now the exception rather than the rule for education to be given free.

It would appear that the complete financial independence of the church is easier of attainment in rural than urban centers. This is probably due to lower standards of work and equipment and to greater simplicity of method. The rapid progress made in financial independence by some of the tribes in southwest China is probably due in part to this simplicity of equipment and method. The per capita contribution to church work, however, appears to have risen faster in cities, though financial independence does not seem any nearer there than in the country, owing to the rapid rise in the standards and cost of equipment and work in the city. During these twenty years there has been tremendous outlay in material equipment.

As regards, therefore, the per capita contribution to church work, progress has been made, but the actual cost of Christian work has grown faster than the financial strength of the church. It should not be forgotten also that the economic standards of Christian workers, both as to their support and their methods of work, tend to rise faster than the economic ability and standards of the generality of their Chinese supporters. It is noticeable also that the Chinese Church is not doing much to finance Christian literature.

There is great variety in plans to stimulate financial independence; and no one plan seems to be predominant.

The Chinese Church understands much better than formerly its present dependence upon subsidies. There is also a deepening of self-consciousness in this regard and a feeling of responsibility for the finances as well as the policies of the church.

Philanthropic work. In philanthropic work under Christian auspices the Christian hospital stands first. While foreign doctors have increased 54%, hospitals and dispensaries have increased 165%. The possibility of this expansion is explained by the rapid increase in the number of Chinese physicians and nurses since 1910. Since 1915 Chinese doctors have increased threefold.

The outstanding problem and feature of progress in medical work is in medical education. This heads up in the Peking Union Medical College which will be the standard of medical education in China.

Famine relief has also been one of the outstanding features of the last ten years. These philanthropic efforts have induced widespread cooperation. Cooperation in famine relief by the Chinese has also grown. It is only at this point that cooperation of Protestants with Roman Catholics has been possible since 1900.

6. Progress in the Training of the Church.

Educational work has grown tremendously during this period. In 1920 the number of pupils had increased 332% over what it was in 1907.

The use of English as a medium of instruction in secondary and higher education is a special educational feature as is also the growth of normal school work, which up to 1907 was very little known.

Conspicuous advance has been made in higher education; coincident with this is a much greater desire for a college education on the part of students than existed in 1900. Women's colleges have also been established in the last twenty years. The rise in the standards of theological education is particularly striking. Twenty years ago the entire organization of theological schools was weak. Now theological students may get credit towards an arts degree for theological studies, Technical education also has developed, particularly in agriculture, commerce, and industry.

Literature is an important element in the training of the Church. In the number both of Christian books and periodicals there has been rapid increase. In 1907 the union catalogue of Christian literature contained 1114 "books" then extant; in 1918 a volume of 260 pages was required to list books, pamphlets and tracts, a list which was then incomplete and is still growing. Up to 1890 about forty religious periodicals had been published; in 1921 there were 96 specifically Christian periodicals. The secular press however, has made much more rapid progress than the religious press; this progress was particularly noticeable after 1911.

There has been a great change in the type of literature demanded of Christian publishers. They still have a monopoly of the production of Christian literature, but books on science, history, and geography are now largely produced by non-Christian firms. Bible circulation has increased in a phenomenal manner. Between 1900 and 1921 the circulation of the British and Foreign Bible Society increased more than fourfold. During 1919 the Union Version of the Bible which was started by the 1890 Conference, was completed.

7. Growth of the Church in Cooperative Service.

The growth of co-operation was tremendously stimulated by the enforced gathering of missionaries in Shanghai in 1900, and by the whole tone of the Missionary Conference of 1907. There has been steady growth in comity and in understanding between the denominations.

Cooperative service is developing in connection with education and along city, denominational, provincial and national lines.

In connection with educational work, Christian unity and cooperative service has made encouraging progress. This progress is most seen in connection with the teaching of theology. Union work, judged by the number of denominations participating therein, is strongest in theological departments, — a situation the reverse of what has been usually thought practicable.

City union work is exerting a wide influence in Canton, Nanking and Peking. In these centers Christian unity and co-operative service are both international and interdenominational.

In denominational cooperation and unity, the Anglicans, Lutherans and Presbyterians have made great progress. The Presbyterians led the way in church unity. As early as 1862, in Amoy, South Fukien, a union church was organized, composed of the missions of the Reformed Church in America and the Presbyterian Church of England. In connection with denominational unity, the first fully constituted General Assembly of the Presbyterian Church in China is scheduled for April, 1922. Plans are also on foot to unite this body with other groups. As a matter of fact, the Anglicans were the first to organize all branches of their denomination throughout China, in what is now known as the Chung Hua Sheng Kung Hui. In 1920 the Lutherans organized a United Lutheran Church of China, which links up the larger part of the Lutheran forces now in China.

In connection with the Provincial Federal Councils proposed in the Conference of 1907, Federal Councils still function in Chekiang, Kiangsu, Kwangtung and Szechwan. Two outstanding Provincial Federations are the West China Advisory Board and the Kwangtung Christian Council. Encouraging progress has also been made in Kansu in promoting a federation of missions and churches.

There has also been steady growth in plans for national Christian service. This is seen most in connection with the China Continuation Committee, the China Christian Educational Association, the China Medical Missionary Association, and the China-for-Christ Movement. In connection with all these organizations experienced missionaries and Chinese have been set apart for national service. This national staff was in 1920 shared about equally by British and American societies; a total of about twenty-eight missionaries being in that year engaged in national service. According to the Survey, between the years 1915-1921 there were thirty-six full time and six part time national workers. It is quite evident that the Christian Church in China has entered upon the period of its corporate life. This effort for united Christian service to China is the outstanding note of the last two decades.

8. Numerical Growth.

While the growth of the Church numerically has been somewhat irregular, nevertheless it has been continuous. The following figures, showing that since 1900 communicants have increased about fourfold, are well worth careful study:—

Year	*Cammunicants*	*Net Increase*	*Ratio of Growth*	
1889	37,287	....	....	
1900	85,000	74,713	127% (11yr. period)	
1906	178,251	93,251	109% (6yr. „)	
1910	172,942	....	....	
1913	207,747	29,496	16% (7yr. „)	
1914	235,303	27,556	13%	
1915	268,652	15,652	6%	
1916	293,139	24,487	9%	
1917	312,970	19,831	6%	
1919	344,974	32,004	10%	6 year inc. 55%
1920	366,000	21,126	6%	

It would appear that during the last twenty years there has been a decrease in the ratio of growth. In the eleven years between 1889 and 1900 the number of communicants considerably more than doubled. In the six years between 1900 and 1906 it doubled again; but it took fourteen years (1906-1920) for the communicant membership to double again. This is affected partly by the fact that from the statistics of 1910 baptized children and infants were omitted; this also explains the drop in 1910 below that of 1906. It is possible that the figures from 1913 to 1920 are a truer index of the normal growth of the Chinese Church. This decrease in the ratio of growth, is, however, seen elsewhere. Comparing three-year periods, we find that between 1913 and 1915, communicants increased 20%; between 1915 and 1917, 16%; between 1917 and 1919, 10%. As the Church increases in numbers some decrease in the ratio of growth is to be expected; we are not able to tell whether this decrease has appeared sooner than it should or not. It is interesting to note that there was also a decrease in the ratio of growth of Christianity in the United States about this time. In 1920 the ratio of growth among Protestants in the United States was about 1%. In China, however, from 1914 to 1920 the average ratio of growth was about 6%; it was also 6% in 1920. The explanation for the decrease in the ratio of growth in the United States was given as consolidation. During the last twenty years in China we have had expansion and consolidation going on together, but with the old centers and institutional work getting the principal benefit of the consolidation. Within this period contacts with the Chinese people through mission stations have nearly doubled. Furthermore, vast political changes, internal and international, have competed with the Church for the interest of the people. It is possible that the anti-dynastic changes explain in part the check in growth which appears to have occurred between 1906 and 1913. Rationalism has increased in influence also. There is reason to think that this decrease in the ratio of growth is due in part to a deepening of the Christian life that makes acceptance of Christianity a less simple matter and more meaningful. The rise in standards of Church membership which has taken place would also affect the growth in numbers; in several cases drastic action was taken whereby large numbers of communicants were eliminated. While these were not sufficiently large to affect materially the statistics over a series of years, yet they do indicate a rise in the requirements of church membership.

The ratio of growth has also been affected somewhat by the tremendous growth in training. During this period much more emphasis has been laid on preparing the Church for its work than on having the missionaries actually do it. The Christian movement has passed from the period of pioneer seed-planting by missionaries to that of preparing Chinese sowers. As a corrolary to the task of preparing the Church, education has come to be recognized as a legitimate and necessary part of Christian work. It is significant that there are now almost as many educational workers in the Christian movement as evangelistic, a fact which presages a period of indigenous Christian expansion. It would seem to be recognized that the main work of the foreign missionary is the training and teaching of leaders. Certainly that idea has been predominant during these twenty years, somewhat more in the case of American than British societies.

9. Growth in Winning and Training of Youth.

There has been a remarkable growth in the winning and training of youth, whereby the Church has gained directly. Sunday school work is much more in evidence. Literature for children has also developed. Between the years 1914 and 1920, while communicants increased annually about 6%, students in organized Sunday schools increased about twice as fast. This increased emphasis on the training of youth is seen in the fact that while between 1906 and 1920 communicants increased about

105%, students in Christian schools increased about 332% and teachers about 374% as over against 200% increase in ordained pastors, and 37% for unordained workers. The study of a group of 133 schools—listed in the Young Men's Christian Association report of student Associations for 1920—all of which did middle school grade work and fourteen of which ran up to college grade, showed that during 1920 the gross increase of their student church membership was about 14%, During the same year the net increase of communicants of the whole Church was about 6%. The net increase is, of course exclusive of deaths and dismissals. It is hardly possible that the actual number of baptisms in this year for the whole Church was double the net increase recorded. The school therefore appears amply justified from the evangelistic viewpoint if from its student body come so high a percentage of church members. One significant explanation is that these schools touch the life of the Chinese at a most important period, the age of adolescence. Further study shows that about 49% of the students in these schools are church members. To the church members still in school must be added a large number of graduates who are in the Church. It is clear from these facts that a large and important proportion of the church membership is either at present in a Christian school or a graduate thereof. The presence of this group of educated people means a great change in the character of the church membership. The emphasis on training, therefore, while it has used up much Christian energy, has also added directly to the church membership a most important element and proportion. We note also that the Christian Church and constituency are becoming educated much more rapidly than the country at large. While China has about 1 out of 75 in school, the Christian constituency has about 1 out of 3 now in school, apart from the graduates either in the church or members of the Christian community. The Christian Church is therefore a great leavening force in the life of China.

There has been growth in plans to apply socially the principles of Christianity. Christian work, especially in the largest centers, is much more varied than formerly. A more sociological plan for the conception of the ministers' work is seen in the subjects now included in theological curricula. A rapid growth of institutional church work indicates a spreading attempt to apply Christianity to the community. National problems are also in the focus of Christian attention.

The development of the Christian consciousness of the Church is helping clarify the attitude of the Church towards non-Christian practices. Church standards have also risen, which certainly indicates a desirable deepening of church life.

The interest of the best Chinese thinkers has been enlisted in the study of Christianity. Christianity has during this period won the attention of China in a most significant way. The national appreciation of the message of Christianity has deepened.

The growth of the Christian Church during the last twenty years cannot be measured by statistics alone; yet there has been encouraging growth in numbers. In the geographical range of activity, progress is also evident. Through training, the life and character of the Christian Church has been greatly strengthened and deepened. Progress made in the preparation of the Church for its task is most significant and encouraging, and, considered in connection with the rising spirit of self-propagation, presages a forward movement on the part of the Chinese Christian forces larger than any ever before attempted. The range of the application of Christianity to community life is greatly enlarged. The Christian Church in many centers is now a social and community force far beyond what was thought of twenty years ago. Through the rapid growth of education in the Christian constituency the Christian Church is exerting a much wider influence on the life of the Chinese people than ever before. This influence is far more extensive than the actual growth in numbers might lead one to expect. The Christian Church is now a factor in the life of the nation and is measuring its task in terms of the whole social life of the Chinese people. Its members are also entering into a period of cooperation in all kinds of undertakings with their public spirited non-Christian fellow-citizens, which will rapidly increase its responsibilities, enlarge its task and further widen and deepen its influence.

CHAPTER III.

PRESENT ENVIRONMENT OF CHRISTIANITY

A. NON-CHRISTIAN RELIGIOUS MOVEMENTS IN CHINA.

In China there may be found different types of religion, varying from the most primitive form, animism, all the way up to the highest redemptive religions of the world. It is our purpose briefly to describe these different types, and to indicate their present condition in the land.

1. Animism.

Animism, the belief in the existence of spirits inhabiting inanimate objects, exists as fetichism (belief in spirits shut up in pieces of wood or stone); as spiritism (belief in disembodied spirits haunting various places); and as nature worship. The last of these is shown in the various annual festivals which correspond to the breathing of nature, such as the "clear bright," the harvest festival, the winter solstice, etc. The opportunity for relaxation and enjoyment which appears at these times is often abused, and the officials have more than once been compelled to issue proclamations against one or more of the festivities. Spirits are also supposed to live in rivers, mountains, trees, the air, the sea, etc. The worship of these spirits is largely local, though there are a few gods of national importance. Processions to bring rain, prevent flood, drive out demons of disease, etc., are natural expressions of groups of men brought face to face with danger and death and without any human means of overcoming these. At the present time the general opinion throughout China is that animism, in its various forms, has not the hold it had twenty years ago. Its decay is most distinctly manifested in the great cities where many gods have been discarded and are dropping into oblivion. The altar to the god of agriculture in Peking has been turned into an experimental station for agriculture. The god of literature and the deities supposed to assist aspiring students are all neglected now. The extensive use of vaccination has left many temples dedicated to the goddess of smallpox deserted, and even festival idol processions are decreasing in number. All along the line, in short, animism is suffering a check.

2. Ancestor Worship.

The most distinctive type of Chinese religion is ancestor worship. Not only does it extend back beyond the earliest records, it remains the most universally observed. The opposition that Christianity has roused in its attitude towards idols has been very slight as compared with the opposition to its attitude towards ancestors. The most bitter taunt the non-Christian hurls in moments of anger at the Christian is that he has "thrown away his ancestors." No ancient cult ever developed ancestral rites in the way in which China has; in no other land is the clan hall such an important institution of *de facto* government as it is in China. Whether any clan hall has inflicted a death penalty on any of its members since the Republic began, we cannot say; but certainly the power of life and death was legally accorded to every clan hall over refractory members right up to the close of the Manchu dynasty. The erasure of a man's name from the clan register was a form of ostracism so strong and far-reaching as to be a serious persecution when inflicted on anyone, as it used to be at times on men who because they became Christians ceased to share in the ancestral ceremonies performed at the clan hall. The man became unable to substantiate his personal identity. Not only was he debarred from the examinations which were the only door to office, he was unable—at least potentially, though the matter rarely became an actuality—to do any of those things which needed the equivalent of our birth-certificate. His "eight characters," necessary, e. g., for marriage, could never be authenticated. Ancestral rites were ancient in Confucius' days. They formed part, indeed the chief and most emphasized part, of the body of religious ideas which he transmitted, and to which we ought to refer when we speak of Confucianism. They are supported by three distinct motives: first, belief that the dead need offerings from the living, and therefore that service of the departed is a moral duty to be diligently performed by the descendants; second, belief that the dead can, through their prayers to Heaven, bless or harm their descendants; third, profound feeling that with the performance of this duty is bound up the present moral and social life, so that they stand or fall together. Thus ancestor worship is really the foundation of the social fabric in China.

But in spite of the fact of the continued hold of ancestor worship upon the life of the Chinese nation, there are some changes taking place which must in time weaken the power of this ancient cult. The five relationships have been much strained by the growth of individualism. The power of the family is decreasing, and women are obtaining an individual place such as they have never held before. The rise of industrialism in China emphasizes all this. Among the intellectual class the old forms of worship have lost much of their power, and while there will be no sudden general change, all classes are sure to be permeated in time with a different feeling as to the value of the worship of ancestors, and therefore it is incumbent on the Christian Church to provide the people with something better as a substitute.

3. Confucianism.

This word was a substitute for and not a translation of the phrase "*ju chiao*" (儒 敎), which until very recent years was the Chinese designation of the "Religion of the Learned." The modern "*k'ung chiao*" (孔 敎) is merely a translation of the English "Confucianism", and the substituted phrase designates a substitute-religion which is a very small salvage from the wreckage of the imperialistic sway of millennia. Confucius asserted very emphatically that he was not a founder. He was a transmitter, and all his sayings indicate that antiquity was a necessary element in the things which he transmitted. In selecting Confucius as the highest example of the sage, China has but furnished one more indication of her essential conservatism. No nation without a conservative bias would revere its ancestors as does China. No nation could revere its ancestors as China does without becoming more conservative. Now conservatism is the very essence of faith; no man trusts another who is "unstable as water." Nor does the unstable man ever really trust. When China is considered as soil on which the seed of Christianity is to be developed, the Christian Church has every right to anticipate that the resultant crop will be the finest possible in respect of faith. The Christian Church has every right to anticipate that when the grasp of China is loosened from its dead ancestors and fastened to the living Christ, the nations of the world will receive rich revelations of what faith can do. Already the Chinese Church has passed through one severe test of its fidelity, and its answer in a never-to-be-forgotten page of its history, was a glorious declaration written in the blood of its martyrs and the sufferings of its confessors that Chinese Christians were, are, and will be "faithful unto death."

In the time of the Empire, Confucianism was the State Church, and was nominally the State Religion as well; for it had always been a persecuting religion. With the complete loss by the government of the power to persecute (which power was already nominally curtailed by the foreign treaties), and with the loss of the key-stone of their religion, i.e., the ruling Son of Heaven, Confucianism was in an anomalous position, for it was framed on strictly monarchical lines, and did not fit in with a republican form of government. Recognizing this, earnest Confucianists have attempted to put their system on its feet again by organizing various associations. In particular there is the so-called Confucian Church with headquarters at Peking; an organization which has issued a creed of five articles, has secured the establishment of the birthday of Confucius as a national holiday, has opened local branches in provincial capitals and *hsien* cities that Confucian temples may be kept in repair and the spring and autumn sacrifices regularly made, and has proposed to erect an immense headquarters building in Peking, to cost about two million dollars. Incidentally it is more than a little interesting to observe how many different sorts of organizations are modelling their outward form and activities almost slavishly after those of the Young Men's Christian Association, for the description of the proposed headquarters of Confucianism in Peking, reads like the description of any first class Young Men's Christian Association center in a large city. Spasmodic zeal of a definitely Confucian sort breaks out at one place or another now and again. The worship of Confucius in government schools is largely perfunctory and attendance is not compulsory. In Canton, and throughout much of southern China, the old forms are quite driven out, and Canton has even destroyed its Confucian temple to make way for a new road. But in the province of Shansi, and in it alone matters are very different, for Governor Yen is a Confucian reformer who is both intelligent and zealous, and whose practical methods for arousing and maintaining interest in the Confucian ideal of worship and life are known far and wide. On the other hand, the literary renaissance which is affecting so powerfully the thought life of the students tends to materialism and threatens to sweep away the spiritual basis of Confucianism. To sum up: while the heart of the nation is probably little less Confucian than it has ever been, yet with the solid government props so largely removed, and the practice of the religious part of Confucianism so largely relegated to voluntary efforts, it is not probable that Confucianism as a formal religion can long maintain its ancient position in the life of the nation. The day is surely not far off when, as we have said, the hand of China will be loosened from its dead ancestors; it is for the Christian Church to show her the living Christ in their place.

4. Taoism.

Taoism usurped the name which would have best designated the old "Confucianism," and was never worthy of its name. It has exhibited less of truth and more of deceit than almost any other form of religion. It has contributed nothing that can be called typical for the last two thousand years of its history; the mystic strain of early Taoist writers has degenerated into the most degraded magic. At the present time it is largely confined, in its distinct form, to scattered groups of monks organized somewhat on Buddhist models. They are vegetarians, do not marry, practice meditation and breathing, make the elixir of life, try to prolong life on earth, to promote immortality, and by means of magic to give power over the spirits who dominate all things. The Taoists who marry make their living by reciting liturgies at funerals and practice various forms of exorcism, and dispense charms and powerful medicines. The Taoist Pope still holds his ancient sway from his seat in Kiangsi, but the organization in general is deteriorating. One of the evidences of this is the taking up of new forms of magic and of modern spiritualism. Photographs of the souls of the departed are foisted upon gullible relatives and even among scholars, spiritualism and hypnotism, sometimes under the leading of Japanese, are advertised extensively and not unsuccesfully. So far as any nominally progressive Taoism is concerned, we are faced not with old superstitions, but with magical practices backed by modern science, falsely so-called, and spread by organized associations and by advertising in newspapers and magazines.

5. Buddhism.

Buddhism found a weak place in the indigenous religions of China. The strength of the old Confucianism was its communism, its emphasis on the corporation of a family, a school or a nation. Its weakness was its attitude to the individual. It emphasized a man's office, it ignored his personality. A man's position in the ancestral hall depended on his being the eldest son of an eldest son; in the Confucian rites, on his being the county magistrate, or the prefect or the governor. In its culminating rite at the altar of Heaven, the emperor was "The One Man," as he was called in special reference to that rite, the single representative of all China's millions up to the time when they had become four hundred,—a position that could not satisfy the millions. Buddhism came and appealed to the individual. Its greatest religious success in China has been in the vegetarian sects. Whenever we touch eating or drinking, we come to an act that is essentially personal. The beautiful, blameless vegetarians one comes across (are they as numerous as they used to be?) are always examples of personal, never of official religion. In no other land has Buddhism been such a bond-servant to the State as it became in China. The Chinese have never been as truly Buddhists as have all Buddhist monks in China been Chinese. The monks have only at very rare intervals and for very brief periods been of any importance either in numbers or in influence.

As the oldest religion in China that is not indigenous, Buddhism has suffered grievous and frequent persecution at the hands of the State, but the blood of their martyrs has not been the seed of their church. Decay set in long since; but for various reasons, among them being the stimulating effect of Christianity, and the favorable attitude of Japan, some resistance to this decay is being offered at the present time. It appeared first in wide-spread repairing of temples, and in the prosecution of pilgrimages to some centers, though in others these have fallen off. There are probably about half a million monks and a few thousand nuns in the whole land and the number of monks ordained has been steadily increasing in recent years, especially in Chekiang, Kiangsu and the monasteries about Peking. Again, monasteries are being used as never before by Buddhists themselves for school purposes. There is a remarkable revival of the publication and sale of Buddhist literature. There are Buddhist publishing houses in such centers as Peking, Yangchow, Changchow, Nanking, Hangchow, Ningpo, Shanghai, Wuchang and Chengtu. A large and learned dictionary of Buddhist terms has recently made its appearance and the most notable publication in the Buddhist world for many generations took place a few years ago when a Shanghai merchant, a foreigner whose wife is a Buddhist, brought out a monumental edition of the Buddhist Tripitaka. In many places, literature and opportunity to study the Buddhist classics are offered under Buddhist auspices, and there are definite attempts to teach Buddhism to the modern age. It is a pleasure to know that at the same time that the attempt is made to revive Buddhism, there is also projected a vigorous movement for evangelizing Buddhist monks, under the leadership of the Rev. K. L. Reichelt.

6. Minor Religious Sects.

We have spoken of the sects as vegetarian, for this practically all of them are. The response of vegetarians to Christianity has been out of all proportion to their numbers, when contrasted with the response of non-vegetarians. Still more out of proportion has been the quality of their spiritual attainments after conversion. Here, however, we are well into the realm of the Kingdom of Heaven, in which there are neither Chinese nor non-Chinese, and where the type is essentially non-national.

Vegetarianism has divided and subdivided smaller bodies whose number altogether outdistances the mere 130 different missionary societies which are all that the Survey volume can report. Always a fresh sect has been the product of a fresh leader, and frequently it has not survived the leader. There has been nothing like "congregationalism" in these sects,—no choosing of a pastor by the church members. Neither has there been any policy of comity,—any "division of the field." They have always been monarchical,—never oligarchical or democratic. The leader has always been one man,—never a committee; the members have always done what they have been told to do, believed what they have been taught. Obedience to the faith has never been a subject for exhortation; it has been the only possible condition of membership. The slightest lapse is always a mortal sin; though the lapsed can begin again, he is permanently deprived of all the previous period of merit. All these sects are purely indigenous forms of religion. Although they are all connected with a missionary religion, they are entities inside the Chinese type of that religion; none of them have any connection with any international organization.

Sects may spring up at any time of national trouble or local difficulty involving the well-being of society or of some section of it. The primary motive may be the protection of a social ideal, of the nation against a decadent dynasty, the attainment of power in the spirit world, etc. But whatever the primary motive, the soul of such an organization is always religious, and the ideal is embodied in some god. Methods, doctrines and spiritual world are usually pieced together from the three religions; there is little originality there. In the past the Chinese government has prosecuted the sects ruthlessly, regarding them as political in their aims. This indeed they have often been, or have become; though none the less religious for that. To name even the principal sects with the briefest of descriptions would require far too much space for the present report. One only, which is prominent at the present time, and which appears less innocuous than most of them, must be noticed. It is called the "Mutual Goodness Association" (同 善 社), and its headquarters are in Peking while branches are spread all over China. It is a secret order with sixteen degrees, whose ostensible purpose is to unite the three religions. In its various headquarters are found sanctuaries with pictures of Buddha, Laotze and Confucius. The actual purpose of the Association is unknown to outsiders, and probably not known to all of the members. Recently it has been charged with being a pure revival of Boxerism, and some foreign observers think that it is a lineal descendant of the old Triad Society.

7. Mohammedanism.

Our authorities on Chinese Mohammedanism supply us with conflicting summaries on matters which they have investigated. They are agreed that the story of the very early entry of Islam into China, cannot be accepted as trustworthy. The legend concerning the earliest tomb shown at Canton does not fit chronologically into the acknowledged facts of the history of Mohammed and his relatives. They are agreed that such Moslem soldiers as came to China came not on a religious warfare and made no attempts to propagate Islam by the sword. But on the question as to whether Chinese Moslems exhibit a facial type that is distinctly non-Chinese, the D'Oilone Mission is in flat contradiction to most missionary observers. The French expedition set out to study the non-Chinese races in China. One problem that confronted it was: ought Chinese Moslems to be included in such a survey. In the course of their investigation the members of the Mission were led so strongly to the opinion that Chinese Moslems today are almost purely Chinese in blood and race that they separated this section off from all the rest of their investigation, included it in the first volume of their report, and made no further reference to it in the remaining eight volumes. It is worth noting that any prejudices which might be attributed to the investigators, either prior conceptions or the desire to enlarge the scope of their field of observation, would have led them to the more ordinary conclusion. This question is of considerable moment to the Christian study of Islam. If the ordinary missionary conclusions be correct, the history of Chinese Mohammedanism has little concern with the Chinese race and people, and except some possible lessons on the reasons of its missionary failure, has no particular concern in this section; though of course the necessity for evangelizing Moslems remains altogether unaffected by any conclusions as to their ancestry. On the other hand, if the D'Ollone Mission is correct, its developments in China must be fraught with interest and instruction to all who are interested in the development of Christianity in China. Not, of course, that there need be any close analogy in the form of development of such different religions, but because the lines of appeal which have succeeded in winning Chinese converts to a missionary religion indicate possibilities of approach that are open to Christian evangelism. As to numbers the Survey Volume gives the maximum figure as "only 8,336,000, whereas the usual estimate hitherto has been ten millions or over" and adds, "probably our correspondents are cautious and their minimum figure (7,066,000) may be an understatement." The D'Ollone Mission give very cogent reasons, which have not been answered, for thinking that four millions is probably an over-estimate. In comparing the values of these two contrasts ,it must be remembered on the one hand that the missionaries are long residents in the parts about which they testify; the travellers of the D'Ollone Mission merely passed through the land; on the other, the D'Ollone Mission were all men trained in scientific methods of observation, as few if any missionaries are; and on no point are untrained observers more liable to error than when estimating improperly counted groups, which total into millions.

From the D'Ollone Mission we learn a remarkable contrast in the development of Islam in China, as compared with the development of Buddhist sects in China. The first feature that thrust itself on the travellers notice after reaching Yunnan was the isolation of Yunnan Moslems. It was an isolation not only as regards the great centers of Islam; Yunnan Moslems have little to do with the Moslems of other Chinese provinces; nay, it goes further than even that. It amounts to a congregationalism which isolates mosque from mosque. Further investigation modified the too rigid first impressions, but merely modified them; they were not contradicted.[15] It would be interesting to get answers to questions one wants to ask on finding out such a characteristic of a missionary religion when propagated on Chinese soil. Was this congregationalism inculcated by the first Moslems who introduced their religion into Yunnan, or was it a result of there being no example of, or provision for, any other form of Islam?

The "New Sect", *Hsin Chiao,* about which we know less than about any other form of religion in China, seems to be a development along the lines which we have noted in connection with vegetarianism. There is certainly something of a leadership in the movement. Nevertheless, amongst the "New Sect" as amongst the "Old" there is the same congregational tendency in the matter of the choice of *Ahung.* Each separate mosque makes its own arrangement with some *Ahung* for as long as it wishes and without any superintendence or inspection.

Moslems are very wide-spread in China. They reside chiefly in the northwest, but are found in every province. Morally they are quite on a level with their neighbours, but in education they have been backward. Some *Ahungs* can read, write and understand Arabic, both in their own and in Christian books, and an attempt to raise the level of education is being made. In some places new mosques have been recently built, and some of them have cost large sums. The principal city centers of Moslem activity are Peking, Tientsin, Nanking, Tsinan, Kaifeng (in Honan province alone there are three hundred mosques). Sianfu,

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[15] New China Review, 2.268

Chengtu, Yünnanfu, Canton and Kweilin. In Manchuria we should note Kirin, Moukden and Kwaihwacheng. A journey to many of the chief Moslem centers was undertaken in the fall of 1921 by the Rev. M. E. Botham of the China Inland Mission. Mr. Botham has many years' experience among the Moslems of Kansu. He travelled under the auspices of the Moslem Committee of the China Continuation Committee. His letters, written from the various stopping points of his itinerary, emphasize the large numbers of the Moslems, their approachableness and the excellent opportunity which exists for evangelizing them at the present time.

B. THE NEW THOUGHT MOVEMENT.

The title "*Hsin Shih Ch'ao*" (新思潮), literally, "New Thought Tide" is applied to a movement which commenced its full activities about six years ago. Of course behind the public emergence of the movement there were preparations, intentional as well as unconscious, which had been coming into combination for many years. Briefly described, the aim of the movement is to spread as widely as possible amongst the Chinese people a knowledge of the philosophic, scientific and social conditions in the most highly civilized nations of the world in order to bring China to their level. The founders of the movement were a group of six young men who were gathered by Mr. Ts'ai Yuan-pei round himself when, in the middle of 1916, after the death of Yuan Shih-kai, he became Chancellor of the Peking University.

A brief account of these six men will probably be a good way of avoiding mistakes as to the general meaning of the movement and especially as to its relations with the work of the Christian Church, which, of course, are the only reasons for including the report in this section. The six men were Messrs. Ch'en Tu-hsiu 陳獨秀, Ch'ien Hsuan-tung 錢玄同, Shen Mo-yin 沈默尹, Liu Fu 劉復, Hu Shih 胡適, and Chou Tso-jen 周作人. Of these men, Mr. Ch'en is the only one whose connection with the University goes back before Chancellor Ts'ai's appointment, From 1916 to 1919 he held the office of dean of the College of Literature. Mr. Ch'ien is the professor of Chinese philology; Mr. Shen the head of Chinese studies, himself lecturing on Chinese literature; Mr. Liu, the professor of preparatory Chinese: Mr. Hu holds the chair of the History of Chinese philosophy and Mr. Chou that of European literature in the Chinese department.

It is evident from this list that the movement is one which is strong on the literary side, and undoubtedly the greatest success which it has had up to the present has been a literary one, to which we shall presently give attention. But the men themselves were more concerned with their message than with the form of it and even in the one great question of form in which they are succeeding so manifestly, their attention was first awakened because of the relation of that form to their readers. The movement soon spread beyond the small band of six leaders and today it is a nation-wide influence in which not only the scholars of the land, but a large proportion of all Chinese readers are interested.

Nothing which is of interest to men can be without interest to Christianity; nothing that deals with truth can be alien to Christianity. Every one of the original leaders was prompted only by a desire to know the truth, to follow the truth and to make it known to others. Not one of them was, or is at present, connected with the Christian Church. The environment with which they had been surrounded had not been such as to lead them to acquiesce in such setting of the truth of the Christian religion as has come to their notice, In 1920 an article written by Mr. Chen Tu-hsiu on "Christianity and the Chinese People" was translated and printed in the July number of the "Chinese Recorder." Although each of the six men gave his individual opinions on every subject, the article may be taken as a fair example of the attitude of these originators of the movement to Christianity.

Equally significant with the philosophical and literary standing of the originators of the movement is that of the lecturers from whom a professional visit to China has been obtained by the educational leaders in China, whose views are allied to the New Thought Movement: Prof. Dewey from America and Mr. Bertrand Russell from England have already spent, the former two years, and the latter, part of one, in China. It is hoped that M. Bergson will come out before long. They are men whose fame is based on their work in the philosophical world, though in the case of Mr. Russell, it is said that it is his socialistic opinions rather than his philosophical and mathematical ideas which have gained him such hearing as he has obtained. (If we accept the dictum of one psychologist that when Bertrand Russell writes on his favourite theme, which involves a union of mathematics and philosophy, there are only about a hundred men sufficiently expert in both subjects to understand what he writes, it need cause no wonder that he found none of the hundred in Peking.) It is recognized that the foremost men in the scientific world would not find a sufficiently prepared audience to justify their coming to China to lecture. The proposition, therefore, to invite Prof. Einstein has not found favour for this reason. The most modern advances in many of the physical sciences require the use of delicate and intricate apparatus such as only experts can use and only well-endowed institutions possess. As yet there are no advanced laboratories in China and without them there cannot be advanced students. That three such distinguished scholars as we have just named, have been secured as lecturers in China shows a desire that the thought which is given should be really "new" and not something which was new a generation back.

Both the foreign professors who have already visited China have been men whose writings proclaim them not to have accepted Christianity as the true religion. But this had nothing to do with either the giving or the accepting of the invitation to China. On both sides there was probably complete, unconscious indifference as to what, if any, effects the visits would have on the Christian Church in China. Dr. Dewey has advocated in China as he had previously advocated in America, that religion forms no part of the students' curriculum until they have reached a university standard of education. His ideal would be a mind which is a blank as regards religion until the age of, say, twenty-one, when Christianity might be allowed to capture the privilege of writing on it if it could, The speciousness of an apparent neutrality will probably commend the idea to many non-Christian hearers and readers unless some one can make clear *to them* that he that is not with Christ through those years of early life is against Him. One is led to wonder what sort of setting the Christian message had which came under Dr. Dewey's own notice when he himself was a lad.

Mr. Russell's views on economic socialism are no concern of this Report. But not only his theory, his practice concerning the relations of husband and wife touch on a subject which is vital to Christianity. Mr. Russell has been in direct contradiction to the teaching of Jesus. When he arrived in China he was the husband of a wife whom he had left in England: he travelled to China and lived in China with one of his Cambridge pupils, Miss Black, as if she were his wife. Both advocated their example as one to be imitated by all who felt free to do so. They both decried a lifelong marriage vow, though they did not deprecate a life-long union if such continued agreeable to both parties. They stipulated for a freedom which should allow the dissolution of the bond at the option of either the man or the woman. For reasons which need not be detailed here, Mr. Russell, after he had been divorced by his wife, married Miss Black. Whether that action squares with his writings and speeches on this subject while in China may be left to any who were influenced by his writings. It is said that considerable numbers of the Chinese who came into contact with Mr. Russell, while acknowledging the charm of his personality as shown in general matters, were very displeased with his attitude on this matter. Others, alas, have been glad of an opportunity to cloak their lust under a more euphemistic term. Christian people can but regret Mr. Russell's advocacy and example; they may rest assured that it has not had any large influence in debasing Chinese views on this matter. As a whole, the Chinese are not accepting the teachings on free love which are being advocated in various pamphlets, some of which are anonymous.

The greatest immediate success which has come to the modern movement is that which has attended its use of the spoken language of the people as the medium for publishing its views. This is a matter of considerable importance and of still greater interest to the Christian Church in China. Although Mr. Ch'en Tu-hsiu's name rightly stands at the head of the band of six leaders of the New Thought Movement, the name of Dr. Hu Shih takes the lead in this language movement, which deserves more than a passing mention in the Report. Dr. Hu is still a young man, having been born in 1891. His father was sufficiently alive to the better methods of Western instruction to ensure his son an education in the Chinese classics, which while maintaining the thorough mastery of the text which belonged to the olden style of learning, also gained for him intelligible explanations of the text from the beginning. (It was the former practice to compel the child scholar to confine his learning to repeating "by heart" the words of the classics, which are in a dead unspoken language, for some years, and only to begin an explanation which made the words learnt intelligible at quite a late stage.) As a boy, young Hu was fond of reading and before he was in the middle of his teens he had not only gained a thorough mastery of the text and meaning of the Four Books and the Five Classics but had read through more novels than most readers get through in a life time. A large part of these novels, including all the conversation between the characters, has for centuries been written in excellent colloquial (though the matter which joins the conversations is hardly understood by any but the best scholars.) Dr. Hu went to America where he studied both at Cornell and Columbia, being a pupil of Dr. Dewey's at the latter University and specializing in English Literature to such good advantage that at one time he carried off the prize in an open competition for an essay on Robert Browning. His previous Chinese education had been so good that he not only did not forget, he was able to carry on his researches in the Chinese language and literature. It was in conversation and correspondence with like minded Chinese students while in America that Dr. Hu came to the conclusion that the spoken language of the majority of the Chinese people ought to become the National Language and that he resolved to adopt it in his writings, though in his first advocacy, he wisely used *wenli* to commend his ideas to many who would hardly have deigned to read anything written in the colloquial. Dr. Hu is rightly proud that the Government has ordered that colloquial alone shall be the medium of the courses of the first two years of education in the primary school; still more proud that the middle and normal schools are adopting colloquial voluntarily and that magazines, papers and books are more and more using colloquial, thus proving it is a commercial success.

The example of the Christian Church may not have directly influenced the new writers when starting this language movement. But it is due to the honour and memory of the fathers of the Church in China that we emphasize today the tribute which modern writers are paying to their methods. It was in the teeth of scornful opposition, aye and only with such help as scornful Chinese colleagues would contemptuously give, that the early missionaries secured for their first converts a version of the Scriptures which could be understood and read at the public services of the Church. In an article written by Dr. Chou Tso-jen and published in the Short Story Magazine (小說月報) of the Commercial Press early last year there is a warm encomium on the style of the Mandarin Bible which not long before it was the fashion to look down upon as "foreigners' Chinese."

The new style is of importance to the Christian Church, which in spite of the great work it does in education, glories in the fact that a lack of education, which until recently kept a man from reading anything but Christian literature, did not keep him from being a Christian. It is a joy that today our imperfectly educated members get abundance of reading matter. It is true that the mass of Christians will be open to any attacks made by modern writers in a way that formerly they would not; it is equally true that they will also be able to read and understand any defence that is made. Given the opportunity of defence, no lover of truth need fear attack.

In considering the things which are now being discussed quite openly and in easily understood language in China, it must not be overlooked that although the thought is "new" in China, any arguments which happen to be used in opposition to Christianity are not new to the world at large. The strongest things which have been said against Christianity in any Chinese writings have been translations of things which have been said before in other languages. Christianity itself is in no greater danger because things which have been said in English or French, in German or Italian, are now also being said in Chinese. In no language has any unanswerable, or, one may add, unanswered arguments against Christianity been yet written. There may be a difference in proportion between the use of the argument in America aud Europe to its use in China—there is none to its truthfulness or untruthfulness.

Honourable mention should be made of the considerable amount of writing by Christian scholars in answer to some of the attacks that have been made. It is true that much more is needed, and needed urgently, but it is a mistake to think either that no answers have been given to such attacks as have been made, or that all New Thought literature has attacked the principles of Christianity. Indeed it would be nearer the truth to claim that the root principles of the movement are really Christian and that if they were only completely carried out they would certainly lead those who hold them to become Christians. Any man who wills to know the truth will undoubtedly sooner or later know that Jesus Himself is the Truth.

One word of warning may not be out of place. It would seem that some writers imagine that every missionary and every Chinese minister should be able to answer out of his own armoury of thought every argument which ever has been, or ever will be, used against Christianity. That is a mistaken idea. There are some minds whom God has set for the defence of the truth. Sometimes the Church has to wait patiently for the right answer, but that it always comes is borne out by the fact that the attacks move from stage to stage as the generations pass on. Successful attacks do not do that; when a position is secured it needs to be defended; repeated attacks witness to repeated failures. Let every Christian possess his soul in his patience. With us is the truth. We *know* that the Son of God is come, and hath given us an understanding. We know Him that is true, and we are in Him that is true, even in His Son Jesus Christ.

C. PRESENT DAY POLITICAL, ECONOMIC AND SOCIAL MOVEMENTS IN CHINA, AND THEIR RELATION TO THE PROGRESS OF CHRISTIANITY

1. Political.

The celebration of the "triple ten," the tenth day of the tenth month of the tenth year of the Republic of China, in Northern China and more especially in Peking, was but half-hearted. There was much open criticism of current conditions and far more that was unexpressed. In South China, on the other hand, particularly in Canton, the birthday of the Republic was celebrated with much enthusiasm, as was the case the previous year; and the general atmosphere is that of confidence and hope. It should be noted that the original Parliament of the whole nation has elected Dr. Sun Yat-sen president, and that a number of the southern provinces are supporting him. Canton, the most populous city in China under Chinese control, is the first one to receive a charter, and has a municipal constitution with a mayor at the head of its government. The first mayor is the son of Dr. Sun Yat-sen. He is a Christian and is giving Canton a fairly good and clean government, notably free from the gambling and opium evils. The South has throughout the ten years of the Republic been much more thoroughly committed to the new regime and confident of its ultimate success than the North.

This ten year period naturally falls into two parts, the first lasting till the death of Yuan Shih-kai in June 1916, the second since that event. Yuan was an autocrat of a special type, and he left no successor. Five and a half years are long enough to exhibit the fruits of his policy. Instead of one ruler of China, we have had a crop of military governors called Tuchuns, the evolution of whom has been the leading feature of this period. These men were generals under Yuan, and took up his autocratic command in sections as they were able, with no reference to the wish of the people of China. Some dominated one province, some two, or even three. From this vicious kernel has developed the monstrosity known as the super-*tuchun*. The result has been a return to the state of things when China, over two thousand years ago, was cut up into "Divided Kingdoms," but those were more or less distinct entities, except as one swallowed another. We have the strange phenomenon of a so-called Central Government which can appoint *tuchuns*, but cannot dis-appoint them. And again, the not less singular fact that instead of having delimited territories their areas overlap. Thus the war-lord of Manchuria, which is quite distinct from the provinces inside the Great Wall, has his troops along the Peking-Mukden Railway, in a large park south of Peking, west of Peking, and east also, as well as through the capital itself. Yet another man is *tuchun* of Chihli. The stronger *tuchuns* are in reality kings over their own field. They levy war, declare martial law, and seize with impunity the government revenues of all kinds, provincial taxes, the salt gabelle already pledged for definite uses, the receipts of railways, provincial revenues. Premiers are set up, pulled down, cabinets formed and deformed (but never reformed), under their protection. The Central Government looks on helplessly and simulates gratitude for this arrogant assumption of its functions, for at present it neither reigns nor governs. This state of things prevails while these lines are written. The Manchurian war-lord promises (or threatens) to send his own (private) army to Central China to fight the troops from Southern China.

The Central Government can send a *tuchun* to fight the South, but it gives him no financial backing worth the name. So if he is to fight at all, he must take money, railroads and their equipment, and anything else which he wishes on his own responsibility. During the past year there was a great shortage of cars for shipping grain to the famine relief depots, but no one but the war-lord could even mention the matter. The "Government" was helpless. Long and repeated sessions of "Unification" committees have ended as they began in "words, words, words."

International relationships have been seriously affected by this state of things. Revenues vitally important for the Government to maintain itself and to meet its obligations abroad have been jauntily commandeered, until China's financial credit abroad is gravely imperiled at a time when without financial help the Government cannot be maintained. The economic loss from this state of things both to the Government and to the people of China is far beyond our computation. It is a general conviction both of Chinese and of foreigners that the only way to eliminate the *tuchuns* is to cut off their money supplies, without which they would wither at once. Without incessant watchfulness on the part of guardians of funds set apart for specific payments they would be seized for alleged necessary purposes, but in reality to go to swell the enormous fortunes of the military satraps.

The Washington Conference dealt with China mainly in its international relations. This was inevitable, but it has tended to distract attention from China's most pressing and vital problems, which are how to stop futile and wasting civil war, how to reform the currency, secure public honesty and bring about that just administration of China's laws without which the abolition of extraterritoriality or any other political change would be valueless, even if it were possible to carry it through.

One is daily impressed anew with the enormous mass of the *popular discontent* with governmental affairs, with the insecurity of life and property. Every province is at times overrun with bandits, and some provinces all the time. These ruffians are but soldiers in another guise, and they make large districts unlivable by the quiet peaceable country people, who have no security and no hope. The Police Department in Peking as well as in other cities seems to have absorbed many of the functions of a local government. As the head is usually (perhaps always) a military "general," the civil government is either atrophied or strangled. The incessant cutting of communications by land and water through troop movements and banditry means that trade is suffocated and general poverty emphasized. These conditions and many others which might be mentioned are most unfavourable to the growth in numbers or independence, financial or moral, of the Chinese Christian Church. In many political matters it is difficult for them not to take sides, perhaps to the prejudice of their Christian influence. The increased responsibility as well as the enlarging opportunity of the Church under these new conditions becomes evident upon examination. Its influence is steadily growing. The large part taken by the Church and its organizations, or those with which it is affiliated in the work of famine relief during recent years, more especially in 1921, is notable. Church workers were entrusted not only with private funds for this purpose, but at times with government funds as well. Unless there is some organization representing the churches of all China which can study these problems in a large way, and can act promptly and wisely in time of need, it is difficult to see how the Church is to live up to its expanding opportunity. She ought to be able to reach the hearts and the consciences of men, and help them to solve their problems. To do this, the Church must keep near to the people in their struggles. If it is seen to have no message for them in their distress, the effect is deadening and the oppoortunity is lost.

2. Economic.

Through lack of railways six-sevenths of the Chinese population is congested in one-third of the territory, hence, properly speaking, China is not over-populated. It is rather a matter of bad distribution of population. Hundreds of thousands of square miles of land abounding in rich resources are more sparsely populated than any state in the American Union, because of lack of railways or other economic transportation. Pack animals, coolie carriers, and carts, although under a very low wage system, make transportation in China away from waterways from seven to ten times as expensive as railway transportation in the United States, so that trade with certain sections is practically impossible. China's 6500 miles of railways will have to be increased to 50,000 to meet her imperative transportation needs. The 260,000 miles of railways in the United States during 1919 carried 1,300,000,000 tons of freight originating on these lines, an average haul of 277 miles. The coolie carrier in China carries 160 pounds 15 miles a day. If the freight carried on the American railways in 1919, not to mention the more than 1,000,000,000 passengers, were handled on the backs of human beings at the above rate it would require 800,000,000 people working 365 days a year, or twice the population of China, or one-half that of the world.

Next after transportation, iron and coal figure most prominently in the industrial life of a modern nation. China's resources in iron and coal are the best of any nation on the Pacific excepting the United States, yet China is now only beginning to take advantage of these resources. The following statement will illustrate the difference in industrial development between China and the nations of the West. It must be borne in mind that China has a territory one-fifth again as large and a population four times as great as the United States.

	China		*United States*
Number enrolled in public schools	5,000,000		22,000,000
Number newspapers and periodicals	500		20,000
Number patents issued past 50 years	Nil		1,300,000
Number factory labourers	200,000		9,000,000
Number cotton spindles	3,000,000		36,000,000
Railways	6,500	miles	265,000
Motor roads (metallic) estimated	200	,,	250,000
Telegraph wires	50,000	,,	1,500,000
Number telephones	75,000		25,000,000
Hydro-electric power	Nil	H.P.	6,000,000
Number motor cars in operation	8,000		9,000,000
Tonnage mercantile fleet	150,000		10,000,000
Annual petroleum output (estimated)	100,000	gals	16,000,000,000
Annual pig iron production	500,000	tons	36,000,000
Annual coal production	25,000,000	,,	600,000,000
Foreign trade	$2,000,000,000	Silv	26,000,000,000

It is estimated that the motive power possessed by the United States in electricity and steam gives each individual the equivalent of five persons' work, or makes her population productively five times as great as that of a nation not utilizing these agencies. Although China has wonderfully rich resources in hydro-electric power, she has not yet developed one horse-power of these resources.

These facts indicate the ground that must be made up before China is on a level with Western nations. And, as a matter of fact, a great industrial revolution is already under way in China and it is disintegrating the social order which has hitherto resisted everything, surviving repeated foreign conquests of the country. Such industries and trades as there are have been based on the ownership of land, and have been controlled through the agencies of the different guilds. But the large scale modern industries are growing up outside the guilds, and this is tending to cause the family system to crumble, and thus to destroy the hitherto almost universal connection with the land. In such cases the break with the past is complete. The old supports have largely gone, the old loyalties by which they were upheld, and precepts by which they were guided are disappearing, or in the changing conditions losing their hold. This process is being accelerated because we have just entered a new era of cooperation between Chinese and foreign capital which in practice sets modern industry free from its restriction to treaty ports. These influences come from those countries most active in Protestant missionary enterprise; a fact which puts responsibility on us to study its causes and effects. We should make clear the consequences of the introduction of Western technique and the evils which attended industrial revolution in the West, and the remedies there discovered and tried out in a century of experience. Direction is now possible if we work wisely. That direction depends upon Christian leadership which there is every prospect of inducing the people to accept. It is noteworthy that at present all remedial effort comes from the Christian Church, for example the social center in the Yangtszepoo district of Shanghai; the Young Men's and the Young Women's Christian Association expert welfare workers. The elaborate Social Survey of the city of Peking described in a compendious volume recently issued by Mr. Sidney Gamble of New York City, working in collaboration with Mr. John S. Burgess of Peking, should also be noted in this connection. The industrial exploitation of Chinese bodies and souls can only be prevented by such influences as the Christian Church can exercise. The common people are helpless, the workmen themselves for the most part ignorant, apathetic and fatalistic.

The new industrial population being divorced from old social customs and sanctions is in need of, and open to, influences such as only the Church can exercise. There is here an important field for evangelistic work conceived in a broad social spirit and linked with education. The new industry and commerce require new standards of morality, and a new sense of responsibility in such forms as joint-stock companies. This the Christian Church must help to create In China morality is itself mainly custom, and is linked with the family and the guild. To elevate it needs the leadership of higher moral personalities.

The situation created by the introduction of western factory methods into the populous cities of Asia is appalling. In these factories and warehouses the most ordinary precautions for safety are usually neglected. Numerous accidents could be prevented by safety devices and shorter hours. There is little attempt at ventilation and (especially in North China) dust is a prevalent nuisance, often making breathing difficult. Mothers bring their babies to the mills leaving them in baskets hung in rooms heavy with dust from cotton. Child labour is exploited to the undoing of the coming generation. Both in mills and in mines the hours are far too long. In match factories there is often—perhaps generally—no effort to draw off the sulphur fumes by hoods and by ventilation, and "phossy jaw" is the result. In some mills owned by Chinese philanthropists créches have been provided in wholesome rooms for small children, who are looked after by a caretaker. It has been estimated that in the Shanghai mills one-tenth of the labourers are children and that of the adults four-fifths are women. Mines under Chinese management are often worse by far than factories.

There are signs that the industrial revolution in China is to affect in important ways the old-time small farmer. He has always been the backbone of China, according to the ancient classification standing next to the scholar in social importance.

With every increase in industrial output the number of farm workers, now superabundant, will decrease. Quantity production in agriculture will become imperative. This means more capital invested that land may be worked on a large scale. It is not merely for growth of great crops that large tracts are required, but for testing-farms where cotton and other seeds are planted and tried out. It is reported that Mr. Chang Ch'ien, the progressive developer of Nantungchow in Kiangsu, is floating a company to buy fifty million Chinese acres (*mow*) of land for such purposes. Should this prove to be typical, as is likely, it is easy to see that in less than a single generation village life will be revolutionized and much for the worse. Under the weight of such capitalistic competition, the small farmer is in imminent danger of being squeezed out, unless he can be educated enough to comprehend the changes about him and to be able to meet them. He can be taught, and he might be taught, to cooperate both in securing credit and in marketing his crops. Unless the Christian Church can extend a helping hand in these matters, help is not likely to materialize. Recent investigations have shown that in Chihli, 95% of the farmers own on an average less than twenty *mow* of land (approximately sixteen or seventeen *mow*). The rural problem calls for an evangelism with a definite plan of service for the uplift of the village community.

3. Social

Adequately to report even the outstanding social changes in China related to our subject would require a volume. Omitting many important phenomena we must begin by observing that the release from their age-long bondage of the womanhood of China is perhaps the most important change which has ever taken place in the sociological history of mankind, the ultimate effects of which are quite beyond the wisdom of man to predict. There is an increasing group of "intellectuals" both men and women, of foreign training, who are profoundly interested in the social problems of China. Among such classes, more especially in the large cities, there is an ever-increasing spread of the most modern ideas, and among the best educated much radicalism. There is a growing class-consciousness of power among the Chinese students which is available not only for political but for social reforms. These "intellectuals" clearly recognize the vital necessity of education and the improvement of education in China. To this is due the fact that despite the universal financial pressure and high cost of living, new colleges and universities are founded, some supported by the Central Government and others by provincial or private funds.

There is a growing comprehension of the meaning of the great words Service and Sacrifice, which are at present but dimly understood, but are beginning to be recognized as a necessary supplement to the recently acquired conception of patriotism. There is an increasing human interest in suffering from famine, floods, pestilence, and other calamities. The signal example of what the American Red Cross has done for China during the past year, as well as what it is now doing in Europe and in Turkey can not be without effect on modern Chinese. The fact that a great business organization like the Commercial Press of Shanghai has adopted many western methods of welfare work among its employees is of the highest importance. That large cotton mill-owners such as Mr. C. C. Nieh and Mr. H. Y. Moh of Shanghai. are introducing modern safeguards in their mills, as well as various forms of welfare work, is a most encouraging fact. "When those above act, those below imitate." Should provincial councils come into general action with honest elections choosing enlightened men, we may expect that the "intellectuals" will urge upon them the necessity for remedial measures, and especially for prophylactic legislation, just as welfare societies do in Western lands, possibly with less opposition than is sometimes there encountered. But they will have to learn, as the West has done, that no benevolent enactments are self-enforcing, and that eternal vigilance is the price of safety and of progress. Since the Great War, more especially, the example of Western labour in organizing itself has greatly influenced India, Japan and China. When organized strikes occur the public is likely to hear of them, but otherwise the increasing solidarity of Chinese workers attracts no attention, and is indeed unknown to any considerable number of people.

A Young Woman's ChristianAssociation welfare worker has obtained from an intelligent and alert Chinese many interesting facts of which the following are examples. In Shanghai there are three distinct and definite labour organizations, (a) of skilled carpenters (four or five thousand); (b) tallymen and warehouse workers, office men, etc. to the number of about four thousand; (c) ricksha pullers, perhaps two to three thousand. (In this connection the recent strike of this class, numbering some five thousand, in Hankow, is noteworthy). Two labour organizations personally known to be important are called unions, have regular officers, and hold night schools where reading, writing and English are taught. There is a committee and a chairman for each department. The secretaries employed are generally returned students from Japan. Membership is from the city at large, but there is no organization in separate shops. These organizations are loosely connected in a larger union. Their aim is shorter hours and better pay, As yet there are no strikes. There is among women labourers a semi-conscious solidarity, but they are not organized.

In Canton and Hongkong there is one large union for mechanics with a membership of ten thousand. In 1920 they made a successful strike and won higher wages. (The recent seamen's strike in Hongkong, which held up over one hundred and fifty ocean steamers for weeks, is evidence that the labour movements in China are following the example of those in the West.) During a strike in Shanghai this southern union sent representatives to that port to dissuade Shanghai employers from taking on "scabs" from Canton. In this they ucceeded. A large "Institute" is building where various courses of study will be taught, including engineering.

In Foochow College there is a cooperative bank, established in October, 1919, having a capital of $2,000 and deposits of $6,000 from forty or fifty depositors. The object is to finance peddlers and small shopkeepers. This enterprise is as yet too young to be appraised. There is also said to be in Foochow a co-operative store for the purchase of textbooks, the price of which is unreasonably high. From a Christian point of view, which is that of enlightened philanthropy, the social needs of China are overwhelming and insistent. There is vital need of sanitation, hygiene, preventive medicine, of first aid, of good dispensaries and hospitals, of trained nurses (men and women) as well as skilled and altruistic physicians; of a new social life which shall instill all these appliances with a spirit of service to God illustrated by practical goodwill to man.

China has for many years waged a losing fight against opium. Conditions are now much worse than ten years ago.* Military potentates, greedy for gain, and totally indifferent to human welfare, have in many provinces forced the farmers to cultivate the poppy that the *tuchuns* might profit by the heavy tax. In default of money, soldiers are often paid in opium which is thus universally diffused. It escapes all searching, no one daring to interfere, and is sold with no pretence of concealment. Attention has been repeatedly and specifically called to the smuggling into China by foreign post offices as well as by steamer, etc., of enormous quantities of morphia, heroin, etc., each of which is far worse than opium. There is no power in China which is now adequate to combat these terrible evils. Without a moral force, and we may truly say without a Christian moral force, China cannot free herself from these shackles. To this mighty problem the Christian Church in China is called to address itself unitedly and in deadly earnest.

D. INTERNATIONAL POLITICAL MOVEMENTS AND THE CHINESE MIND.

No one can hope to have any deep influence on the life of China today unless he can enter sympathetically into the attitude of the Chinese towards other countries. The object of this chapter is not to make a complete statement of China's relations to other States, a task far beyond the scope of this report. What can be attempted, however, is an estimate of the effect of these relations upon thoughtful Chinese, upon the people generally, and upon the Christian movement in particular. The object of what follows should be kept clearly in mind, viz: to give some material to the reader which may help him towards a sympathetic appreciation of the Chinese viewpoint and an intelligent understanding of its causes.

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*With regard to opium this statement is not borne out by "The War Against Opium" published by the International Anti-opium Association, Peking, Editor

China's emergence from isolation is one of the most dramatic facts in the history of the last century. It must never be forgotten that this process was the result of persistent pressure from without and not an awakening to the need of such intercourse from within. The persistent efforts of traders and missionaries, the diplomatic pressure and threats, the actual wars, especially the two so-called "opium wars" with Great Britain, seem to the Chinese as all part of one policy designed to prize open the fast-closed doors, not mainly with the object of helping China, but in order to introduce what she did not want—trade, Western learning, Christianity, opium, militarism. We are not discussing the rightness of this estimate, but simply stating that such has been the construction put upon the facts by the Chinese generally.

Gradually China has awakened to the fact that some of the things the West had to bring were desirable. Medical work, having broken down initial suspicion, has in most cases, where long continued, proved that foreign enterprises have an altruistic side. More slowly the value of Western education has become apparent, more particularly when its results have been seen in such a case as the phenomenal development of Japan. Trade has brought many conveniences which appeal to the practical mind of the Chinese. The desirability of opening up her resources and the need for foreign capital and direction in the initial stages are clear to those who think in terms of material advancement. The ethical teaching and power to develop trustworthy leaders shown by Christianity have demonstrated its value to many who were deeply prejudiced against a foreign religion.

There can be no doubt that Chinese now see the value of intercourse with the West in a number of different directions, but they have not forgotten that such intercourse was forced upon them, sometimes at the point of the sword, and they are not so blind as are some foreigners to the other side of the picture. Material advancement will not be a gain if spiritual impoverishment accompanies it. Inventions that bring convenience to life are offset by others that increase the power of destruction and give new weapons to military chiefs whereby they fasten their hold on the people. Learning used by its possessor for private gain means added power to exploit the ignorant. If Western industrialism cleaves Chinese society into two sections and creates a class war, all its material gifts may turn to wormwood and gall. If the advance of foreign capital in China means economic enslavement to the West (if not political), it cannot be regarded as a real gain, whatever new resources may be so tapped. China's right to live her own life in her own way is as dear as the same right is to Americans or Britons; it seems, even to those who recognize the many gains of intercourse with the West, as if slowly but surely she were being deprived of this right.

During the last few years a number of events have served to turn the attention of Chinese generally towards the far-reaching effects of foreign intercourse. Whereas a very small part of the population ever thought about foreign nations a hundred years ago, today in all parts of China there is interest in these questions and, in many cases, a shrewd and well-formed interest. Going back no further than the close of last century, we have incidents such as the seizure of Kiaochow, the Boxer outbreak and its results in the capture of Peking, the Sino-Japanese war, the Russo-Japanese war, the American boycott, the Anglo-Japanese Alliance, the Twenty-one Demands, the pressure brought to bear on China to enter the Great War, the acceptance by Western statesmen of Japan's claims in Shantung, etc., in the Versailles Treaty, and the Washington Conference. All these have served to arouse and keep alive in the minds of Chinese generally the fact that her fate is bound up with that of all other nations, and in most cases she seems to suffer rather than to gain by her political and economic relationships. At any rate, it may be said that almost every crisis that draws the attention of the nation as a whole to these problems appears to give fresh colour to that idea. So far as foreign influences tend towards the betterment of China, her economic development and her spiritual and intellectual regeneration, they are silent and unobserved. As soon as the limelight is turned on, it is to see a danger, now from one quarter, now from another. It may be said that Germany, Russia, America, Great Britain, Japan, have each had their turn in seeming to be the arch-enemy. At the moment of writing the last-named is getting most of the attention; Great Britain comes in an easy second; Russia, Germany and America are on the whole regarded in a friendly light.

It is easy to urge that China's own weakness and unsettlement are largely responsible for the aggression of Japan and other powers, and that as long as she cannot govern herself and maintain order and protection for foreigners there must be some form of foreign supervision, or at least extraterritorial rights. But this argument does not carry much weight with Chinese.

Any nation is more prone to lay the blame for its evils on others than upon itself, and it may fairly be argued that China's plight to-day is largely due to Western influences, and is kept up rather than diminished by the political activities of foreign powers. Travel where you will in China you find some mark of the all-prevailing influence. In the treaty ports it is most obvious, especially in the foreign concessions, where an alien civilization lives and flourishes on Chinese soil, and in no sense under Chinese jurisdiction. There is no attempt to assimilate the two civilizations. Superficially they mix, but inwardly they keep apart as do oil and water. There are foreign police, foreign courts and foreign garrisons. There are radio stations and gunboats and barracks. Chinese who break the law may live in a foreign concession and under some circumstances secure the protection of a foreign court or consul. In Foochow, for example, many Chinese houses where illicit deeds are done fly the sign—"Protected by Great Japan." The newspapers are a very great factor in keeping foreign affairs to the fore. The recent Washington Conference was reported in great detail day by day in the Chinese press, and was followed with an intensity of interest that would not have been thought possible by a resident in the China of fifteen years ago. The boycotts and student-strikes have the same effect of fixing attention on some particular aspect of foreign relations and bringing them before everyone in a way that tends to extreme nationalistic and anti-foreign feeling.

The wonder is not that there has been and is so much prejudice against foreigners, but that there is not far more. It may be said that, at the present time, anti-foreign feeling seems to be rather on the increase and is pretty general in different parts of China, but it is still possible to live and travel in most places without being acutely conscious of it unless one looks closely beneath the surface. In this respect the Chinese people do not wear their heart upon their sleeve.

The Chinese are essentially reasonable; they have little, if any, race prejudice; they are not easily roused. But all the while under the surface they think long thoughts, and the record of China's dealing with foreign powers is such as to leave a very deep mark on the consciousness of the Chinese people generally.

It is in this atmosphere that the message must be given today. The preacher who is ignorant or forgetful of it will fail to make his point of contact effectually. In old days it was possible to urge before a Chinese audience the great superiority of Western civilization, its material, intellectual and spiritual advantages. How far that method of approach was advisable or justifiable we need not discuss. But today it is manifestly impossible. The West is distrusted. Many Chinese have visited Europe and America as students, or as labourers in the Great

War, or in other ways. The failure of "Christian" civilization is writ large in the War itself and in the after-war world. It is sheer folly to shut one's eyes to this fact. The foreign missionary begins at a great disadvantage. The record of civilization in Europe and its dealing with China is such that the missionary, as representative of this civilization, is regarded in many quarters with doubt and suspicion. It is necessary to begin with a recognition of these facts if a Chinese audience is to be enabled to see what the West really has to offer.

For these reasons it is of urgent importance that the missionary should study the situation, should take pains to see the facts from the Chinese standpoint, should avoid the superior attitude, and should seek to discover how the Christian message may be applied more fully to our international life. Speaking to Chinese Christians who have come to trust and respect and love the missionary, or addressing general audiences where there is little opportunity of personal contact, the missionary may miss the importance of this question. Seen in the light of the facts briefly alluded to in this chapter, the significance of the Christian advance in China is seen to be greater than ever. Moving in an atmosphere where there has been and is much suspicion and prejudice, coming from outside along with many things that are actually injuring or simply endangering China's best life, the missionary message has won a place in the appreciation of many leading Chinese and countless ordinary people. It has been distinguished from other influences. It is being recognized as a force making for righteousness, and it would even be true to say that a large number who have not at all committed themselves to the Christian way of life see in it the one hope for China in her confusion and political peril.

CHAPTER IV.

THE INFLUENCE OF CHRISTIANITY.

As the entire report of Commisson I is, in one way or another, an account of the influence of Christianity in China, it may seem superfluous to devote a special chapter to this subject. But just as Chapter V is needed to sum up the influence which is shown within the Church herself—her internal strength as well as her internal weakness—so the report would be incomplete without some attempt to show the effect which has been produced by that part of China which is Christian on that part which until now is not,-i.e., of the influence of the one upon the nine hundred and ninety-nine. No one can consider this subject seriously without being impressed by the fact that Christianity does wield an influence in China today—yes, a mighty influence—an influence entirely out of proportion to its numerical strength. Even if we could eliminate all the power and prestige which come from the association of Christianity with Western nations and Western civilization, a force to be reckoned with would still remain.

To account for this force we must take into consideration the attitude of two classes of people. First, there are those who having been directly under the influence of Christianity, have come to admire or respect the Christian faith to a greater or less degree, but who, for various reasons, have not identified themselves with the Christian Church. The other class is one that has sprung up within the last twenty years. It is composed of people who may never have studied a day in a Christian school, who may never have spent an hour in a Christian hospital, and who may never have darkened the doors of a Christian church, and yet they have learned in some mysterious way, that the fruit of Christianity is good and not evil. This is one of the encouraging signs of the times. Believing as we do, that "every good gift and every perfect gift is from above," we yet cannot claim that everything that is good in China has come directly from Christianity; it bodes well for the future that our non-Christian friends are beginning to see that Christianity does stand for all that is universally recognized as good, true and abiding in human life.

a. **Intellectual Awakening.** Christianity is entitled to a full share in the praise and must be prepared to bear her full share of the responsibility for the great intellectual awakening which has taken place in China within the last quarter of a century. Christian influence is easily traceable in the thoughts of the new generation of scholars, and great Christian truths, such as love, liberty, and equality, have a real grip upon thoughtful and intelligent Chinese. At the other end of the intellectual scale, the insistence upon the duty of every Christian to learn to read the Bible has started a movement towards universal education which even now, is of vast momentum.

b. **Public Conscience.** More important still is the part which Christianity has played in the awakening of the public conscience. Many of the evils against which she has directed her darts have long been recognized as evils, but the armoury of the non-Christian world contained no weapons equal to the conflict. There is a growing sense of trust and confidence in Christianity and its followers, as shown in such matters as the handling of famine relief funds, the settling of public disputes and the directing of public movements. It is not too much to say that in many cities in China, in any public reform which the Christian Church will have to inaugurate, she will have the backing of the best elements of the non-Christian community.

c. **Campaign for Literacy.** No arguments have been needed to convince the Chinese people of the advantages of education; but what the Christian Church has done is to furnish a practical demonstration that learning is not for the learned only. That the Christian Church has led in the campaign for the education of the common people is shown by the comparatively high rate of literacy in the Christian constituency, as mentioned elsewhere. The good work begun in the primary schools, for girls as well as for boys, has been supplemented by classes for illiterate adults, both men and women. Christian educators too, have helped to forge the mighty weapon, phonetics, which is now being used in a gallant attack upon the giant Illiteracy, who may well tremble at the combined attacks of Church and State.

d. Day of Rest. The example of the Christian Church in observing one day in seven as a day of rest and spiritual refreshment has already been followed by Government and other non-Christian schools as well as by many other institutions to the extent, at least, of suspending their usual activities on that day. While this is only the first step, it is one of no little importance.

e. Stimulation of Indigenous Religions. One by-product of the growing influence of the Church and of the renaissance which it has helped to bring about is the stimulation of indigenous religions. This has been very noticeable in the case of Buddhism and Confucianism. Indeed, the fight for religious liberty was largely a contest with the protagonists of a stimulated Confucianism. This stimulation has not only brought about a desire to propagate the religion concerned, but is also causing, to a certain extent, an examination of the value of these religions and an emphasis on their more permanent features as over against undesirable accretions which might, and should be, sloughed off.

f. Religious Liberty. In 1916 the principle of religious liberty was made a part of the law of China. The achievement of this long-desired result was in no small measure due to the work of Christian leaders. They worked together with Buddhists, Taoists, Mohammedans and Roman Catholics in bringing this about. Hence the Christian Church appeared not only working for its own rights and privileges but as willing to work for and give the same rights and privileges to others. In this way the Christian Church laid emphasis on religious liberty as over against special privileges for themselves or others.

g. The Uplift of Womanhood. Here again, the Christian Church has influenced the non-Christian public by example rather than by precept. The insistence that the first duty of a Christian husband is to bring the Gospel to his wife; the emphasis laid upon the education of girls and women; the opening of new doors of privilege and responsibility to young women—all these have afforded an unmistakable commentary upon the words of St. Paul "There is neither male nor female, for ye are all one man in Christ Jesus." It is well known that the influence of woman in China has always, *in practice*, far exceeded anything that the sages have been willing to accord to her *in theory*. Power gained by craft is liable to be used for crafty ends. Who does not rejoice to see the dawning of this better day when irresponsible power is being superseded by intelligent Christian service?

h. The Monogamous Ideal. The twin evils of family life are polygamy and slavery. It is true that the majority of Chinese homes are, for economic reasons, free from these evils, as both polygamy and slavery are largely confined to the class which has money to spare. But in insisting that Christian chastity and Christian liberty should be the foundation stones of every home, rich and poor alike, the Christian Church is doing more than protecting the moral life of her own flock, she is setting a standard of inestimable value to the community at large.

i. Reform. The Christian Church has, from the first, been outspoken in her denunciation of opium-smoking, gambling, foot-binding, commercialized vice and kindred evils. The propaganda has not been without effect. Even though the non-Christian world has not yet come to abhor these things as sins, the good common sense of the Chinese people has been awakened, and they have learned to recognize them as evils which must be removed if the nation is to live uprightly and decently in the sight of all men.

j. Service for the Public Good. Foremost in this category stands the work of famine relief, in which the Christian people have taken so conspicuous a part. In 1920-21, it was apparent that the fact that the Christian Church was back of the relief work stimulated giving among the non-Christians. They were willing to contribute generously because they knew that all such funds would be wisely and honestly administered. Other forms of philanthropic service, health campaigns, care of the destitute, asylums for the deaf and dumb, the blind and the lepers—even to the meagre extent to which they have been carried on in China,—have done much to dispel ancient prejudice against the Christian Church. Many people have thus passed through the stages of suspicion and distrust to those of respect and confidence.

k. Inner Unity. If we seek to find why this numerically weak and politically insignificant Christian Church has been able to exert so strong an influence, we cannot be far wrong in believing that it has been because she has been able to present a substantially unbroken front in the face of these overwhelming problems. Weakened and hindered as the Church has been by outward divisions, she has yet been able, through the power of an inner unity, to bear a corporate witness that has not only strengthened the faithful, but has also touched the hearts and consciences of those outside the fold. For, when all is said and done, we must admit that the only Christian influence that really counts is that spread by the spiritual power, the moral strength and the consecrated intellect of Christian men and women. "The living epistle" is the only apologetic which can be relied upon to be read and understood by the learned and the ignorant, the rich and the poor, the great and the small.

While we confess, with regret and humiliation, that many Christians in China (as elsewhere) are not such as commend their doctrine by their life, we cannot be unmindful of the men and women, not a few of whom the outside world has taken knowledge "that they have been with Jesus." In the past, they have included all sorts and conditions of men, of varying degrees of sanctity, from those who have seemed to be "saved, yet so as by fire," to the martyrs with their glorious crown. The ranks today embrace the lowly leader as well as the faithful follower. In what words can we estimate their influence? The Survey Volume contains statistical tables of such value that it may well be regarded as the modern "Book of Numbers." It contains maps which so graphically illustrate the paucity of Christian forces in China that henceforth none will be able to justify their neglect by their ignorance. Yet the statistician and the cartographer will be the first to admit that it is not within their skill to devise a table or draw a map that will show the extent of Christian "influence" in China today. We may be able, in these latter days," to comprehend the dust of the earth in a measure and weigh the mountains in scales," but the scales in which Christian influence can be weighed have not, as yet, been entrusted to human hands.

CHAPTER V.

THE STRENGTH AND WEAKNESS OF THE CHRISTIAN MOVEMENT IN CHINA TO-DAY

The reader has now before him in brief compass the salient facts of the situation. He has obtained a bird's-eye view of the Christian Church in China. He knows where it is relatively large and numerous and where it is relatively insignificant. He has seen in their mutual proportions the various agencies, evangelistic, medical and literary; has compared the strength of the Chinese with the foreign forces at work and has perhaps formed some judgments as to the relations of things. Quantitatively at least he has appraised the significance of the Christian Church.

Perhaps the strongest impression left on his mind is the tremendous advance on all hands that recent years have witnessed. The Boxer Year, 1900, marks an epoch. The Revolution Year, 1911, marks perhaps an even more important epoch. 1900 focussed the aims of the foreign churches upon China; 1911 let loose a new spirit within China itself. 1922 witnesses the full launching of forces which in their religious, social, ethical and political significance amount to a revolution hardly paralleled in the history of any other single country at one time.

In this new China, with its new atmosphere, seething with new ideas and new life, torn by political strife, stained by the blood of soldiers and citizens alike, the Church has been depicted as something which really counts, influential out of all proportion to its numerical size. This concluding chapter will make the attempt to portray the Church as it actually exists today in the face of the present situation. The task is a very difficult one. Statistics are comparatively easy to obtain. A mental and spiritual atmosphere may be felt and described. Local successes and reverses are not difficult to chronicle or even to exaggerate. To set the whole Christian movement in its true perspective in an ever-varying background is a different matter. It is hardly possible to hope for universal agreement to any solution of such a problem. Yet the attempt must be made. It is essential to know where the Church is weak and where she is strong. Her future depends upon a full realization of her present condition. The whole meaning of this great Chinese Christian Conference is that the Church may know herself, her Lord and her task. There is much need of absolute candour. A living likeness is needed, not a touched-up portrait. The Church needs to see herself as her Lord sees her.

At the outset we realize that our studies and deliberations are hampered by the limitation which tends to close our eyes to the distinctly foreign congregations of Christian people, and to the work of the Russian Orthodox Church, both of which are relatively small in China, as well as to the work of the Roman Catholic Church in this land, Attention is fixed primarily on the missions and churches which are already sufficiently in sympathy with one another to take part heartily in the National Christian Conference for which this report is prepared. Bearing in mind this limitation, which we accept as a practical necessity, we now proceed to consider the strength and then the weakness, first of the Chinese Church, and then of the missions which are cooperating with it.

A. STRENGTH OF THE CHINESE CHURCH.

"Thou hast a little strength." Merely to look at the dotted map, say of Fukien, one of the best occupied provinces in China, gives cause to wonder whether the time has come to talk at all of the strength of the Church. To realize that 28 of those 13,000 dots represent the numerical proportion of Christians in even that, the "best occupied," province, is to realize from the standpoint of mere numbers what a "little one" the Church still is. Yet a grown man may be frail, an infant strong and vigorous. Mere bulk counts for little. So while all our thinking must be done on the background of nine hundred and ninety nine sheep outside the fold to one within, the fold has strength which may be described, as well as weaknesses, some obvious and others not so apparent.

1. The Ministry.

According to the Survey, which is based on statistics for 1919, the number of ordained Chinese ministers is nearly equal to that of ordained missionaries, but in the later statistics of 1920, the number of ordained missionaries is given as 1,268, while the number of ordained Chinese is given as 1,305. This means that the number of officially ordained Chinese is greater than that of their missionary colleagues. This is a fact of tremendous significance which is more significant still when compared with the situation existing in 1900. In no part of the Church's life has the progress been more marked. Chinese workers are not lightly or easily ordained. Each one of these ordained Chinese presumably represents a period of careful selection, training and testing. Here they stand, at last, equal in status to those who brought the Gospel to them, capable of leadership in a way the foreigner in China never can be. Probably the general standing of culture of these clergy would be claimed by none as being quite equal to that of the foreign clergy; but it should be stated that there are a number of well-educated men, graduates, both in arts and divinity, who for no monetary gains and in spite of considerable financial attractions in other directions, gladly and joyfully serve as the Church's ministers. Their culture relative to the masses of the folk among whom they work, is, however, probably much higher than that of most ministers in England, America and the Continent, relative to the general populace of those countries. Something will have to be said later abour specialized ministerial training, but this matter of the relative culture of the existing ministry should not be overlooked. It should be remembered that the statistics of the ministry given in the Survey Volume necessarily count only those who are reported as ordained, whether foreigners or Chinese. Yet some of the largest missions (e. g. the China Inland Mission) contain but a small proportion of ordained missionaries, and some as a matter of principle emphasize the lay rather than the clerical side of church life. Were the Chinese of eminent gifts in such societies added to the ordained clergy of communions of a different type, the number of ordained men would be greater than it appears and would more truly represent the body of *de facto* clergy on whose shoulders the leadership of the Church is rapidly devolving. In the absence of further statistics, it is not possible to say whether these facts would affect the ratio of Chinese to foreign clergy. In any case, the fact that to obtain the active missionary force in China one must subtract one-third or more from the apparent force, whilst of necessity the Chinese force is always almost in its entirety at home[16], calls attention to the fact that already on the active list the actual number of ordained Chinese clergy exceeds that of the same class of workers among the missionaries.

That in the Anglican communion there is already one Chinese bishop is typical of the fact that in other communions too, a few of the highest ecclesiastical positions are occupied by the Chinese—a sign that real ability and capacity is finding its true outlet. The ministry is the strongest element in the Chinese Church today.

2. The Membership.

a. Literacy. The membership of the Christian Church in all its branches almost without exception is remarkable for its comparative literacy. General Government figures are usually unobtainable and where obtainable, probably hard to rely upon, but the contrast with the 60% of males and 40% of females within the Church, who can read their New Testaments, must be very great indeed. When it is realized that 76% of the entire Protestant Church membership is found in country towns and villages, these figures become the more significant. In part this result is due in different language areas, like parts of Fukien to the use of Romanized and other phonetic script, but in general it is an inevitable result of the natural enlightening that Christianity brings. This matter of literacy and education generally, lies at the basis of that influential position in general society that Christians are increasingly taking.

b. Proportion of Men and Women. The proportion of four women members to six men within the Church has been something of a revelation to students of the Survey. It implies a very great progress indeed in recent years and the comparative literacy of Christian to non-Christian women is even more striking, all things considered than the similar facts in relation to the men. Here again it is the fact that such a large proportion of the entire Church membership is in the country that makes this ratio between the cases so significant. A Christianity that has succeeded under Chinese conditions in having almost four women to six men is a Christianity that is making progress in a vital place.

c. The Children. That in half the counties of China there is no Christian day school though in three-quarters there are preaching places, must mean that quite a proportion of Christian children have no opportunity at all of study in a Christian school.

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[16] Survey Volume, footnote p. 288.

What happens to such children on Sunday? Taking into account the scattered nature of the Christian community there must be further large numbers even in counties where schools exist, for whom such Christian influences are not available. Here comes in the value of the Sunday schools. A general view of the Sunday schools of China is disappointing. Yet if the time element be considered and the matter of change and growth taken into account there is ground for satisfaction in the situation. Sunday schools are a comparatively recent growth; already in two provinces at least, Sunday school scholars exceed mission school scholars in considerable proportions. That even in three provinces they are in excess of the adult membership, and in three others equal the adult membership and are on the upgrade, while there is already a well defined effort to include adults as well as children in the Sunday school classes, is a sign of strength to the Church.

3. The Life of the Church.

a. Whole Families Christian. A recent investigation into Christian conditions in a portion of East China revealed the fact that in the specified area one Christian family out of four was entirely Christian, there being no unbaptized in the home. In addition it was ascertained that in one home out of ten, family prayers were regularly conducted. Generalization is out of the question here, but that such a result was obtainable in any area, points to a strength and influence of Christianity not always realized. The comparative ethical standards of the Christian Church are high. The question of devotional attainments will be dealt with later.

b. Financial Ability. In most of the larger centers and cities there are to be found a number of churches which have attained self-support. In some cases large and important church buildings have been erected entirely or chiefly by local funds. In other cases the self-support applies not to fabric or even to schools, but merely to the salary of evangelistic workers and the ordinary running expenses of the church.

Generally speaking, the coast provinces are in this matter as in a good many others, ahead of the general average. This may be due in part to the age of the work, in part to the type, and the social and economic condition of the Chinese in these coastal provinces. Such items must be taken into account before hasty conclusions are arrived at as to the comparative excellence of one set of policies over others. Nothing is more striking in a general survey than the fact that there are considerable variations in the progress of Christainity, dependent apparently upon types of people in various areas as well as upon age and method of work. A very obvious example of this variation is the comparative success of the work among the aborigines wherever attempted.

This ability to find the full expenses for the evangelistic work of a neighbourhood, to which in certain cases expenses for schools and fabric can be added, is significant of the growth in financial power of the Christian community. It is still the day of small things, but even these small things show a change for the better.

The work of the Young Men's Christian Association is. of course, in its general running expenses and in part in the erection of its imposing buildings, dependent upon local finance. It is questionable, however, if this should be reckoned among examples of Christian self-support, as, though the money is raised through the efforts of the Young Men's Christian Association secretaries and boards, the money is largely raised from extra-Christian sources and would not be available for ordinary Christian propaganda. Moneys large and small are being raised in the same way from the general populace in connection with the Christian Church for hospitals, orphanages, blind schools, famine funds, etc. These moneys are significant in the social and national, rather than in the financial, standing of the organized church. In spite of all these successful efforts it still remains true of Church finance that "Thou hast a little strength." Some advance has been made and that is much, but compared with what the same number of idolaters would have spent on their practices it is doubtful if the financial effort of the Church so far revealed, can be described as anything but "little."

c. Missionary Activity. More hopeful even than the progress in self-support is the impression gained from the Survey Volume of the very considerable part that is now being played by the Chinese themselves in the evangelization of their own land and people. The work of the Chinese Missionary Society in Yunnan is well-known. The Survey brings out even more strikingly the fact that in the province of Fukien, and in the provinces of Kwangtung, Chekiang, Shensi, Shantung and Hupeh, to mention only some, a very definite activity is being carried on by purely Chinese organizations acting in conjunction with the parent churches. The organizations are really small missionary societies, financed mainly by the Chinese Christians themselves operating within the boundaries of a single province. Usually one or two counties are assigned to the society. Much is to be hoped from such organizations. On the one hand interest in the effort is likely to be maintained because of the proximity of the field to the home base and for the same reason there is likely to be careful attention to church discipline, a very urgent matter; on the other hand, under the greater freedom from the control of the parent organizations, experiments are possible both in method and finance along the line of purely Chinese mentality from which the whole Church is likely to gain a very great deal of experience and from which the perhaps too rigid machinery of Western church organizations has a tendency to cut it off.

B. STRENGTH OF THE MISSIONS.

Turning to the missions, we recognize at once that while they are composed of foreigners and are almost entirely supported by foreign funds, they constitute nevertheless an integral part of the Christian movement in China. In some cases the missionaries form a part of the organized Chinese Church, and in it take their place, not infrequently under Chinese official superiors, alongside their fellow Chinese workers. Nevertheless the missions are still for the most part so distinct from the Chinese Church that separate consideration of their strength and weakness is essential to clearness.

1. Large and Growing Numbers

The fact shown by the Survey that there are approximately 6,250 foreign missionaries in China, of whom approximately two-thirds are always on the active list, and that possibly four hundred new recruits arrive annually, must be supplemented by the consideration that these men and women are carefully selected to represent the best in the churches of the West. This gift of men and women is by far the richest contribution of the missions to the Christian movement in China.

2. Many Nationalities and Denominations.

Every vigorous Church of every Western nation is eager to bear its part in bringing the Gospel to China. The rich variety thus sustained in the missions, helps every missionary, as well as the Chinese with whom and for whom they labour, to distinguish the essentials from the non-essentials in the Christian message; and the efforts of foreigners of different nationalities to adjust themselves to each other is a distinct help in their efforts to adjust themselves to the still greater difference between themselves and the Chinese.

3. Diversity of Gifts and Training.

Modern missions lay under contribution not only the official ministries of the sending churches, but unofficial ministries as well, so that representatives of all the great professions, and also the commercial and industrial world, bring their diverse gifts and training to strengthen the work of the missions in building up the Chinese Church. Thus we have the immense variety of mission work, in schools and colleges,[17] hospitals and homes for the sick and the unfortunate, administrative and literary, as well as the regular evangelistic work; while the work of mission treasurers and office secretaries in developing lay responsibility for the keeping of necessary records and the sound administration of funds, not only in the missions but also in the Chinese Church, is beginning to take its place among the recognized responsibilities of the missions.

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[17] For a full estimate of the strength and weakness of Christian educational work in China, see report of the China Educational Commission and the chapter on Medical Education in the Survey Volume.

4. Financial Strength.

In some ways the most obvious thing about the missions is their financial strength. We have no complete figures, but we know millions of dollars annually go to their support. Without these large gifts of money, coming mostly from countless small givers, the work of the missions could not continue. These gifts support the missionaries, making it unnecessary for them to depend on local sources of income, and provide a considerable part of the running expenses even for those schools and hospitals which receive fairly large fees from students and patients; while the large expenditures for land and buildings are made not only to give churches and institutions a start, but to form also a kind of equipment which will ultimately be turned over entirely to the Chinese Church.

5. Initiative and Energy.

Among the sources of strength to the missions must be counted the initiative and energy of the missionaries. Without these qualities few of these would have ever reached China, or continued here long in the face of the difficulties which beset missionary work. To these qualities are due in the main the steady intensive strengthening as well as the ceaseless extension into ever more and more distant and more difficult fields of the missionary enterprise.

C. WEAKNESS OF THE CHINESE CHURCH

1. General Considerations.

It has been shown that the Chinese ordained clergy are a body to be reckoned with, relatively to the country well-educated and equipped, not a few of them conspicuous for their zeal, self-sacrifice and ability. The membership of the Church like its clergy, appears to have a fairly high degree of education when compared with outside standards. Some financial independence has been attained and there is ground for satisfaction in the activities of various provincial Chinese missionary societies as well as in the interdenominational effort in Yunnan. These things taken in conjunction with the account of the influence of Christianity as shown in the previous chapter appear to reveal in the Church a very vigorous and sturdy youngster of whom may be prophesied growingly great exploits. It is all, however, a matter of ideals and aims. If ideals are low enough they are soon realized; if high enough they are not to be attained in a day. The ideal for China is a strong Church indigenous to the country, not dependent upon any considerable number of leaders from abroad for its healthy existence. It is in the light of this ideal that judgments on strength and weakness must be reached. Moreover, an institution or movement is strong or weak relatively to its task. It is not enough to find certain characteristics in the Church in China which would be cause for complacency if the Church were considered in itself and independent of its environment. The question is of the strength of the Church for its task. Where is it adequate? Where does it fall short? Nor is it merely a matter of figures and statistics, a mere quantitative estimate that is wanted. The fact that there is only one communicant Christian for nine hundred and ninety-nine non-Christians may mean little or much. All depends on factors that cannot be tabulated. Sometimes one is more powerful than nine hundred and ninety-nine. Quality as well as quantity is a vital element in the situation.

It will be easy in the enthusiasm of a great conference to lose all sense of proportion both in numbers and in quality. It is therefore the more necessary that considerable space in this chapter should be given to estimating and setting forth where the Church is weak; in what directions she must be strengthened; how she may build up a sturdy frame equal or at least, more equal, to the stupendous task that lies before her if China is ever to be evangelized.

2. Numerical Weakness.

It is easy for Christians to deceive themselves in the matter of mere numbers. A church, for instance, Sunday by Sunday appears full. So far, so good. There at least is an opportunity for the grace of God to be bestowed upon the worshippers. But who are they? Are these rows of children a part of the Church or do they constitute a very urgent and passing opportunity? These seats filled with men and women, what do they stand for? Are they really members of the body of Christ, or are they there because they are a part of some church institution, and are mainly there for a livelihood? But for the institution how many of them—nurses, teachers, servants, patients—would be in the building on the Sabbath Day? The institution is there and it is a good thing that it is the cause of keeping such numbers continually under gospel influences. True, but let no one be deceived by the mere size of such a congregation into believing certain things about it which patient examination would not justify.

However optimistic may be one's thoughts of any single congregation, a glance outside will bring him seriously to think. Of the four hundred millions of Chinese, only one in each thousand is a communicant member of any Protestant Christian Church. The Christian pastor moving along a busy street with perhaps two or three thousand people will meet only two or three who are Christians. It takes five streets of two hundred houses to provide one Christian household. There is only one ordained Chinese minister for every one hundred thousand people. Imagine Birmingham with only seven or eight ministers of religion and you realize the extreme weakness in numbers of the Church in China. Look at any of the "dotted" maps in the Survey Volume and in a moment you are appalled by the work still left to be done. The beginning has been made, but only the beginning.

Is this as fully realized by missionary societies or, especially, by the average Chinese Christian worker as it should be? Is there not a real danger of churchmen being deceived by the influence, the undoubted influence, in certain ways that the Church is exercising into believing that the battle is half won? Merely to confront these huge numbers without at all estimating forces of inertia and of sin that are entrenched within them, is for the intelligent man to realize how mighty is the opposition.

3. Deficiencies in Workers and in Funds.

There is a unanimous witness from every province, without exception, that with a bigger staff of Chinese and foreigners, much land might be possessed, many more victories wrought. All bear witness to the fact that the land is open. Brutal hostility of the old, ignorant, superstitious kind, appears to be well-nigh at an end. The Church is on the way to being popular, especially in areas torn by warring soldiery. At the same time, missionary societies are suffering from the effects of the Great War, and projects and schemes prayed over and planned for many years are in danger of coming to nought for lack of the workers from abroad, who, it was confidently expected, would be in China at this time.

The home boards of missionary societies are inclined to see in these things a greater urgency for increased numbers of Chinese workers. It is certain that in these days of depleted foreign staffs, discoveries are being made of untapped Chinese resources in places formerly overlooked. Taking all this into full account, however, it is a truth not always patently recognized that in the present state of the Church the ratio of Chinese to foreign workers seems likely to remain, fairly constant. It is a matter partly of training. Machinery becomes more and more complicated. Formerly a missionary was an evangelist only. Now in addition he is pastor, educationalist, philanthropist, organizer, There is a limit to the strength of a given number of such men. What is needed by the missionary is time and thought for the cultivation of gifts of leadership in men of promise in the Chinese Church. It is therefore quite significant that the call for workers is a double one, for Chinese in ever increasing numbers, and for foreigners in sufficient numbers to make the calling and training of efficient Chinese workers feasible.

During the last twenty years the administrative duties of the missionaries, particularly in connection with the development of the material equipment of mission work, have greatly increased. This has drawn an increasing proportion of the strongest missionaries into administrative work, and this tends to give the impression that administrative posts are more important than others. Examination shows that we may reasonably estimate at least half of the missionaries as engaged in direct evangelistic work. While administrative, educational and philanthropic activities may take most of the time of the other half, it does not, of course, mean that they do no direct evangelistic work. It is also probably true that in some missions the larger proportion of the workers give their time to direct evangelistic work, while in others educational activities are more in evidence. There is a shortage of administrative and educational workers, but evangelistic workers, fired with the zeal of Christian propagation, are also needed quite as urgently.

Two points require special attention in this connection. First, workers are frequently used at only half their possible effectiveness because assigned to tasks for which they are not best fitted. A good preacher or pastor is too often expected to keep accounts or supervise buildings, for which work he has neither taste nor proper qualifications. And second, the Church is growing most substantially where the foreign staff is so distributed and employed that by both teaching and example they increase rapidly and surely the number of efficient Chinese workers, in order that the foreign workers may slip into subordinate positions.

Though the need for money is emphasized, it has not quite the same emphasis or place as the need for men. A rapid reading of the Survey by Provinces gives the impression of a certain scepticism as to the real value of largely increased grants. Naturally a larger foreign force implies larger supplies of money, but it begins to be apparent that a self-respecting Church is not going to be content for long to depend for its ordinary activities on the free-will offerings of Christians across the seas. It is hard to believe that if even the present Church were rightly ordered and spiritually on fire, it could not find the wherewithal to support its ordinary ministries. That there is a certain need for money is undoubted. Whether the source of it should be from home or foreign Churches is a matter that needs serious attention locally.

If the Church is to be run by missionary societies for ever, there is no need to consider the alteration of present systems of financing it. If the idea of an indigenous Christianity is to be realized, there may have to be examples both of apostolic poverty and apostolic zeal. Granted that the Church is weak in lack of men, both Chinese and foreign, to be its leaders and its pioneers, how far is it also weak in equipment and other resources, which gifts from abroad now supply?

4. Weakness from Disunion.

There are 130 separate Protestant missionary societies working in China. The main bodies of Christians can be analysed into Baptists, Congregationalists. Episcopalians, Lutherans, Methodists, and Presbyterians. Probably in China it is wise at this stage that all the aspects of Christianity, whether in its presentation or government, represented by these bodies and by a few others should be presented. Still there is danger that missionaries will emphasize aspects of Christianity, which after all are too purely Western. These aspects would conceivably be still narrower if only one denominational or national phase of western Christianity were universally propagated. "The advantages which accrue both to the work and the workers in centers where more than one missionary society are represented will be obvious. The workers are frequently of different denominational affiliations; very often they are not of the same nationality. These facts alone call for wider tolerance and encourage a spirit of fraternity and cooperation as well as the desire to place loyalty in a common faith above national and denominational differences." This statement is true within limits. It seems to justify the presence of at least the main ecclesiastical families, but it does not begin to justify the presence of 130 distinct organizations.

The tendency towards union in modern Church life is certainly to be encouraged. Were the Churches more united, able to plan in common and organize and function in common, much of the weakness in men and in money would tend to be neutralized.

Even so the weakness from the presence of these 130 societies is not necessarily as great as it seems at first sight. There are considerable areas where overlapping is avoided and comity agreements are the rule rather than the exception. A glance at the Survey statistics will show how many societies operate in each separate province and a glance at the Survey maps will show also to what extent there is overlapping.

The main weakness of this large number of separate societies, apart from the lack of unity of action, lies in discipline. In the early history of all the churches, disciplinary questions are much more numerous than in the later and more stable times. It is a matter altogether to be deplored when the unsatisfactory Christian of one Communion flees from the discipline of his own church into the welcoming fold of another; such welcome being often based on ignorance of his previous exploits. If there must be disunion, need it be aggravated in this way? Need it surpass the wit of men or the general courtesy and mutual good faith of fellow units in the army of Christ to devise means by which in spite of disunion, the risks of aggravated cases of discipline should be reduced to a minimum?

There is much unoccupied land in China and much in outer China. Would it not be wiser for new societies large or small to take up an unstaked claim rather than to settle in among already established churches? The common aim of the evangelization of the whole of China would seem in this way to be the more rapidly attained whilst causes for friction and occasions of discipline would not thereby be increased.

Is it beyond natural hope that smaller societies or larger ones should seek a closer connection with other similar societies along the lines of their denominational affiliations? Thereby the full witness of the Churches of the West to China would seem to lose nothing and the whole body of Christ being the more closely knit together would seem to be more able for the stupendous work with which it is faced.

5. Specific Weaknesses.

The sources of weaknesses so far enumerated are the more obvious and general ones revealed even by a superficial estimate of the results of any survey in China. Still more important are the things that must now be added under quite specific heads. It will be necessary to discuss these matters at greater length and with more elaboration.

a. Failure to meet adequately the new situation created by the (1) higher standard of education among Christians, (2) the enlarged opportunity of reaching students of government schools snd colleges, (3) the "New Thought Movement" and the industrial situation.

1 The Higher Standard of Education among Christians.

In the early days of Christianity in China the school was used more as a bait to catch children and through them, their parents, than as an educational end in itself. The report of the recent Christian Educational Commission in China reveals the strength to which Christian educational work has now attained. That in such a report, recommendations and suggestions for improvement in view of future usefulness are to the fore will not blind anyone to the present facts. These are that there is a growing body of educated Christians, both men and women, and an even larger body of those whose training in Christian schools has brought them into very direct contact with the teaching of Christ and with the ethics of Christianity. It has been shown in Chapter IV how such folk, some Christians, others loosely attached to the Church and at least cognizant of Christian teaching, are holding positions in modern China. They are not so numerous among the old official classes who are passing away. But in post offices and customs, oil and tobacco companies, trade and camp, mill and railway, these men and women are to be found in ever increasing numbers. They have a good knowledge of English in most cases and a fair training in mathematics, science and modern history and geography. They command fairly high salaries and are beginning to form a very influential stratum of society. The type of education which they have received makes them distinct from the old literati. Their numbers and importance will inevitably grow as China develops on the industrial side. Among their ranks are returned students from Japan and the West who abroad have had some contact with student Christian movements. The importance of this element in China's social life it is difficult to exaggerate.

2. The Greater opportunity of reaching government students

Parallel to the industrial movement with all that it means in types of men required and the type of training given, is the growth of the modern government schools. The full system has hardly yet descended from the clouds upon earth. The private school is still largely the order of the day in elementary education and will remain so until China's finances are completely reorganised. Educationally China can afford to build downwards from the top, relying mainly at this time upon the good sense and enthusiasm of her populace, for education as such, to lay foundations.

Considering her political turmoil and social upheaval China's government education is simply marvelous in its achievements. In most county cities now there is an upper primary school, numerically and in teaching staff the most imposing institution in the neighbourhood. Provincial capitals have, generally speaking, a number of middle schools and colleges fast approaching or even surpassing in equipment and educational standards the best of mission schools. Numerically, of course, mission schools are bound to be quite insignificant by comparison. Time was when these government schools were quite barred to all friendly intercourse with Church agencies. Even in sport there were no dealings between the two sets of folk. In recent years a very great change has come over the situation. The Young Men's Christian Association has been asked to specialize in this field. By tradition and experience, this body is peculiarly fitted for this important task and a good deal of progress at least in social contacts has been made.

In Bible study classes, summer conferences, personal friendships and other ways, the door of access has been thrown open. There seems hardly any limit to what might be possible could the Young Men's Christian Association, recognizing itself as the agent of the several Churches, and acting with them, concentrate on the students of government schools. To compare the old stern stubborn opposition and hostility of China's former literati with the apparent friendliness of the modern type is to realize in part the wonderful opportunity that now lies before the Christian Church in dealing with China's potential leaders. Let no one imagine that there is at present a general turning to religion in such circles. Their minds are largely filled with politics and other things. Nevertheless there is an accessibility that is simply tremendous in its significance.

3. The "New Thought Movement" and the industrial situation.

Upon the minds of mission trained lads, becoming leaders in industrial life and equally, or still more, upon the minds of the far more numerous and influential government school lads, has come the impact of the "New Thought Movement." From government schools are for the most part, and in the greatest number, coming the leaders of political and educational life. Nor will they be left behind in industry, however much start the mission school lad may have gotten through his proficiency in English.

The origins and development of the new situation have been sufficiently set forth in Chapter III. B. The ablest of China's scholars are challenging the very roots of society. The influence of new movements is felt everywhere. In country towns as well as in educational centers young men are asking questions that can only be answered by really educated Christians. A reply to the query, as to the whereabouts of certain former mission school students, recently given was as follows:—"The better ones don't know what is dependable; the worst ones think money is dependable." It is in the face of a situation such as this, that it has to be said that the ordinary ministry of the Church, ordained or unordained, is far from being adequate.

No one would seek to underrate the simple witness of earnest believers. "One thing I know, whereas I was blind, now I see." That, after all, is the rock upon which Christ builds his Church. But it is doubtful whether the new students of China would bother to question a "man born blind." They must meet folks who were not born blind, who have felt and seen what they are feeling and seeing, who have faced the facts and kept the faith. It has been said that the ordained clergy in China are relatively more highly educated compared with the general populace than is the case in other lands. Although that, generally speaking, is true, in view of this new social and mental situation it should be freely recognized that the clergy are far from being adequately equipped for their task.

This seems to be the meaning of the need expressed by so many correspondents for a better-equipped type of leadership. Chinese Christianity is badly handicapped by its lack of Christian theological books. Tract societies, as their names imply, have concentrated their main energies on the task of helping win the outsider and give him an introduction to the Christian Church. In face of the "New Thought Movement" there is no adequate armoury in Chinese provided for the average Christian minister with which to equip himself for the war. The movement is in Chinese and the Chinese of the people, that he who runs may read. The reply must also be in Chinese. It is not enough for the few foreign speaking clergy or foreign missionaries to have access to foreign books. It is essential that the ordinary pastor not well equipped with a foreign language, or not equipped at all, should be in a position to pilot himself and his ship through a storm of doubt that only breaks once or twice in centuries.

Something is being done, notably by a group of Christians in Peking, but much more will have to be done unless the opinion is to get abroad that Christianity for educated men has to go the way of all these other obsolete faiths which have played their part in the social evolution of mankind, and are now played out.

The situation is not improved by the want of harmony among the missionary body on such matters and questions. Whilst all are servants of the common Master, all do not see eye to eye as to the modern presentation of the Truth as it is in Jesus. This is no new experience in the Church of Christ. The 130 or more missionary societies at present operating in China are the only witness needed to the apparent inability on the part of good men and true to see the truth in the same light, however loyal they might be to Him who is "the way, the truth and the life." That division of opinion should continue now is perhaps as natural as the limitations of the human mind.

To capture some of the leaders of industrial, political and social life may be as pregnant with hope for the Church as the conversion of St. Paul. Christ has His own way of arresting men now, as then. But the Church can not be content to leave any stone unturned which would clear the road for the bringing in to full Christian communion of types of men such as those to whom reference has been made.

The heart shall not and will not be neglected, but the head must be informed and doubts resolved as far as it is humanly possible to resolve them.

The Chinese clergy will tend to the reproduction of their spiritual fathers. Like father, like son. Yet Chinese clergy sometimes eloquently bewail the fact that whilst there are numerous foreign missionaries equipped in head and in heart to meet the new situation, the Chinese clergy so equipped are few and far between. Why this failure?

It cannot be too strongly asserted that the Chinese Church is still weak in all grades of theological education, in the vernacular school as well as in the English-speaking college. Live present-day issues and streams of thought must be dealt with. Under a suitable staff of teachers, the vernacular scholar might go further in a quicker time than the English-speaking one in equipping himself for the task. There is the very greatest need in these days for constructive, up-to-date theological books that can be put into the hands, not only of enquirers, but of Christian pastors and students who must try to give a reason for the faith that is in them. The efforts of the Christian Literature Society in this direction are a great boon, but something heavier and more calculated to meet the very sincere movement which has its springs in Peking is needed if the Church is to be strengthened as it should be.

Meanwhile in face of this situation the Chinese ministry is weak and too much attention can hardly be paid to the matter. Though Peter, in his confession, is the rock on which Christ builds his Church, if to the faith of Peter can be added the knowledge and the intellectual grip as well as the experience of Paul, the Church will the more easily come to grips with opposing forces in China and bring them into subjection to the Lordship of Christ.

b Weakness in Laity. Important as is the matter just dealt with, even more important is the question of the proportion of paid to unpaid service in the Church. The total employed Chinese force at work when the survey was made was given as 24,732. This means that for every hundred communicants there are seven employed in the service of the Church,* that is in evangelistic, educational, medical and administrative work. A considerable proportion of these are married. It is probable, therefore that the percentage dependent directly on Christian work for support is larger than that given above. We should remember, however that of the educational and medical workers (approximately half the total force) about five per cent are non-Christian. Further more the funds that support these workers do not all come from either the missions or the Church, but in addition through the institutional church, educational and medical work, the non-Christian community is quite heavily taxed for their support. This force must also be judged against the background of the large non-Christian community which it serves. It must also be kept in mind that, Christian work being in its infancy, a large ratio of workers to meet the needs of the non-Christian population is to be expected. It is, in any event, a temporary stage in the life of the Church. It must needs be in the peculiar conditions of the mission field, with its educational and philanthropic activities, that there will be for a period a larger ratio of paid workers than in the West. It should also not be forgotten that numbers of these workers are giving their services at much less in the way of emolument than they could obtain in many other directions. There is no question of the quality or consecration of these workers. Still, to have so large a proportion of the Church membership dependent on the Church is a problem requiring careful attention, and, in so far as these workers are dependent on foreign funds, this tends to increase the difficulty of securing financial independence. This condition, if continued indefinitely, might affect injuriously the health and life of the Church. Certainly there is room for more emphasis upon voluntary Christian service and for a rapid increase in the Church membership as over against the staff of employed workers.

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*See chap. I. 5, Chinese 'Salaried Workers' on this point. Editor.

Policy has undoubtedly much to do with this, and also the desire to open quickly areas which, as yet, have little or no nucleus of Christian membership. It will be possible to gauge the growing health and strength of the Church by the speed with which these proportions approach more nearly to the normal in Christian countries.

When attention is called to the small proportion of voluntary workers reported (3,505), it has to be kept in mind that the definition of a voluntary worker was a person who gave two days' service per week to the Church. This seems to be too exacting a definition. In other lands, Sunday school and Christian Endeavour workers, lay preachers and readers, deacons and stewards, and others, would all be classed as voluntary workers. From such records, based on a definition of voluntary workers which would include such persons, it would be the more possible to obtain standards of comparison with the proportions of various types and grades of workers in older Christian lands.

When, however, Sunday school work, of which there is some record, is studied in relation to voluntary work, there is not much ground for satisfaction. It will seem reasonable to judge that in three provinces there is such an excess of Sunday school scholars over day school scholars, that there must be a fair proportion of voluntary helpers in addition to the preachers and teachers and other salaried workers who doubtless form the backbone of the staff. Where numbers are equal, as in three other provinces, and where they are less as in the remaining thirteen provinces, it seems not unfair to judge that the teaching in Sunday school is done almost entirely by the teachers employed by the Church on the other six days, and that this splendid world-wide sphere for the raising up of voluntary help is considerably neglected. This may be partly a question of the age of the work, but with new China, in the main centers at least, the weekly day of rest is observed pretty widely in government schools and colleges, and in business and the public services, giving the opportunity for work among the young that Sunday school workers desire.

No Church can be considered healthy in which voluntary work is not engaged in by a fairly large proportion of the membership. Where the ratio of paid agents to the entire membership is so great there would not appear to be sufficient room within the Church for the exercise of voluntary activities.

The reading of the Survey has raised a doubt which will not be dissipated, that the policy of missionary societies and churches is in this respect in danger. Cries are insistent for more workers, both Chinese and foreign, meaning by worker, full-time and salaried worker. With a membership rapidly approaching the half million, would not a great increase in voluntary work solve many of the problems of the future? To proceed further on this line would be to trespass upon the ground of Commissions II and IV, to which Reports the reader is referred for further light upon this subject.

A review of the situation looks strangely as if the paid missionaries of other lands had suceeded in reproducing their kind here. Clergy have produced clergy, teachers have produced teachers, doctors are producing doctors, This is altogether inevitable and in its proper place desirable. Speaking evangelistically, a ministry has been and is being produced, but where are the laity? Where is that great body of lay-preachers, Sunday school teachers, Christian Endeavour leaders, and other Church officers, all giving their free-will offering of time and strength without which the ordinary activities of our modern Church could hardly go on for a day?

Church leaders are beginning to concentrate on this more earnestly than heretofore. Three-fourths of occupied China is within thirty *li* of an evangelistic center. Is it too much to hope that each preaching place should be the center of a circle with a radius of thirty *li* needing little more paid help than at this moment it has, voluntary helpers supplementing and extending the influences of the full-time evangelist? Many foreign missionaries and Chinese alike are seeing the necessity of pushing out into the outlying districts on evangelistic campaigns, relying more and more on the laity to keep the home fires burning. The Chinese Church at this moment contains tremendous stores of potential energy that are not being anything like fully used, burdens that lay helpers would perform in Western Churches being in danger of being put in their entirety upon the shoulders of the Church's official ministries.

It is along these lines that self-support may be expected to come. No Church in the world by itself could support workers in such a heavy ratio. The membership will have to be extended to a vastly different ratio and it will have to be extended, therefore, largely through voluntary help.

The early Church got on without, or almost without, money at first, most of its activities being voluntary. The modern Church in its missionary crusade is comparatively rich. If this survey has brought men to realize the comparative weakness of the voluntary agencies of the Church at the present time and the dangers to the ideals of self-support and self reliance involved in having permanently such a high ratio of paid workers, something at least will have been gained.

c. Shallowness of Spiritual Apprehension. A fundamental weakness felt as existing in every branch of the world-wide Church by its most thoughtful members, and keenly felt by many leaders of the Chinese Church, is shallowness of spiritual apprehension and insight as to what Christianity really is. Christians are too often like their non-Christian fellow countrymen in China, who accept what is taught them and follow observances from the outside. They do not dig deep enough into the meaning of their faith or their worship, so that they fail to understand the essence, the real thing which gives value and meaning to Christianity. This failure to understand deeply is due to the failure to apply what they do understand, so that they not only think but live on the surface of things. Wang Yang-ming expressed something of this truth when he said "Knowledge and action are one" (知行合一); and our Lord declared it still more clearly when he said "He that followeth me shall not walk in darkness but shall have the light of life'; and "He that willeth to do God's will shall know of the teaching." A deeper Christian experience in its members would raise the life and power of the whole Church.

d. Moral Slackness. This is a delicate and unpleasant subject, but the Commission cannot keep silence about it; and in the hope of being constructively helpful the following specific items are named.

1. Money Matters.

Even in some Christian homes the scales by which vegetables are purchased weigh 20 ounces instead of 16 ounces to the catty, Again some Christians who possess a certain amount of capital, lend their money at rates of interest which are regarded as usurious even by non-Christian standards—sometimes 20% a month or even more. The popular condemnation of such terms is expressed in the phrase "Fang Yen Wang Tsang" which in English means "Lending money at infernal interest," "Lending money like Yen Wang, the ruler of purgatory." Such transactions are fatal to a Christian man's influence. Then again, Church wardens and deacons, to whom the offerings of the congregation are entrusted sometimes use them for private purposes, intending of course to return them; and then when the funds are called for, find themselves in difficulties and that the good name of the Church is compromised. On the other hand, some Christians get into the habit of living constantly in debt. This is a fault even found among those who receive high salaries; returned students who contract debt in order to pay for their education, are careless about paying it off when beginning to receive a salary, and so come to regard debt as a normal thing.

2. Failure to Distinguish between Truth and Falsehood

Scrupulous care to observe the precept "Let your yea be yea, and your nay be nay" is part of the price of Christian influence. Carelessness in speech is reprehensible even among adults. It is doubly damaging when speaking to children. The habit, not uncommon even among Christians, of telling falsehoods to children in order to quiet them or secure prompt obedienee is harmful to the parents who indulge it, but still more harmful to the children, who are thus from early years impressed with the idea that truth or falsehood in speech is of no great consequence, or that deception even for trivial ends is quite legitimate.

3. Toleration of Superstitions.

Fear of signs or omens or bad dreams, strange sounds, unlucky times and seasons and similar superstitions is a source of weakness to the Church. Such things should be mentioned among Christians only to be decried as inconsistent with Christian faith.

4. Dalliance with the Evils of Gambling and Intemperance.

These two great evils have not been banished as yet, even from the Church. Playing sparrow and other games for money is destroying the influence of many Christians, injuring their self-respect, absorbing the time which should be profitably used and even scandalizing good men outside the Church; while the intemperate use of alcoholic beverages sometimes even invades the ranks of prominent Church workers and becomes a source of untold damage to the Church and society at large.

5. Polygamy.

A severe test of the Chinese Church is found in our Lord's specific teaching as to monogamy. The tendency to slackness on this subject is already a real danger to the Chinese Church, and claims our attention as a cardinal condition of purity and power both within the Church and in society at large.

In regard to all the points mentioned in the above five paragraphs, it may be said that ignorance or carelessness, rather than wilfulness is their cause. Quite true; yet we should remember that so far as this is the case, the words apply, showing how serious may be the consequence of even well-intentioned mistakes, "If the light that is in thee be darkness, how great is that darkness."

D. WEAKNESS OF THE MISSIONS.

1. Selection and Training of Missionaries.

It must be regarded as one of the weaknesses of the missions that even today insufficient attention is paid to the temperament, devotion, capacity, and training of missionaries. Boards of Missionary Preparation are labouring most helpfully to remedy this weakness: but too much emphasis can hardly be laid on this point in view of the exceedingly exacting conditions of successful missionary work in China. If the personnel be below par, the missions inevitably suffer, and so does the Chinese Church they would help; and even when the personnel is of first rate quality, eternal vigilance and the wisest use of furloughs and vacations, as well as steadfast purpose daily to grow in grace and in knowledge are essential in order to meet the inevitable demands on both devotion and skill.

2. Race-Prejudice, Sectarianism and Petty Jealousies.

The very fact of the rich varieties of nationalities and denominations and diversities of gifts in the missions furnishes ground often proved only too fertile in producing race-prejudice, sectarianism, and petty jealousies. Such foibles occasion untold loss to both the missions and the Chinese Church. They are mentioned in this Report in the hope that frank acknowledgment of their existence and weakening effect will lead to greater success in overcoming them. We cannot too often remind ourselves of the evils produced by failures of this sort both among the missionaries and in the Chinese Church; and we welcome the intense desire among Chinese Christians for the unity of the Christian movement, not only because our Lord prays for it, but in order that it may help China most effectively in politics, industry and commerce, and in social reconstruction. Yet Chinese Christians are as prone to disunion as are the missionaries—perhaps even more so—and rightfully look to the missions and the missionaries for help in this, as in other things, during the time of their comparative youth and inexperience in the Christian Church. In this, as in other things, actions speak louder than words.

3. Failures of Adaptation.

a. In architecture. Few things are more expressive of the failure of the missions to adapt themselves to their environment than the architecture of the buildings they have erected, especially the churches. Little has been learned and still less assimilated, from the beauty and impressiveness of even a relatively poor temple, which leads by degrees from the streets through court after court to the holy ground of the inmost shrine. The finer side of man's nature which is appealed to by such architectural features is too often neglected in mission buildings; and even the church buildings suggest rather the atmosphere of the lecture hall than that of religious reverence and quiet devotion.

b. Manners and temperament. Missionaries from the West seem to have an almost insuperable difficulty in adapting their manners and moulding their temperament into the forms which most commend themselves to good and highminded Chinese. The prominence of the gentler virtues in our Lord's teaching has received scant recognition in the West, and even in the missions in China is too often neglected, to the vast loss of all concerned.

c. Forms of worship. Much may be said for the literal and direct translation of the Bible into Chinese. Much may even be said for the translation of the Book of Common Prayer without great alteration, in the beginning of missionary work in China, Not much can be said in defence of the continued neglect of serious efforts to adapt either the Prayer Book in the liturgically inclined missions, or the forms and atmosphere of non-liturgical worship to the manifest genius of the Chinese people,

The above three paragraphs are a partial answer to the question why the Chinese Church still remains so largely a foreign institution in the eyes of the Chinese people. The missions are largely responsible for the fact that in these important respects the Chinese Church is not as yet more at home among reverent and good Chinese, who inevitably regard as foreign an institution which has apparently failed so seriously in appreciation of what is good and true and beautiful in Chinese ideals.

4. Unwise Use of Money.

a. For Things Rather than Persons. The missions have too often fallen into the very natural mistake of emphasizing the things needed by the institutions, such as schools and colleges, hospitals, or even churches, rather than the persons who alone give these institutions value. They have often given undue emphasis to land, buildings and apparatus, as compared with the selection and training of Chinese workers and provision for adequate salaries, and invigorating and enlightening furloughs. The best use of money is that which is most effectively ministered to the upbuilding and liberating of Chinese men and women for their maximum of Christian service.

b. For the Strong only. While this has not been a conspicuous failure, since the missions have always given their best to the unfortunate and the weak, it needs to be remembered that even the appearance of helping the strong only (as some Chinese think we do in Christian schools) constitutes a real weakness in the eyes of the Chinese people whom the missions would reach with the Gospel of the compassionate Saviour.

c. Extravagance. This is a danger, obvious and very real in every well-supported mission. Here again, constant vigilance and good judgment alone will keep the missions on the path wherein every dollar brings a dollar's worth in good will and in good work.

5. Domineering by the Mission or the Missionary.

This is probably the most serious weakness to which the missions are liable, and it is so insidious as often not to be recognized. The assumption of superiority is almost inevitable in the nature of the missionary's calling. Frequently, as in the relations between teachers and scholars this may be quite harmless and right, as well as natural. Often it is what a captain of industry has recently termed "the unconscious insolence of conscious power."In the early stages of missionary work in China this weakness was negligible. Now, owing to the growing capacity of the Chinese Christian community, and also the rising self-consciousness and sensitiveness of the nation as a whole, this weakness not infrequently works havoc, both between individuals and between the missions and the Chinese Church. It constitutes a problem like that which rises between father and son when the latter approaches manhood. If not corrected, it discourages or offends the ablest and most independent youth, so that they turn aside from the direct service of the Church. In its corporate aspects this weakness often appears not so much as a positive thing; it simply blinds the mission to the fact that the time has come when constitutional provision should be made for securing the Chinese point of view in the councils of the mission, or even for the formal recognition of the independence of a congregation or the constitutional organization of the Chinese Church, wherein the distinction between foreigners and Chinese shall disappear. In the overcoming of this weakness more than in any other way lies the hope of removing the cause for looking on Christianity as an institution foreign to China.

E. WEAKNESS IN THE CHRISTIAN MOVEMENT AS A WHOLE.

We turn now to those weaknesses which concern us as Christians, whether Chinese or foreigners, whether official leaders and workers or laity.

1. Personal Failures in Christian Living.

a. As to devotion, study and health. Most Christians do not pay sufficient attention to the cultivation of the habit of devotion and study and the care of health which are essential to growth in grace and usefulness. It is the conviction of those who have given most attention to the subject that herein lies a primary cause of every failure in the Church. Zeal grows cold, spiritual insight becomes dim, the mind ceases to think clearly, and health even fails, for this simple reason, that the Christian is not living according to those habits of prayer, work, study, physical exercise, eating and sleeping, which the Holy Spirit of God has shown him to be right. Unlike the "Happy Warrior," he fails in the heat of the conflict of thronging duties "to keep the law in calmness made."

b. As to the cultivation of intimate Christain friendships. Mutual good will and kindness prevail in the Christian community far more than outside it. Friendship has also taken on a new meaning where it has been consecrated by the love and faith and truthfulness of Christ. Nevertheless we must record it as one of the most serious failures of the Christian movement in China that it has led to so few deep and intimate Christian friendships between foreign missionaries or Chinese Christians, and especially between Chinese and foreigners. Where they exist, such friendships are a wellspring not only of joy to the friends themselves, but also of intellectual and moral as well as of spiritual insight and power. They are also primary factors in solving the most difficult personal and corporate problems of the Church or of society. They do not depend mainly on chance or personal liking. They grow in response to a high and persevering purpose to wield the power promised those who "agree on earth as touching anything that they shall ask," and to sound the depths and heights of friendship in Christ. Here again preoccupation with many comparatively minor duties or interests seems to be the chief reason why this "first thing" is not actually "put first."

c. Carelessness about Controlling Temper. This kind of failure seems to beset both foreigners and Chinese, but it manifests itself disastrously at times in almost every community of sincere Christians, and offenders are not limited to foreigners. Where there is corporate as well as individual recognition of this as an evil to be deliberately combated success in meeting it is much enhanced. The intelligent enlisting of traditional Chinese standards also helps many a Christian to understand and seek till he finds the blessedness said by His Master to belong to the gentle.

d. **Pharisaism.** The Christian community in China shares failure in this ancient sin with their brethren of other lands. Here as in ancient times, this evil besets the path of the respectably pious and conscientious and the doctrinally orthodox. It is met most successfully where religious conventionalities are dwarfed by the seriousness and magnitude of efforts to deal wisely with great intellectual, social, and moral evils.

2. In the Perception and Proclamation of the Message.

a. **Failing to perceive and support the existing good outside the Church.** The Christian movement has thus far often failed in China at a point where it has traditionally been strong, namely in perceiving and supporting the existing good outside the Church. Nowhere in the world has Christianity found so much that is sound morally and sane both intellectually and religiously as in the Chinese people. Much has indeed been done by Christian scholars in the translation and appreciation of the Chinese classics. The value of much that is good in Chinese social life is being more widely recognized now than formerly. It yet remains an evidence of weakness that the Christian movement as a whole has so often failed to make unmistakably plain its purpose and its power "not to destroy but to fulfil."

b. **Emphasizing Non-Essentials.** Missionaries and Chinese preachers alike have emphasized non-essentials in a way which is another indication of some deep-seated weakness. This is almost inevitable wherever the sectarian spirit prevails; for the preacher thinks naturally that he must justify his position as over against those who differ from him, and this often leads him to stress matters of theological opinion and church order which cloud his fundamental Gospel of the love of God in Christ.

c. **Appealing to self-interest rather than challenging to service.** The good news of salvation often loses its fundamentally transforming power because it is presented and sometimes even conceived by the preacher as an appeal to self-interest. The Chinese respond quite normally to Christian preaching. They have the normal desire to save themselves from the wrath to come, whether in this world or the next. But they also respond normally to that preaching which challenges them to the sanctification of themselves not as an end in itself but as a means to the highest service of their fellowmen. This kind of preaching is too rare. The Christian movement has already reached its day of power wherever it has made plain by example as by preaching that it is composed of those who live "not to be ministered unto but to minister."

3. In Direct Evangelism, both Preaching and Personal Work.

Reference to the section of Chapter I of this Report entitled "Momentum of Evangelism" confirms widespread observation that the most serious weakness of the Christian movement as a whole lies in its undeveloped powers of direct evangelism. In certain directions and at a few points, admirable and most successful work is going on; but we cannot be satisfied to find that with salaried Chinese numbering seven to each hundred of the communicants, besides all the foreign missionary force, the average annual net increase in communicants is only 6%. We need not, however, fall back on the statistics to prove this weakness. We all know from personal experience that here is where both churches and individual Christians tend constantly to fall short. Under these circumstances we are tempted in China, as Christians the world over are tempted, to think the root of our trouble lies in some one direction, and that if all could agree on one particular line of action this weakness would be turned to strength. But the situation is not so simple at that. The causes are manifold. Mere zeal is not the only lack; but rather that steady growth in the grace and knowledge of Christ which is the fruit of the Spirit and whereby having received the Word, in an honest and good heart, we hold it fast and bring forth fruit with patience.

4. Disunity.

The most apparent weakness of the Christian movement as a whole is its disunity. Doubtless it is better in this respect now than it has been in the past. Still, it is manifest that were it really a united movement its power would be immeasurably increased. Differences of nationality and of ecclesiastical connection divide the missions. Personal differences often divide members of the same mission from one another. These causes of disunity among the missionaries are inherited and sometimes considerably augmented in the Chinese Church, and are aggravated by provincial, social and personal differences which from time immemorial have divided the Chinese people. A further kind of disunity, which Christianity has as yet only partially overcome, is that between the foreigners and their Chinese fellow-Christians. These things exist among the Protestants on the one side. They exist almost as manifestly among the Roman Catholics also. Furthermore, the deep division between Protestants and Roman Catholics remains in China, as elsewhere, the outstanding evidence to the outside world of weakness within the Christian movement as a whole. The time has not yet come for taking formal steps towards reconciling Protestants and Roman Catholics. The time has hardly come to propose any general plans for organic unity even among Protestants. But the time has fully come, as this National Christian Conference witnesses, to face without flinching, and as far as possible without pride or prejudice, the facts of the situation, and to consider what steps can be taken immediately looking toward such further cooperation and reconciliation as will minimize the manifold weaknesses due to our disunity.

F. THE CHALLENGE

The Church of China is strong in many things. There are more ordained clergy today than Morrison thought there would be members at this date. Many Christians are holding places of great influence and even power. There is wealth in buildings, money, schools and colleges, hospitals, men, women and children, beyond the wildest dreams of those who laid the corner-stone. Without fear of contradiction, it may be asserted that the present potential energy of the Chinese Church, both in quality and quantity, is sufficient to affect China in all her teeming population and stir her to the very depths. Already this Church has been strong enough to carry the cause of religious liberty at a critical point in the development of constitutional law. The old faiths have been stirred into some imitation of the Church's propaganda. The very language of the "New Thought Movement" is itself a witness to the effect of Christian effort on the life of the common people.

Throughout this Report we have to some extent differentiated the Chinese Church from the missions. Obviously, however, these are both elements in a Christian movement which is essentially one; and these two elements mightily reinforce each other. What neither could accomplish alone becomes a reasonable undertaking if only the two can act whole-heartedly together.

Weaknesses there are in this great movement. They concern both the foreign and the Chinese elements in it. We have tried to face them frankly, for it would be additional weakness to underestimate them.

The task which confronts the Church moreover, is stupendous. We may describe it briefly by saying that the Church is now in proportion to all China as 1 to 999, Yet the 1 is not just as the 999. It is not a mere matter of figures. Humanly speaking even, she has a task not wholly beyond her grasp. She is a little one; but the "little one" has only to "become a thousand" and her task is done.

What is going to be our response to this situation? There was a time when the proportions were one foreigner, and he ignorant of China and the Chinese, to four hundred millions. Now, besides all the foreign forces, the proportion is one Chinese to nine hundred and ninety nine fellow Chinese, and between them there are no barriers of race or of language. Immense advances have been made. Tremendous victories have already been won. But these victories have always been at huge cost—at first almost wholly of foreign life and money. But since the year 1900 Chinese lives and Chinese money have been increasingly offered in the great cause.

The challenge comes to every element in this mighty movement. To remedy the weaknesses of the missions on one side and of the Chinese Church on the other calls for generosity in gifts of money, large-mindedness in theological outlook and ecclesiastical sympathy, and spiritual insight and power on the part of the sending churches of the West, and also on the part of the Chinese Church, which are incalculable in any figures and manifestly beyond the power of human ingenuity to generate. The challenge comes to every individual Christian to meet this new time and unprecedented opportunity with the new life that streams from the Cross of Christ. The Church often appears to be spiritually impotent. And who is not spiritually impotent for these things? But if the Spirit should come! If men would wait in their upper rooms like the one hundred and twenty before Pentecost! If upon these waiting ones the Spirit should descend! "He shall run upon a thousand and shall prevail." Thank God there is already the sense of need. Already in groups of friends enrichments of spiritual power are being sought and found. In many quarters there is already the consciousness of a Body goodly to look upon, though for some mysterious reason lacking in the required power. It is waiting for the fire of the Spirit. O Christian Church of China, what a power you might be, if you were only fused into one real brotherhood and filled with the Spirit from on high!

THE STRENGTH AND THE WEAKNESS OF THE CHURCH IN CHINA.

T. C. CHAO

(*Conference Address*)

It does not take extraordinary imagination to see what a great work the various Mission Boards, the missionaries, and the native Christians have done. The name of God has been magnified and Christ has been made known to our people through the self-sacrifice, heroism, and suffering of many who brought the gospel to us and spread it among us. But the Church as she is now has her strong points and weaknesses both of which we must know, if we love the Church and wish to know what great possibilities are ahead of us. While Christianity has long been in China in some form or other, the Church as she is now is rather young and in her childhood stage. She is quickly emerging, however, into adolescence. Her strength and weakness may be therefore the strength and weakness of growing youth, both natural and to be expected. But even a young person may get sick and be permanently weakened if, at the period of rapidly developing adolescence, some serious organic trouble sets in.

In the transplanting of the Tree of Life to eastern soil, the natural thing for us to do is to notice signs of growth, to see that it does not wither away. One of the signs is the general intelligence of the Church. At present 60 % of males and 40 % of females within the fold are capable of reading the Bible. This literacy of the Church as compared with the appalling illiteracy of the non-Christian population is full of meaning; for ability to read God's Word opens up spheres of life, of comfort, hope, courage, and spiritual blessing that are closed to the illiterate. It also means increase of interest in many living issues, social, industrial, and political. While the Church may have made a mistake in turning many dialects into phonetic form, thus perpetuating the dialects, yet she has always stood for general intelligence and consciously or unconsciously for nation-building through intelligence.

Then the work of Christian education shows the energy and vitality of the Church. During the last two decades, according to the report of Commission I., the percentage of students in Christian schools increased to 332. Of the boys and girls in school in China the Church has in her care one in 35 boys, and one in 3 girls. While therefore the Church is still deficient in numerical strength, because the ratio of Christians to non-Christians is only about 1 to a thousand, yet she must realize that the nation is in the hands of students and the ratio of students under Christian influence and nurture to those under non-Christian influence is 1 to 19. The educational strength of the Church is therefore over fifty times greater than its numerical strength. And we can rest assured that students under the care of Christian schools are stronger in character if not in intellectua pursuits. This again increases the strength of the Church. Consequently, it seems to me, that if the Church wants to be firmly and deeply rooted and grounded in Chinese life, she must come to a closer acquaintance with the young generation in her schools, to more definite and thorough educational policies, and to a more closely coordinated relationship between herself and the students.

Then the Church in China is growing in strength in the increase of able, efficient, educated, intelligent Chinese leadership. I need not mention again the augmentation of missionary forces, the occupation of new fields, the concentration of evangelistic, medical, and missionary activities, and the close contact between the Church and Chinese society through various mediums. All these are mentioned in the report of Commission I. The significant thing that I wish to bring out is that in answer to the urgent call of the changing environment there has arisen a class, a small class of better qualified and equipped ministers and laymen. In this class of leading men and women of the Church, there has been a rapid growth, almost a mushroom growth, of self-consciousness and of Church opinion. Thoughtful Chinese Christians are today expressing themselves and their ideas with regard to the church in various ways in addresses, speeches magazines, and conversations. There is now a tendency toward a unified church-consciousness and a homogeneous church ideal. These indicate the true vitality of the Church.

Then the Church is strong in her insistent demand for high standards of moral conduct. From personal experience and contact, I find that while the educated Chinese Christian constituency is exceedingly open to truth, new thoughts and suggestions, they are reverent in their attitude toward the Bible, loyal to their Savior Jesus Christ, and earnest in their desire to serve God by serving China and by assisting in the reconstruction of the Chinese social order. If now I speak for a small body of Christians within the Church. I nevertheless think that in them lies the strength of the Church, because they are burdened with the sense of responsibility as never before, they understand the meaning of true Christian fellowship regardless of racial differences and denominational lines, and they understand also that without a pure heart and without love, they are unworthy to be called by the name of Christ.

I now turn to the weaknesses of the Church. The Church is weak because of the weakness of her ethical consciousness and life. The non-Christian critic observes this more clearly than our statistics reveal it, although he is more or less a casual observer. But while we thank God for godly lives in the Church, we cannot be blind to certain invisible things that are eating at her life. While permanent churches have been established in various places, we may still have to face the contradiction of a permanent church without a permanent Christianity. Idol worshippers worship Christ as an ideal, half-converted persons invade the church with un-Christian hearts and unclean hands, and stay even when, like Simon of Samaria, they find they cannot buy the Holy Spirit. A great many sins have been committed in the name of Christ through ignorance, economic distress of various kinds, and moral corruption. It may seem strange to sound the note of the moral backwardness of the Church, but it is nevertheless true. Herein lies the sore spot of the Church in China.

Then the Church is weak because she is still foreign and divided. This is not because the genius of the Christian religion is alien to the Chinese mind and heart, but because the church which expresses Christianity is so variously and rigidly organized that it does not fit in with the Chinese genius. She is foreign both in thought and form. So sealed is Christianity within the organized variety of forms that its true life and spirit can be liberated to touch Chinese hearts and minds with very great difficulty. This foreign character of the Church is seen most clearly in the existence of denominations and denominationalism. On account of this diversity of sects and societies, we have had small visions focused on small localities, satisfaction in individualistic religion, and ignorance of the world issues of Christianity on the one hand and lack of the vision born of a nation-wide and unified Christian consciousness and work on the other. The Chinese mind is comparatively pragmatic and utilitarian, but it certainly does not go back to pluralism as finality, and even if it does, it must find an organized union of these pluralities. Of course under the historical circumstances such an outcome was unavoidable. But the unavoidable, when man realizes his power of creating history in the name of God, constitutes a great weakness.

This brings me to the third point. The Church that has, through her life and power, started various changes in China and has in the past been able to change her environment by her impact upon China, now shows an inability to adapt herself to her rapidly changing environment. The question is whether or not the Church is flexible and enough alive to meet the social needs of China. No one can doubt that in order to meet this growingly complex social situation in China, the Church must have a Christian social consciousness and passion and a thorough and definite social program upon which to proceed to meet social needs. But has the Church these things? Then again the Church must adapt herself to the changed intellectual environment. She used to be the advocate of truth, learning, education, and enlightenment and the leader in intellectual life. Has she now lost that place? Is she losing this place of importance, of intellectual leadership? In our ears rings the cry for science, like the crying of a child in the dark for light. In our ears too rings the demand that science and experience go hand in hand. But the Church today is frankly rigid and dogmatic in thought, still presenting herself in cloaks of the 4th and 16th centuries. She does not lay sufficient emphasis upon life. Instead of attempting to allow interpretations of experience to agree with life, she has more and more turned to the mediaeval recipe of placing life upon the Procrustean bed of worn out theories and interpretations. Thoughtful people fear that the Church is defending certain ancient metaphysical concepts instead of Christ, enthroning prejudices instead of God, worshipping the Bible, instead of the Saviour, emphasizing traditions instead of life, preaching orthodoxy instead of the gospel, perpetuating accretions instead of the essence of Christianity, and exhibiting the spirit of strife, conflict and division instead of the spirit of love sympathy, and brotherhood in one God the Father and one Saviour Jesus Christ.

This inability of the Church to adapt herself to her social and intellectual environment leads to another serious weakness. The Church if it is to be deeply rooted in China must conquer the village and the lower class on one hand, and on the other must bind Christian students to her in love, loyalty, and service. With regard to the evangelization of China's villages, I have no time to do more than indicate in a single sentence that the Church must have a more unified, thorough and definite evangelistic, social, economic and educational program for the conquest of the village for Christ. But I want to state clearly that the greatest need of the Church today is men and women who are trained to conquer China for Christ. These must be found among students. But today college students, both Christians and non-Christians in our schools, do not exhibit any very genuine love for the Church. Many have the idea that as the Church does not and is not able to take care of them, they need not be over zealous for the Church. For this and various other reasons the college student has a tendency to sever his relations with the Church during or after his college days. If the Church is not able to hold his love and reverence, then the Church is weak indeed.

In closing, let me state again that we need to know the strength and weakness of the Church because we love the

Church and desire to be fair, and long to be ready to carry her work forward in the fulfilment of her great mission.

I see through Chinese eyes and speak out Chinese convictions.

THE CHRISTIAN'S PERSONAL LIFE

CHIA YU MING.

(*Conference Address*)

Our chief topic is China for Christ. We hope for success and are planning to reach this end. We have just heard of the weaknesses of the Church. How are we to increase its strength in order that it may bear the burdens that are laid on it? We must begin at the foundation. The only foundation is the Christian's personal life. Let us note the experience of Paul in Phil. I. 21, where he says "For me to live is Christ." This gives us the true direction of the Christian's life. In this text there are three important words.

First, "To Live." Physical and animal life center in reconstructive powers and self activity. This is not a matter of theology, it is not an external or abstract thing, it is the idea of power and inner faith thru which a heavenly spiritual, glorious optimistic, powerful life is gained. This is the life of Christ. The growth of such life within makes the Christian. Christ at his Ascension bequeathed to the church nothing more than his blood. This was his life. This is the only heritage that Christ left, but it is His life and thru Him His followers may also live.

The second word is the verb, "Is." Paul does not say to live *for the sake* of Christ or *for the sake* of God, he does not say to live *like* Christ or *like* God, he says that to live *is* Christ. Paul in Gal. 2, 20 says, "It is no longer I, but Christ that lives." And again in another passage he speaks of putting on Christ. The Christian may grow into the stature of Christ and thru him gain a spiritual, heavenly and powerful life. For the Christian to live is Christ. The Christian becomes a Christ man.

The third word is "I." This means that Christ is personal for each one of us. Paul speaks of himself, his experience.

It is not the old Paul of Romans 7, but the new Paul of Romans 8, full of the Spirit and with the mind of Christ,—a new man gloriously sacrificing himself for Christ. It is the self showing forth Christ. In such a self men may see Christ in every service; outside of Christ we are nothing. Christianity is not primarily a matter of the Bible, nor of doctrine. It is a matter of life. A Christian is a Christ man because his heart, his nature, his Spirit are filled with the life of Christ. So he becomes a living Christ and is a witness; a living and vital witness. Note for example, the witness of Lazarus to Christ. It is said that all men followed him to Christ, his witness was not in words nor in works. He simply set forth a resurrected life that came from Christ. In his own *experience* Christ was Lord of Life and of the Resurrection.

How can this goal be attained? How can the Christian have such a life? How can each one of us manifest such a living Christ? How become such leaders? We may pray for wisdom, but only in Christ.

How can we reach this goal? It is not by discussions or prayer; it is not by the appearance of progress that we are to attain the growth which we should make. It is only as we live in Christ that men may see that Christ is in us, and it is only thru power thru his life that we may attain the end for which we have met.

THE STRENGTH AND INFLUENCE OF THE CHURCH

EVENING ADDRESS ILLUSTRATED BY PICTURES AND GRAPHS TAKEN FROM THE SURVEY VOLUME

MILTON T. STAUFFER

At the great Centenary Conference in 1907 it was assumed by the 500 and more missionary delegates assembled, that Christian leadership was still largely in their hands. No Chinese representatives attended. In 1913, out of 115 delegates at the Conference one-third were Chinese. Six years later, in the China for Christ Conference, one-half the delegates directly represented the Chinese Church. That the present Conference is also characterized by equal representation indicates nothing less than the full emergence of indigenous leadership and mutual appreciation and cooperation between foreign and Chinese Christians.

The communicant membership of the Protestant Church in China exceeds 360,000. There is no province without some Christian witnesses. Anhwei, Kwangsi and Kansu, report the fewest number. Seven out of every ten church members reside in the maritime provinces. If to these communicants we add enquirers, catechumens, baptised and un-baptised children of Christian parents, the numerical strength of the Protestant Church will be found to be somewhere between three-quarters and one million souls.

It is interesting to recall some of the larger societies working in areas where communicants appear most numerous: the CMS and CIM for example, in Chekiang: the PN and BMS in Shantung! the MEFB and CMS in Fukien: the CIM and UMC in Yunnan and Kweichow. It is so easy to center our thought on church members in cities of 50,000 inhabitants and above, and forget that approximately three out of every four church members reside in smaller cities and rural districts.

The great majority of Christians in two-thirds of the provinces are still church members of the first generation. Over 10,000 church members have recently been won from the tribes of Southwest China and thousands more are waiting for baptism. In provinces such as those along the coast where the church carries members on its roll who are Christians of the second and third generation conditions are very different. The educational and social status of the Christians, their influence on community life, the problems of church support and church leadership are altogether different.

The certain history of Christianity in China begins with the advent of Nestorian Christians from Syria in the seventh century (635 A.D.). According to the tablet discovered near Sianfu, the Nestorians were well received at the court of the Tang dynasty where they remained in favour over 200 years. By the middle of the 7th century they had translated the entire New Testament into the vernacular. Recent researches indicate with some certainty that the mother of the great Emperor, Kublai Khan, was a Nestorian Christian. Monasteries are known to have existed during the 8th and 9th centuries in Kansu, Szechwan, Honan, Yunnan and Mongolia. Nestorian Bishops resided at Peking and Ninghsia.

The sign of the cross on tombstones of Christians in Mongolia who lived during the 9th and 10th centuries testifies to the fact that the Christian faith was wide-spread in these early days long before America was discovered, or Martin Luther and the Protestant churches came into being. With the fall of the Yuan dynasty in 1368, Christianity along with Buddhism suffered a serious relapse, although for hundreds of. years communities of Nestorian Christians existed in various parts of China in daily fear of their lives.

Among Roman Catholics the Franciscans were perhaps the first to enter China as a Missionary Society, led by John of Monte Corvino who reached Peking in 1291 and who at the court of Kublai Khan translated at least the New Testament and book of Psalms. After the first 70 years these Franciscan missionaries reported 100,000 Christians. Then persecution and expulsion followed and the torch of the Gospel almost went out. In the 16th century the Jesuits followed, taking up the work where the Lazarists laid it down. The outstanding member of the Jesuit mission to Peking in 1582 was Matthew

Ricci. By his rare administrative ability and the popularity of the sciences which he taught, Ricci won the favour of the Court, secured a residence in the Tartar city and money for the maintenance of his work from the Royal treasurer. The ground where Ricci and his successors are buried is the earliest ecclesitical property secured by foreigners in China.

During the 17th century mathematics and astronomy provided a wide door through which Christianity entered China. It happened that under the direction of the Mohammedans errors had crept into the Chinese calendar which they were unable to correct, with the result that the Jesuit missionaries were gladly called in to help. Among these Adam Schall and his successor, Ferdinand Verbiest, rendered most valuable service. Membership on the Imperial Board of Astronomy gave foreign missionaries their only right to residence in Peking for over 200 years. The first complete atlas of China was the work of these early Jesuit fathers. Many of the early astronomical instruments, some of which are still to be seen in Peking, were either originally constructed or improved upon under the supervision of these early Christian scholars.

Today the Roman Catholic church has its foreign representatives and its Chinese Christian witnesses in every province and administrative district of China. Over 50 Episcopal areas are reported, many of which are named after defunct bishoprics in North Africa and Asia Minor. Its foreign force of almost 3,000 priests, representing ten nationalities, is scattered over 700 and more residential centers. Numerically Roman Catholic Christians equal almost 2,000,000. There are more Roman Catholic Christians in the single province of Chihli than there are Protestant communicants in the entire country. Almost everywhere you go it is the church in Roman Catholic missions which overshadows and towers above all else, not the schools or the hospitals. Other doors may be shut, but the doors of the church are always open. Since the war Roman Catholic Missions in China have received large reinforcements from Europe. American Roman Catholics have recently entered China, and already the influence of this aggressive and wealthy branch of the church is being felt. It is significant that although there are 13 Roman Catholic presses scattered over China and evangelistic work has now been carried on without interruption for over 300 years, the Chinese Roman Catholic church is still without the complete Bible in the vernacular, many of the presses printing only the four Gospels and the Acts.

One hundred and fifteen years ago Robert Morrison reached Canton. There was little he could do except master the language and translate the Scriptures. The same may be said of his immediate followers in Malacca, Singapore and elsewhere. Wherever he went, he was an unwelcomed curiosity. Public preaching was prohibited. After seven years his Chinese dictionary was completed. After seventeen years he had translated the entire Scriptures. During the first 50 years of Protestant Missions, six different translations of the complete Bible were made.

Some of you will remember that in the 1890 Missionary Conference it was decided to produce Standard Union Versions of the Bible with Chinese assistance in three styles: high Wenli, easy Wenli and Mandarin. That decision was slightly modified by the 1907 Conference Thirty years was required to complete the task, the Union Mandarin Committee of Translators having adjourned scarcely three years ago.

The most widely used versions today are Amoy Romanized, Union Mandarin, Wenli, Romanized Mandarin, Phonetic-Dr. Peill's and the National—Bi-lingual (Mandarin and English), Tibetan, Mandarin Arabic, Laos, Hua Miao Script, Mongolian, etc. All told the Bible has been translated to date into nine colloquial versions. Sections of the New Testament are translated into eight different tribal languages of Southwest China. During the last year almost 200,000 portions of the New Testament in National Phonetic were sold. In addition to the Bible in literary Mongolian, portions have been translated into eight different languages spoken in the outer territories.

There has been decided retardation in missionary authorship within the last decade. This has not been offset by any proportionate increase in the number of Chinese authors. As a result the field of Christian literature in China presents a most urgent need. In 1907, 11.4% of the missionary body were engaged in literary work, today less than 2% devote the major part of their time to such activity.

By 1860 Protestant missionaries resided in 14 centers scattered along the coast. Evangelistic work was largely confined to the treaty ports. There were few outstations and itineration for any distance inland was either prohibited, or if permitted was attended by much hardship and danger. Among the pioneers of the first fifty years were: Walter Medhurst, who reached Malacca ten years after Morrison reached Canton, explored the China coast as far north as Shantung and opened mission work for the LMS in Shanghai; William Lockhart, a L. M.S. medical work pioneer, first in Shanghai and later in Peking; Peter Parker of the American Board, the first medical missionary to China; Ferdinand Genahr, pioneer of the Rhenish Mission in Kwangtung who with his two sons died in 1864 of cholera contracted from a destitute woman whom they had befriended;

Dr. James Legge, founder of the first theological seminary in China, a man of prodigious industry and best known for his translation of the Chinese classics.

The years between 1860 and 1880 may be characterized by the term "explorations." Practically every province was entered, strategic cities visited and here and there, wherever possible, permanent residence effected. This period marks the entrance of James Hudson Taylor, first to Shanghai and Ningpo under the China Evangelization Society, and later to Hangchow where the headquarters of the CIM were first located. The enthusiasm of CIM missionaries to preach the Gospel wherever Christ had not yet been named gave a tremendous impetus to extensive missionary endeavour during these 20 years.

It should be an inspiration to recall a few of those who in journeys, in perils of rivers, in perils of robbers, in perils of the city, in perils in the wilderness, through travail and prayer, broke the soil and made it ready for sowing; Alexander Wylie of the BFBS, possessed of an extraordinary knowledge of Chinese literature and a ceaseless traveler; William Burns who laboured in almost every treaty port along the coast, opened Nanking to foreign residence where in the Drum Tower he endured "as seeing Him who is invisible," and whose dying charge led the Irish and Scottish churches to found their Manchuria missions; James Gilmour, who loved the Mongolians; David Hill who gave all he had for his Chinese brethren and who with Griffith John exalted the character and influenced the development of missionary work in Central China for half a century; Adam Doward, who from 1880 to 1888 during Hunan's most anti-foreign period, devoted himself to pioneer work in that province, unable to reside longer than eight months in any one place, yet visiting almost all of Hunan's 75 hsien cities.

No one knows how much of the heroism, sacrifice and hardship incident to breaking the soil for future sowing must be given to the women who with their husbands and families, or sometimes alone, courageously made their way where foreign women had never been before; Mrs. Meadows in Anhwei; Mrs. Hudson Taylor; Mrs. Home and Miss Crickmay in Shansi; Mrs. Geo. King in Shensi; Mrs. Nickoll in Szechwan; Mrs. Geo. Clarke in Kweichow and Yunnan; Mrs. Brounton and Miss Kidd in Hunan; Mrs. Hunt in Honan and Mrs. George Parker in Kansu. These were the first foreign women to enter the nine provinces of China which still remained unentered after 1860.

The period from 1880 to 1900 may be characterized as one of rapid and almost feverish occupation largely extensive in its character. This was the natural sequence to the years of exploration just ended. During 1880-1900 as many missionary residential centers were opened as in all the preceding years after 1807. In 1920 approximately five times as much area now appears to lie within 30 li of some mission station or evangelistic center as was the case in 1900, twenty years ago. One of the most encouraging features of these last twenty years has been the large increase in evangelistic centers or out-stations (especially between 1903 and 1915) and the rapid taking over of responsibility in these outstations by resident Chinese workers.

The Boxer Uprising in 1900 greatly stimulated interest in China throughout the world. At that time the number of missionary societies approximated 50. Today it exceeds one hundred and thirty. Almost as many missionary residential centers were opened in the 20 years following 1900 as in the entire century preceding. This advance in territorial occupation has averaged 15 residential centers annually. It is a significant fact and one not generally recognized that over two-thirds of the new missionary residential centers since 1900 have been opened by the older and larger missionary societies. At the same time, the Boxer Uprising strengthened the faith and purified the membership of the Chinese Church as by fire. Rather than deny the faith 2,000 Protestant Christians and approximately 30,000 Roman Catholic Christians were martyred during that anxious year. The Chinese Government erected a memorial at Taiyuanfu to the Chinese and foreigners who lost their lives during the Boxer fury. They counted not their lives dear unto themselves.

Different Aspects of Christian Work in China

There is first the individual testimony and appeal.

Often it is voluntary workers such as the "Home Mission Band" of devoted women in Siaochang. Most of them give two half days a week going out by twos and threes, to tell the story. In many mission fields bands of voluntary workers, men and women, devote several weeks two or three times a year to preaching, holding evangelistic meetings, visiting non-Christian homes and distributing Christian literature.

It may be a Gospel Boat of the Bible Evangelistic Bands under the direction of Dr. Frank Keller. There are usually nine to twelve workers in each band and the work extends into Hunan, Kiangsi and Kwangsi. Last year these bands visited over 220,000 homes and opened more than 30 new self-supporting evangelistic centers.

Many will remember also the special impetus given several years ago to Personal Work through the meetings conducted under the leadership of Mr. Frank Buchman and his Personal Workers' Conferences both for Chinese and foreigners.

The majority of new converts are won by the faithful witness and unflagging zeal of Chinese and not of the missionary.

Sometimes the wheel-barrow must be exchanged for the houseboat. One authority estimates that Southern Kiangsu and Northern Chekiang offer 30,000 miles of canal traffic. What a field for Chinese to itinerate in. This same country is as densely populated perhaps as any in the world, averaging 600 to 1,000 inhabitants per square mile.

Where personal work and public preaching are impossible, the printed message is widely used. Western Sinkiang is one of the hardest missionary fields in China. Most of the people are Turki or Chinese Moslems. The missionaries maintain orphanages for Moslem children, elementary schools and in Kashgar and two or three other smaller cities, carry on medical work which is much needed and most welcomed. About a score of Swedish missionaries have been steadily working in this far removed field for over a score of years now without as yet enough Christians to constitute a single duly organized church.

Sometimes a group of women and children gathered by the road side is a God-sent opportunity. Bible posters of Christmas Morn and Blind Bartimaeus strike the eye and hold the listener. Six hundred thousand have already been distributed by the Stewart Evangelistic Fund alone. An average of over six million illustrated portionettes of Scripture are distributed annually by the same agency. At the time of the Centenary Conference in 1907, China had fifteen religious papers in the vernacular. Today the number exceeds fifty (exclusive of local church, school and hospital papers). The largest religious weekly is the Chinese Christian Intelligencer (7000) while among the monthlies are: China for Christ Bulletin, (circulation exceeding 35,000). Signs of the Times, (33,500) and War Cry (3000). It is significant to note that the last two named monthlies are published by societies which entered China comparatively recently.

Next to personal work in effectiveness is the evangelistic service in chapel and preaching hall.

I wish there were time to show fully how effective an institutional church can be. As long as only religious meetings were held in the Methodist church in Chengtu it continued to be the "foreigners' church." but when the doors of the church were open every day and every hour of every day, when the church was there to manifest interest in and to serve every human need, to elevate and promote every wholesome desire, when a good reading room was provided, when the church opened a night school for the poor children, who could not attend school during the day, when women of the church and neighborhood were given opportunities to learn how to sew, when mothers' clubs on better homes and the best care of babies were formed, when opportunities were given to any and everybody to come into the church and hear addresses on better agriculture, better roads, sanitation, health, or be entertained on the great Christian festival days, when playgrounds were established and children of the church from kindergarten age to young manhood and womanhood learned the principles of organized play and the joy of it, then the church ceased to be the "foreigners' church." It was "their church" and the religion taught and practiced was of a kind that even non-Christians could understand and appreciate. One church body in China is planning five institutional churches in five large cities during the next few years. There are as many as forty churches interested and equipped for community service.

The Gospel tent is another means used by the church to accomplish its evangelistic aims, and gather in the harvest. People will come to a tent who never come to the chapel. This method is used in city evangelistic campaigns, also in country evangelism.

Thousands of students, gentry and officials have been reached during the last decade by special campaigns in which Christian leaders of international reputation like John R. Mott, Sherwood Eddy and others have been the principal speakers.

Educational and scientific lectures under Christian auspices by men like Professor Robertson, David Yui, Mr. Han and others have prepared many non-Christians for an appreciative consideration of the claims of Christianity.

So also have health campaigns and exhibits promoted by Dr. Woo and Dr. Peter of the Council of Public Health Education, always assisted by the local medical men and church members.

During recent years the stereopticon has come as a great boon to missionaries and Chinese pastors both in city and country churches and schools. Each district of the Methodist church in Szechwan is provided with a lantern and ten different sets of lantern slides are now circulating among these districts with wonderful results.

This summer (1922) 20 student Conferences in as many different centers are to be held under the auspices of the YMCA and YWCA. It is estimated that over 2,500 students will attend. In addition over a score of summer conferences for Chinese Christian workers are being planned to meet at the more popular summer resorts. The Stewart Evangelistic Fund has provided living accommodation for over 300 delegates at Kuling and for a similar number at Peitaiho. The influence of these summer conferences on the life and thought of the church is great indeed.

Holiday months are made use of for normal instruction in religious education. The total issue of weekly Sunday School lesson notes in China exceeds 200,000. Seven varieties of teacher's manuals are prepared in Chinese. Some two thousand Chinese have teacher training certificates.

A sore need among Chinese pastors is educational and spiritual uplift during summer months. A group of pastors in North China formed a Summer Union Bible School several summers ago with much profit to the churches which they served.

The Daily Vacation Bible School is a comparatively new movement in China. Its purpose is to teach the children Bible stories, manual training, songs, hygiene, phonetics and the principles of organized play. During the last four years the movement has grown from six schools to 398 schools with an enrollment of over 20,000 students last year.

By clinics in Christian hospitals a class of people is touched which could never be reached in any other way. Hospitals or dispensaries are maintained by churches or missions in over 700 different centers. Several million individuals are reached annually through their clinics. Since Christian work began in the army of General Feng Yu-hsiang of Shensi, over 9,000 soldiers have received baptism. In every mess room, at every meal, grace is sung. As many as 960 soldiers of his division have been baptised at one service, all of these having undergone preparation for over a year. A band of 57 selected soldiers are now being trained as evangelists in his army. No one can foretell the influence of these soldiers on the future of China.

Approximately 45% of Protestant church members in China or over 150,000 cannot read the Gospels in the vernacular. Phonetics if universally taught are China's great hope. Groups of Bible women have completely mastered the phonetics. They go out two by two teaching what they have learned. Each month they report the number of students and the progress these students have made.

The widow of Pastor Hsi of Shansi heard of the National Phonetic Script and in spite of advanced age (71 years) and failing memory, she determined to master it because she sees in it the hope of her people. This determination has cost her more than a year of study. When the women grew a bit tired of teaching her a little boy was called in. It is reported that through the efforts of the widow of Pastor Hsi 108 women have mastered Phonetic Script during the past year, thirty of whom have been converted and baptized as a direct result.

The Mass Education Movement is a movement to teach illiterates to read by giving them a knowledge of 1,000 of the most commonly used characters in Kuo-yü (the National Language). By means of campaigns, lectures, etc. "Foundation Character Schools" are to be promoted in every large city whence it is hoped they will extend to rural districts. The movement also plans to prepare a weekly paper, "The Commoner." In the city of Changsha less than a month ago 700 girls and 1,600 boys were enrolled in 70 schools with voluntary teachers to study these foundation characters for four months. In July these 2,300 students will celebrate their graduating exercises.

Home missionary work by the Chinese Church has now become a factor to be reckoned with in the Christian occupation of China. At least 25 regularly organized Chinese Home Missionary Societies exist today. All are denominational except one, the "Chinese Home Missionary Society" which is interdenominational and national. Membership in this society is scattered among many churches over 20 provinces and exceeds 5,000 in number. The main field of the mission is in Yunnan where at present there are nine missionaries, 5 evangelists, 2 teachers and 2 doctors.

Since 1900 the work of evangelism in China has undergone marked changes. (1) There has been increased emphasis on the training of Chinese Christian workers. Hence the promotion of large educational institutions of all grades resulting in concentration of foreign workers in the larger cities. (2) There has been rapid increase in evangelistic centers and the demand for resident Chinese workers has not only accelerated devolution, especially in rural districts, but has also resulted temporarily in depleting the forces of evangelism in our larger cities. Moreover the increasing demands for Chinese workers in schools, hospitals and institutional churches, has resulted in lessening temporarily the number of foreign workers in strictly evangelistic work and the transfer of responsibility for evangelism in large cities to Chinese pastors who are too few and too occupied with their own church duties to meet the great need.

The amazing increase in Chinese Christian workers has been out of all proportion to the increase among foreign workers.

In 1876 the number of foreign and Chinese workers was approximately equal: by 1900 the Chinese were slightly in the lead, by 1907 the Centenary Conference salaried Chinese workers outnumbered the foreign missionaries two to one. Six years later, by 1913, the proportion had grown to three to one, and today the ratio between Chinese and foreign workers in the Chinese church approximates six to one. During the last seven years while the missionary force has increased 25%, the Chinese force has increased by 95%. So much for statistics. What shall we say of the growth of Chinese leadership in spiritual apprehension, administrative ability, general intelligence and fitness to discharge their larger responsibilities in directing and determining the spirit and activities of the Christian Movement in China? In answer to the question, "To what cause is the present inadequacy of occupation of your field due?" over 90% of the Survey correspondents replied "the inadequate supply of Chinese workers."

Forty-six per cent of salaried Chinese workers devote the major portion of their time to evangelistic work and the spiritual oversight of the church. Among missionary societies the proportions of workers giving their whole time strictly to evangelistic activities vary greatly, ranging from 25% to 74%.

Throughout China, there are thirteen Theological Seminaries, seven of which offer courses for graduates of Junior and Senior Colleges. In 1920 only 1% of the students in our Christian colleges were thinking seriously of the ministry.

There are approximately 50 Bible schools for men and 50 Bible schools for women. The educational qualifications for entrance into these schools varies from a middle school diploma to the meagrest kind of elementary school training.

Only one out of every four salaried workers of the church is a woman. In some missionary societies the ratio reported is as high as one Bible woman to every thirty-three male evangelists.

Among Protestant church members in China there are six men to every four women. This means that in many families where there are baptised Christian men, the mothers and daughters have not yet been reached. Were we in each church to endeavour to stress the winning of women for several years until at least there should be equal numbers of men and women the Christian Church in China would alone thereby register an increase numerically of 100,000 souls. May not one cause of the inadequate supply of Christian leaders in our schools or of sufficiently able and sufficiently consecrated leaders in our pulpits today be due to our failure in winning more of the mothers and therefore of our homes for Christ?

The first Christian school in China was opened 83 years ago in Macao. Since then Christian education has increased until today over 220,000 students receive instruction in Christian schools. Two per cent of all the people of China are at school and 10% of the Christian community. The rapid growth of government education, the absolute necessity of Christian schools maintaining a high grade of quality in order to retain their present influence, the rapid increase numerically in the Christian community, all point to the evident place that the Christian school has to fill, i.e. the education in a Christian atmosphere of the children of the Christian community.

Different societies put different emphases upon Christian education. How great the differences really are, may be seen by comparing the PE with the CIM, the ABF with the SDB or the UMC. Is there any standard ratio which societies should aim to reach?

The education of girls while far below what it should be in Christian schools, is nevertheless much above that in government schools. In the higher primary schools, for example, 5% of the government students are girls, while about 30% of students in Christian schools are.

The first opportunity for Chinese women to receive a college education in their own land came with the opening of the North China Union Women's. College in Peking, seventeen years ago. Today in addition to Peking University and Ginling College, Canton Christian College, Shanghai Baptist College and Yale in China offer co-educational courses above Middle School grade.

There are sixteen Christian universities and colleges with a student enrollment approaching 2,500. Recently government and private colleges are being established in all parts of China with a student body outnumbering the Christian students ten to one.

There are Christian hospitals today in over 240 different centers of China. Most of these are located in the east. Four provinces have hospital facilities in only two centers each. Yet these four provinces have 84 centers with foreign missionaries and a Chinese church membership exceeding 30,000.

One outstanding characteristic of the last decade is the way Chinese boys, and recently Chinese girls, from Christian schools are taking up the profession of nursing. At the time of the Centenary Conference graduate Chinese nurses were unheard of, certainly graduate girl nurses. Today there are over 400 graduate Chinese nurses and over 1,300 in regular schools for nurses.

Throughout China there is one Christian hospital bed to every 27,000 inhabitants. If we study the respective fields of large missionary societies we note how the number of individuals per hospital bed ranges all the way from 5,000 in EPM fields to 108,000 per bed in CIM fields.

The movement for physical exercise and the development of strong, pure bodies has been encouraged and fostered from the beginning by Christian agencies. In schools and churches its value to the young is increasingly felt. The popularity of athletics is growing so rapidly that the proportion of Christian leadership is now far less than formerly. There is even danger of the leadership passing over into non-Christian hands. Estimates recently made by medical authorities reveal that one in every seven or eight hundred persons in China is a leper. They are found everywhere in China, although the most infected areas are the maritime provinces, Central China and Yunnan.

Segregation combined with scientific treatment is the only solution of the leper problem. A little church has been erected for the sole use of lepers in Yenping, Fukien. Over thirty leper villages or leper asylums wholly under Christian influence, are scattered over China. The southern government has recently granted an island off the Kwangtung coast to be used by the Mission to Lepers as a leper colony.

The Door of Hope is a rescue home for girls who have been sold into sin, or are in moral danger in our large cities. Since 1900 more than 3,000 girls, women or little children have been received in this home, and through its work hundreds have been led to Christ.

No one knows the number of blind in any district until a school is opened for them. Then the appalling amount of unsuspected suffering is revealed. Over thirty Christian schools for the blind are scattered over twelve provinces of China numbering over 1,000 pupils.

There is a 'Home for the Aged' maintained by a Church in North China.

It is estimated that about 200,000 men are reached yearly in the halls and open air efforts of the Shanghai Mission to ricksha men and coolies of every class. In the buildings of this mission the hungry receive food, the needy clothing, the sick medical care, the homeless accommodation. The weekly attendance at Sunday school exceeds 800. Over 900 coolies avail themselves of sleeping quarters each month. Work on a smaller scale is done in four or five other cities, but on the whole, so far as Christian work is concerned, the coolies of China are a neglected class.

In relief work in floods and famines the Christian church has always played an important part. Generous contributions have been made and workers sent into the affected areas. By this means, the influence of Christianity has been extended and the message of the Gospel has been told in a language that every heart can understand.

In closing let us note the great unoccupied areas. Almost one-fourth of China proper still remains unclaimed by any Protestant church or Chinese Home Missionary Society. In addition an area exceeding in extent the whole of China proper and embracing almost all of Inner Mongolia, Outer Mongolia, Sinkiang, Kokonor, Chwanpien and Thibet remains unclaimed and practically unentered. To these great stretches of unclaimed territory we must add cities of Indo-China, Formosa, the East Indies and other places where Chinese estimated at over eight million reside, and where as yet comparatively little Christian work is done among these relatively influential countrymen. No missionary society has assumed evangelistic responsibility for forty per cent of Kweichow, Yunnan, Kansu and Kwangsi. The population of these unclaimed areas is fifteen million. There is not a single foreign doctor in Inner or Outer Mongolia.

Of the three-fourths of China proper for which Christian missions have acknowledged responsibility, many sections are so poorly worked that 380,000 sq.mi! or one-quarter still lies 30 li or more beyond any reported evangelistic center. You add this to the unclaimed area and approximately 46 per cent of the total area of China proper still remains relatively unoccupied.

The supreme need of the Church of Christ in China is to receive a fresh spirit of Apostolic evangelism. There is no church in the world with such a harvest at its doors. It is possible to keep on sowing and sowing, preparing reapers and preparing reapers and never thrusting them out to bring in the grain. It is possible to be busy organizing, raising our educational standards, increasing our hospital efficiency, multiplying our expressions of Christian service and yet be failing to bring in the ripened grain.

Out of 32 selected societies only 8 average or exceed a net gain of one convert per salaried Chinese worker per year since 1915. The supreme need of the church in China today is a fresh spirit of apostolic evangelism. We sorely need an evangelistic program and above all spiritual power to carry it out.

The area St. Paul travelled in his missionary journeys, from north to south almost equalled the distance from Canton to Peking, and from east to west the distance from Shanghai to Chengtu, yet how frail in body this first missionary of the Cross was! Let me repeat the words of Robert E. Speer, "Our greatest need is to re-possess what it was that drove St. Paul across his world, one man, and made it possible for him to say 'From Jerusalem round about to Illyrieum I have fully preached the Gospel of Christ.' That drove him on with passionate desire also to see Rome and beyond Rome to push his way clear to the gates of Hercules and the waves of the Atlantic seas. We have to re-possess something of the great driving energy that made one man worth 10,000 men or 10,000 times 10,000 men, the something that will pulse with a great beating, resistless stream through all our energies, that will make use of this immense weight of equipment under which we are staggering, under which sometimes we are being crushed. We have to find that energy, that loving common spiritual energy........ It is the energy of an evangelistic love, that is our great need, the ceaseless, irresistable, all-absorbing energy of an irrepressible evangelistic love. And where shall we get this except through humility and prayer?"

THE CHURCH OF CHRIST IN CHINA

TIMOTHY TINGFANG LEW

(*Conference Address*)

Mr. Chairman, right reverend fathers, reverend fathers, fellow Christian workers, representatives of the Church in China, ladies and gentlemen:

We are here today to celebrate the first conference of the Church of Christ in China. It is the first one because in the history of the Protestant Church in China this is the first time when a truly representative body qualified to represent the Church as a whole has gathered together to discuss the problems of the Church. The great foundation of the Church has been laid by the devoted servants of God, both the missionaries and the Chinese Christian workers It was through Divine courage, wonderful perseverance and faithful toil and labor, and sacrificial devotion through untold difficulties that the foundation was laid. We who are here today stand upon this foundation with awe and reverence. The voices of the pioneers in prayer are still ringing in our ears, the martyrs' blood which sealed the corner stone is still fresh. We see the longing eyes of the 360,000 Christians eagerly watching for a worthy super-structure to rise upon this foundation. The crying needs all around us continually remind us what this superstructure will mean to the suffering millions. To allow indifference to veil our vision at this hour will be regrettable folly, to allow partisanship to monopolize our thinking at this hour will be an unpardonable sacrilege, to let selfishness blur the real issue of our problem will be a positive sin. Let us see clearly then what our problem is. We are not here to discuss how any one of us can best perpetuate the traditions which we revere, the habits to which we are accustomed, the points of view with which we are familiar, and denominations with which we are at home. We here today, foreigners and Chinese alike, members of the Christian Church in China, are answerable both to God and to the Chinese Christians for whose moral and spiritual welfare we are ministers and for whose longings and desires we would be spokesmen. We propose to discuss the problem of the Church of Christ in China, a Church that will really fulfil the yearning expectations of the faithful 360,000 strong, in whose hearts dawns the consciousness of a new national life; a Church that will meet the needs of the ninety-nine and a half percent of the 400,000,000 who are still outside of the Christian fold; a Church that faces not only dense darkness of ignorance and sin as of the past, but also faces the dazzling light of the rapidly growing dangers of materialism; a Church that does not only have to cope with difficulties definite and known, but also has to contend with perplexities peculiar to this age of rapid, innumerable and baffling changes; a Church which not only has to conserve and develop all the good things which have become the precious heritage of us Chinese Christians, but also has to fight against the evils already rooted in the Church which are the results of our human weakness. Our question is: What should be the outstanding characteristics of such a Church? What kind of a Church do the Chinese Christians desire to have?

First of all the Chinese Christian Church shall be *a fearless fighter against sin*. Again and again the Church of the West has succumbed to the very enemy which she set out to fight, and it is the ringing rebuke of the world today against the Church that she has failed in her duty. The Chinese Christian Church shall stand for every day in the year to make the nation see the hideous reality of sin and its terrible consequences. Neither the sins of the individual nor the sins of society escape her searching light. She will stand for no compromise. She will allow no connivance, no tacit allowance, no passive cooperation.

Second, the Chinese Christian Church shall be *a faithful interpreter of Jesus*. She shall lead the people through theological quibblings and conflicting interpretations, to see the Son of God in His ethical glory, superb simplicity and majestic divinity. She shall bring the naked, the hungry, the sinful to the full realization of His uniqueness, His all-sufficiency, His dynamic power and saving grace. The Chinese Christian Church shall help the Chinese to understand the real meaning of His atoning death and to share the divine power of His living presence.

Third, the Chinese Christian Church shall stand as *the flaming prophet of God*. In a nation overridden with sorrows, sufferings, difficulties and hardships, she shall proclaim both the justice and the love of God, the God who was revealed to us by His Son, Our Lord Jesus Christ. Against superstition on the one hand and rapidly growing unbelief and infidelity on the other, she shall be a voice ringing out a message unmistakably clear and help the nation see the true, holy, righteous and living God.

Fourth, the Chinese Christian Church shall be *an obedient disciple of the Holy Spirit*. Amidst the human differences, petty preferences, selfish partisanship and extreme doctrines, imported from without or developed from within, she shall faithfully follow the guidance of the Holy Spirit who has been and is continually witnessing truth in the believers' hearts. She shall unswervingly take the right path pointed out by the Holy Spirit even at the cost of her own life.

Fifth, the Chinese Christian Church shall be *a worthy teacher of the Bible*. She shall not teach the Bible for the purpose of propagating any particular school of theology or any denominationalism but with the sole purpose of helping the Chinese people to understand and to live according to the will of God and to find in it eternal life. She must herself have a genuine faith in the Bible as the Word of God. That faith must manifest itself with unmistakable clearness in perfect confidence in its impregnability. She shall not in the least fear, but, on the contrary, even welcome scientific investigation, and the most critical study any human being has the wisdom or folly to put to its pages. She shall not show any anxiety for the Bible by any negative means or unnecessary attempts to put a human fence round the eternal truth of God, for its protection. Not the Bible alone, but all the teachings of the Church, she shall gladly submit to any true scientific tests and trials. She shall stand by the seeker of truth and bend over reverent inquiring hearts as a divine pedagogue sent from God with dauntless courage and divine patience to teach and guide as the Master Himself used to do when He said to His disciples, "Come and see."

Sixth, the Chinese Church shall be *a genuine servant to the Chinese people.* She shall serve the Chinese race *as a true conservative.* She shall conserve all that is best with which God has endowed the race, constantly re-interpreting and re-evaluating the spiritual, intellectual and social inheritance of the race. She shall serve the Chinese people *as a stalwart liberator*, always looking forward with prophetic intuition, leading the Chinese race on toward God and toward all the improvements and progress to which God has destined this nation. Her organization, her plans, her projects in every detail shall be genuinely Chinese, so that she shall not only be able to clear herself of being a foreignized institution, but shall be able also to make a genuine contribution to the world by making the Chinese interpretation of Christ, her Head and her Ruler.

Seventh, the Chinese Church shall be a *defender of Christian unity and comprehensiveness. She believes in unity because she loves Christ.* In Christ all are one. Difficulties there are and many of them, which loom very great in our human minds. But the Chinese Christian Church shall determine to overcome them, because those difficulties are mainly due to human weakness and the love of Christ shall conquer them all. The Chinese Christian Church stands for unity *because she believes in God.* She knows that God with His infinite wisdom is not limited in any way in His revelation to men under diverse conditions and in different aspects The Chinese Christian Church stands for unity *because she understands men.* [Men created after the image of God carry with them the infinity of God in the form of individual differences.] Tastes, preferences and the needs of men are different and will be different but the Chinese Christian Church shall see through all these differences the underlying unity of purpose, the purpose of service, the purpose of love. The Chinese Church shall battle for apostolic unity. Under her protecting wings everyone shall find a place, Peter and John, Paul and Barnabas, and even that most critical and doubting Thomas; for Christ is with her, His love constrains her members, His presence insures her safety. She shall teach her members to *agree to differ* but *resolve to love.* (Prolonged applause). The Chinese Church shall stand for, nay, even fight for *unity in diversity*, jealously to guard against any encroachment on the comprehensiveness which is her glory, her richness and her power.

Eighth, the Chinese Christian Church shall be *a courageous experimenter in cooperation.* She believes in cooperation because *it is God's will that she should.* God has raised apostles from various nations and sent them to China to establish His Church in China. The cornerstone of the Chinese Church is inscribed with names in many languages. God has a purpose in that. God desires that in China, through His Church, the unity of the human family under His fatherhood shall be fully manifested. The Chinese Church believes in cooperation *because her own needs tell her that she must.* The vastness of her task, the multiplicity of the demands, the need of diverse gifts claim every available force. Apart from cooperation she has no alternative. She must vigorously carry out Christian cooperation between missionaries and Chinese workers, through a revolutionary change, if necessary, of plans and policies under God's guidance. She must insist that racial prejudice, personal habits and denominational preferences be all sacrificed for the glory of God and for the service of our fellow men. She must insist that the young, the inexperienced, both among the missionaries and among the Chinese workers, respectfully accept the wisdom and guidance of their seniors according to their needs. She must also entreat her experienced seniors to give adequate opportunity to the courage, the audacity and to the energy of the Church's youth. And these, the seniors and the young, the experienced and the inexperienced, together must give unfettered freedom to experimentation and the insistent impulse forward.

Such is the Church the Chinese Christians need, which the Chinese Christians are praying for, and for such a Church many will be willing to lay down their lives.

This is the critical hour for each of us. We must search in our hearts and ask ourselves:

Are we ready for such a Church? Are we ready to join the Chinese Church militant, to be fearless fighters against sin, believing in no compromise with any evil, individual or social?

Can we faithfully interpret Jesus, both His Humanity and His Divinity, and through our lives make known to the Chinese people the dynamic power and saving grace of the God-man?

Can we both serve, as the prophet of God, and be willing to follow any prophet whom God may send to us in these days of trial and distress?

Are we willing to move all the petty preferences of selfish partisanship out of the way and give the still small voice of the Holy Spirit a chance to be heard?

Do we have geniune faith in the Holy Scriptures as the impregnable rock which can stand the scientific study of any human being?

Do we really realize the significance of the fact that the Church is a Chinese Church and that it should be genuinely indigenous in every way? Are we willing to do our part to make it so?

Have we learned to cooperate with the young and old, with missionaries and Chinese, with old and new? Can we agree to differ but resolve to love? In Him nothing is impossible. Are we ready?

If we are, then we Chinese Christians may say one to another and may say to you, our brethren in Christ from other lands, "We are *no more* strangers and sojourners, but we are fellow-citizens with the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus Himself being the chief cornerstone; in whom each several building fitly framed together, groweth into a holy temple in the Lord; in whom we also (thanks be to God) are builded together (with you) for a habitation of God in the Spirit." (Prolonged applause).

THE CHURCH OF CHRIST IN CHINA

R. K. EVANS

(Conference Address)

Mr. Chairman, reverend fathers in God, brothers and sisters in Christ Jesus: I count it no small privilege and no light responsibility to share with my honored chief and dear friend, Dr. Lew, the duty of addressing a gathering that will prove so historic as this, upon a subject of such supreme importance as the Christian Church in China. It cannot have been without some misgiving that the Committee responsible for the program laid upon two men so inexperienced so great a responsibility. At least so far as one speaker is concerned that misgiving must long since have vanished. No one could listen to Dr. Lew's words without recognizing that there was in them, to use a phrase of his own, "something of what the Spirit is saying to the church and through the church to us." To me there falls the less important duty of asking my colleagues, the foreign missionaries here, to consider what is to be our response and attitude to that message and to the facts which that message reveals.

Before I ask you to consider what is to be our attitude and relation to the Chinese Christian Church, I want to ask you to think with me for a minute as to how we ought to regard China *as a nation*. In God's mysterious providence and in the order of human history, the nation existed before the Church. If there is one thing certain about God Almighty, it is that He never contradicts Himself. And in so far as God made a great and good thing when He made a nation, He is not going to erase and destroy that for the greater or more spiritual creation, the Church. And so, if we, whether Chinese or foreign, are to think rightly and truly of the present and the future of the Chinese Christian Church, we must start by thinking rightly and truly of the Chinese race and people. That at any time would be important—now in this hour of history it is vital. We are witnessing today one of the supreme miracles of human history. One of the oldest nations in the world is being born again. A nation that has been held for centuries under the spell of the world's most impressive classical tradition, that has been cheated of its youth for a thousand years and more, is today recapturing its youth. And it remains to see whether it will in its youth drink the "cup of devils" or whether it will receive from the hand of the Chinese Church the "chalice of the grapes of God."

In the Continent of Asia, China has been in the past incomparably the greatest and stablest empire. It may be that in the future, in the providence of God, it may be, not only of Asia but of the whole world, the greatest republic.

And yet in what I have to say subsequently as to our attitude as missionaries to a Chinese national church, I would like to make it clear that I am trying to base what I say not on *expediency*, but on *principle*—not on the political wisdom of adapting our policy to the rising tide of Chinese nationalism, but upon the fundamental principles, both spiritual and ecclesiastical, which so far as I understand the New Testament, form the charter of the Christian Church.

And now I come to my specific subject :- The Chinese Christian Church and Our Attitude as Foreign Missionaries Toward it.

Until very recently it was customary in the West to refer to the Christian churches in China and other Asiatic countries as the "native churches," until some one with a little more insight and perhaps courtesy than most of us, discovered that such a title was highly distasteful to the members of those churches. Then for some time we were accustomed to use the term, "the infant Church." I wish to suggest that this, too, may prove a misnomer. I am inclined to think that the Chinese Church, properly so-called, is only now come or coming to the birth. It has been so far, *a foreign Church in China.* By this I do not only mean that it has been a foreign Church in the eyes of the Chinese. That is beyond all question, and I would refer all who doubt that fact to a paper by Dr. T. T. Lew, published in "The Chinese Recorder," under the title "Making the Church Indigenous in China."- - - - - - The relationship which I have been privileged to enjoy with Chinese friends, both Christian and non-Christian, during recent months has revealed to me in a startling manner the depth and strength of this feeling, that Christianity is still in the main a foreign religion. But surely not only in Chinese eyes but *in actual fact*, the Christian Church in China has hitherto been to all intents and purposes a foreign Church.

A third term, which was introduced and used at the Edinboro Conference in 1910, was "the Church on the Mission Field." I would suggest that even that title is now, if not obsolete, at least obsolescent, and that we can no longer regard the Church here in China as though it were a kind of appendage to the Church in the West. We may think of China as a mission field of the whole Church of Christ, in the sense in which the whole world is the field of the Gospel, and it is *preeminently the mission field of the Chinese Church or Churches*: but we ought to consider seriously how far we may legitimately go on thinking of China as a mission field where Western Christianity has absolute right of way. In so far as the Church of the Living God is already here in China, in so far as the Chinese Christian Church is becoming a reality, just in so far our right and privilege as missions or as individual missionaries is simply that of helping the Church of China to spread the gospel and the Church in its own mission field.

This statement raises two questions:

1. The ecclesiastical status of foreign missions in China.
2. The position of the individual missionary.

(1) I would humbly suggest that, in so far as the Chinese Church exists, the organized missions of Western churches in this country have no ecclesiastical status whatever, except by the courtesy of that Church; and I think that the time has come, or is soon coming, when it must be clearly recognized that, in so far as the churches of Europe and America continue operations here in China, it ought to be only by the consent, and at the invitation of, the Chinese Church. *A Church, or the Church*, is the only

authoritative and constitutive organization known to Christianity. Where a Church exists, a body of believing men and women with Christ as their living Head, that body is a sovereign body. It may claim, and it must claim, spiritual sovereignty and ecclesiastical autonomy.

What then is the position and function of the foreign missionary organization? Ought we not to regard it as simply the medium, the channel and representative, of the love and faith of the Christian Church in America or Europe to the Church of China? We have no separate ecclesiastical position save that of a temporary intermediary between the churches of the west and the Church of China.

In Dr. Harnack's "Expansion of Christianity in the First Three Centuries," Vol I, Book II, there is a chapter entitled "The Gospel of Love and Charity" in which he records several touching instances of the way in which Churches in different parts of the then Christian world ministered to each other in various ways. (See appended note.)

That is the way I should like to see the Church or churches of the West related to the Church in China. The missions come on a Christian embassy bringing their gifts, and presenting them as tokens of love to the Church of God in China.

May I make one illustration? We sometimes hear people speaking, as though there would be something positively wrong in a church or the mission which represents it contributing funds for building a church for Christians. I agree that there may sometimes be a danger in offering material gifts when they are not accompanied by their spiritual counterpart, - when, i.e. they are not sacramental. But surely if a church in New York or London, or Paris or Berlin, or Tokyo should decide to express its love for a church in Peking by building or helping to build a noble Christian sanctuary, such a procedure would be entirely in harmony with the Christian spirit.

(2) *The position of the individual missionary.* It seems to me that there are two and only two possible positions:-

(a) The missionary may regard himself as a member of the Church in Europe or America who is loaned for Christian service in China.

(b) The missionary may regard himself as a member of the Chinese Church *on exactly the same spiritual and ecclesiastical basis as Chinese Christians, and on no other.*

The spirit of Christian fellowship seems to declare emphatically in favor of the latter course.

As I look back upon my earlier missionary experience I see more clearly now, even than I did then, that I was placed in a relation to a gathered group of Chinese fellow-Christians to which I had no right or title. I found myself appointed as pastor over a church which had not been consulted as to whether it desired me to minister to it in that relation or not. And the memories of my earlier years, which fill me with the deepest shame and humiliation, are the memories of times when I exercised disciplinary powers to which I had no right. This point,—that of the exercise of ecclesiastical discipline by a foreign missionary *with or without* consultation with the local church is one on which Chinese feeling has been cut to the quick, and is today raw and inflamed.

It was quite a different matter with those missionaries who in the early days first gathered the Church together. The earliest converts were their own spiritual children. But today we, who come to China as missionaries, come to find a Church that is already gathered, and many of us find ourselves placed not only in a difficult, but in a false, position in relation to the Church. Surely, our only right position is that of members of the body of Christ in China. Any ministry we may exercise and any authority we may wield should be drawn, and can only be drawn, from that Christian Church in China of which we are, or ought to be, members. It is to the whole body of the Church that Christ committed his authority, and we, who come from the West to serve His Church and gospel here, must recognize that we are men and women under authority and that our only right is to serve.

I should like to consider also the consequences of these considerations when they are applied to the matter of mission property and buildings and material resources in general. I think we ought to remind ourselves that as missions we have no inalienable vested right in the property and plants out here. We can, it is true, take the position of trustees and there is much to be said for such a position. I have known too many noble and faithful men who have felt this sacred obligation to those who committed sacrificial gifts to their keeping and use, to speak disparagingly of such a conception of a mission's duty in this matter. But if the idea of trusteeship could gradually be merged in that of *joint stewardship*, (see Dr. Lew's paper referred to above), it would conduce much to happier relations all round.

But, I repeat, we have no vested right as missionaries in the funds or buildings, which are really given through us, as media, to the Christian people of China. These things should be regarded now as coming direct from the churches in the West to the Church here. There is, I admit, a distinction between the Church or churches on the one hand and medical and educational institutions on the other. There is a principle involved in the former case which is not involved in the two latter. A foreign mission may claim a right in the latter which it cannot claim in the former. But even in the latter the Chinese Church must obviously be more and more fully consulted and come more and more to have the decisive voice. Indeed the Chinese Church will only come fully to its own and only completely express its own life, when hospitals and other forms of social and philanthropic service, and when school and colleges and other ways of serving the common life of the nation, become part and parcel of its corporate Christian life and work.

In considering our relation as missionaries to the ultimate object of our work, I think it right to weigh seriously the relative proportion of Western missionaries and Chinese leaders.

We have in China at present a force, I am told, of over 6,000 missionaries. It is true that in one respect they are all too few for the task. In another respect this enormous force of missionaries, holding in their hands such a preponderating control of the material resources of the Christian movement, seems to me to constitute a grave and subtle danger to Chinese Christianity and the Chinese Church. If our material preponderance were matched by a spiritual preponderance there would be little to fear. No one need fear spiritual preponderance. Faith begets faith. Love evokes love. The fruits of the Spirit are always scattering their seed into the good soil of the Garden of God. It is the material and numerical preponderance that is so dangerous. In money, in buildings, in all outward equipment, the missionary force has an overwhelming weight to throw into the scales. Would it seem strange if I suggested that in the things of the spirit, in humility, in sympathy, in patience and in love, we are often found to be poorer than our Chinese fellow Christians?

Denominationalism. Among the seven-minute speeches made at the Edinborough conference, perhaps the most historical of all was that made by Dr. C. Y. Cheng on the subject of western denominationalism in China. What Dr. Cheng said then is re-echoed with ten-fold force over the whole of China today; and to anyone who has ears to hear the volume of sound rises to a noise like the thunder of the sea. The feeling is deep, wide-spread, unanimous. It is not too much to say that many Chinese regard our denominationalism as a curse. The absurdity of its consequences has been referred to by Dr. Fosdick, in one of the sermons preached by him in New York after a recent visit to China, where he records how he was asked by a missionary in South China what one could make of an American-Dutch-Reformed-Chinese Christian.

In view of the strength and depth *and the rightness* of this body of Chinese feeling and opinion, it seems to me that we are faced today with a most solemn alternative. Either we must leave the Chinese free to use, to modify or to reject our Western denominational divisions or else be ready to see the Christian Church in China split into a Chinese and a foreign section. I would ask you to consider two important and significant examples in the field of the church history of today. If we turn to Japan we find there two churches, or groups of churches, one Japanese and one foreign, existing side by side with no vital or organized connection. If we turn to South India, on the other hand, we find the most promising and the furthest developed attempt to bind together the broken body of Christ. As regards China the sectional and national conferences of 1913, under the guidance of what seemed the ablest and wisest Christian statesemanship of the time, declared emphatically for the policy of developing nation-wide homogeneous denominational churches.

In the light of the instances I have quoted and of the critical situation in China today, I suggest most earnestly that the time has come to revise that policy and to ask whether the grouping of Christians and of churches in a locality, in a district, in a province, may not pave the way more naturally and more effectively to the real unity of the Chinese Christian Church. The judgment both of Chinese and of foreigners will probably differ as to the relative importance of national and denominational interests in relation to the future of Christianity in China. For my own part, I do not hesitate to say that, with all its obvious dangers, a strong emphasis upon nationality is vital to the Christian future of China, while a strong emphasis upon denominationalism, great as may seem its practical advantages, is one of the gravest and subtlest perils to the cause of Christ in this land.

Chinese Leadership. Chinese Christian leaders are today, so I am assured by competent Chinese opinion, all too few. I want to suggest that this paucity is very largely our fault as missionaries. There have been amongst us great and notable exceptions, for which we cannot be too thankful. But most of us, if we take ourselves to task, would have to admit that we have not been quick to discern and humble to recognize and follow such leaders when they appear, and that there is too much justification for the common, though politely veiled, opinion amongst the Chinese that the foreigners do not really welcome Chinese leaders. The foreign frown has lost many a leader whom the rank and file of Chinese Christians would otherwise have followed gladly.

In conclusion I wish to use three metaphors or parables which may help us to see the right attitude and relation which we, as foreign Christians, should adopt towards the Chinese Church.

The first comes from Chinese sources. I am told that one of the Chinese leaders of this Conference when asked for an opinion on a certain cognate matter, requested a brief delay before replying, and then he answered with this little parable of the child Princess and her nurse. The nurse is the capable and efficient foreign missionary force—but if she is true to her duty and her place, the nurse never forgets that the toddling Princess is *the daughter of a royal house.*

The next simile I would use is still more in keeping with the social genius of China. I owe it to Dr. Lew.

In the China of the past the bride went to her husband's home, there to accept a place secondary to her husband's mother. But today, in modern Chinese homes, it is being increasingly recognized that the bride has her own place as the center of a new home. In another land than China one would hesitate to compare a missionary to a mother-in-law, but here, where it is one of the more honorable positions in the social fabric, we may be glad that our Chinese friends are sometimes willing to think of us in that light. But let us see to it that, when Chinese Christianity comes to take its place in the family of God and when the Chinese Church appears as the bride of Christ, we foreign missionaries do not stand in the way or usurp a place and power that does not belong to us.

May I use one other simile? I said earlier that, so far from speaking of the "Chinese Infant Church," it were perhaps truer to say that Church is only now coming to the birth. And I would like to suggest as a text for this National Conference, a text which gathers into itself the hopes and longings and prayers of hundreds of earnest, faithful and self-denying missionaries of Christ in this land, a text which is found in one of the greatest prophecies of the Old Testament as it points forward to the supreme message of the New—"For unto us a child is born, unto us a son was given; *and the government shall be upon his shoulder.*"

May I in conclusion venture to suggest the spirit and principle which will be an unfailing guide to us in all our relations with our Chinese fellow Christians. It is this—the less we give, the less we shall keep. The more we give, the more we shall keep. The more fully we yield, the more will they give back to us. The missionaries who really hold sway amongst Chinese Christians today are those who have given themselves most freely and fully in love and trust to their Chinese brethren and sisters. The measure of our Christian surrender as foreign missionaries will be the exact measure of the Chinese desire for foreign cooperation. Mutuality is one of the surest laws of life. "Give and it shall be given unto you: good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure you mete, it shall be measured to you again."

AN EXAMPLE FROM THE HISTORY OF THE EARLY CHURCH*

Corinth, Syria, Arabia, and Cappadocia, all of them churches in the East, unite in testifying to the praise of the Church at Rome, and we can understand from the language of Dionysius of Corinth, how Ignatius could describe that Church as "the leader of love." Nor were other churches and their bishops behind hand in the matter. Similar stories are told of the Church at Carthage and its Bishop Cyprian . . . . . .The most memorable of his letters, in this respect, is that addressed to the Bishops of Numidia in 253 A.D.

"Cyprian to Januarius and the brethren, greeting :—

"With sore anguish of soul and many a tear have I read the letter which in your solicitude you addressed to me, dear brethren, with regard to the imprisonment of our brothers and sisters . . . . We must consider the present imprisonment of our brethren as our imprisonment, reckoning the grief of those in peril as our grief. We form a single body in our union, we ought to be stirred and strengthened by religious duty as well as by love to redeem our brethren.

"For since the apostle Paul says: So many of you as are baptized into Christ have put on Christ, we must see Christ in our imprisoned brethren . . . Our Church, having weighed sorrowfully and examined all those matters in accordance with your letter, has gathered donations for the brethren speedily, freely, and liberally; for while, according to its powers of faith, it is ever ready for any work of God, it has been raised to a special pitch of charity on this occasion by the thought of all this suffering . . . Finally, we thank you heartily for summoning us to share your trouble and your noble and necessary act of love, and for offering us a rich harvest-field wherein to scatter the seeds of our hope, in the expectation of reaping a very plentiful harvest from this heavenly and helpful action. We transmit to you a sum of a hundred thousand sesterces (close upon £1000 or 10,000 Mex) collected and contributed by our clergy and people here in the church over which by God's mercy we preside; this you will dispense in the proper quarter at your own discretion.

"In conclusion, we trust that nothing like this will occur in future, but that, guarded by the power of God, our brethren may henceforth be quit of all such perils. Still, should the like occur again, for a test of love and faith, do not hesitate to write of it to us; be sure and certain that while our own church and the whole of the church pray fervently that this may not recur, they will gladly and generously contribute even if it does take place once more. In order that you may remember in prayer our brethren and sisters who have taken so prompt and liberal a share in this needful act of love, praying that they may be ever quick to aid, and in order also that by way of return you may present them in your prayer and sacrifices, I add herewith the names of all. Further, I have subjected the names of my colleagues (the bishops) and fellow-priests, who like myself were present and made such contributions as they could afford in their own name and in the name of their people; I have also noted and forwarded their small sums along with our own total. It is your duty,—faith and love, alike require it,—to remember all these in your prayers and supplications.

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*From Dr. Harnack's "Expansion of Christianity in the First Three Centuries; (English translation by Dr. Moffatt. Williams and Norgate, London, Putnam's Sons, New York), from the chapter entitled "The Gospel of Love and Charity."

"Dearest brethren, we wish you unbroken prosperity in the Lord. Remember us."

Discussion

The Rev. William Taylor, in connection with the need for the deeper consecration which will produce the spirit in which the Chinese Church must be developed, pled for more prayer, Bible reading and obedience to the will of God on the part of every Christian.

Mr. Kao Chin Ch'en begged to ask Dr. Lew, in connection with the fifth section of his address, the following questions:

Can human knowledge be put on an equality with Scriptures?

Can human investigation criticize the Bible?

Does Dr. Lew's remark in this section imply an attack on the Bible Union?

Dr. Lew, at a point later in the discussion, stated that his prayer list for the day included the Bible Union, and spoke as follows:

Why should I attack the Bible Union? They stand for the same things which I have covered in today's study This is the very principle which I spoke against this morning—that any Christian should sacrifice unity to attack anybody else. Christ's Church stands for comprehensiveness, unity and cooperation. I want to cooperate with the Bible Union, although I am not a member for obvious reasons.

Mr. Chang Chung Chun said that the Chinese must be stimulated and encouraged to bear responsibility by sharing in the economic problems of the Church, claiming that most Chinese do not understand how money comes from abroad, how much it is in proportion to the amount given in China, what sources it comes from, etc. This must be frankly explained to them before they can manage their own church affairs.

The Rev. Earl Cressey asked for a better understanding on the part of westerners of Chinese interpretation of matters of the spirit, speaking as follows:

There must be reciprocity in this matter of spiritual life. We cannot keep our self-respect on both sides if one side does all the giving and the other all the receiving. Few things our missionaries have done have hurt our Chinese friends more than the emphasis, when on furlough, on the dark side of Chinese life,—their painting a picture of China as a heathen nation. The time has come to change this emphasis.

China is the senior among nations, It has always been true that the older has been the teacher of the younger. The Western nations and the churches in the West will have things to learn from China, and I want to suggest as a function for us missionaries the interpretation of the spiritual life of China and the doing of our part to help bring about a real spiritual internationalism. These men who are taking the leadership in the Chinese Church were Chinese before they were Christians. We cannot ignore the spiritual development of four thousand years. God has not left Himself without witnesses among this people. And may we not as missionaries attempt to appreciate more deeply the spiritual genius of the Chinese people and in this new day interpret that to our people in the West?

Mr. Kao Chen Tsai claimed, that in order to have the independent strength of the evergreen as compared with the dependency of the wisteria, the Chinese Church must accept its inescapable responsibility and stand alone.

Mr. E.J. Bentley spoke as follows in behalf of closer fellowship between Chinese and foreigners:

Many circumstances are in our favor in these days of optimistic conferences, but one circumstance is dead against us and that is the increasing body of foreign missionaries. There is one verse of the Scripture that I always think of in connection with them,—"They hold all together and keep themselves close." What we must try to do is to have simple hospitality one with another and remember that we need not have more than this simple purpose before us to put ourselves in each other's place and see, as Christ saw in Cana of Galilee, what will add to the happiness of others. Doing this, we shall find that the weak water of intimacy may be transformed by Christ's glorious power into the rich wine of friendship, and such is the life blood of the new Church of Christ.

WOMEN AND THE CHURCH

MISS RUTH CHENG

(Evening Address.)

I would remind you that the present condition of Chinese women is due to the grievous and cruel subordination to men under which they have suffered through the centuries and would plead with you that we consider the problem of how the Christian Church can help in releasing women from that grievous and cruel oppression at the present time.

The New Thought is influencing China, and not only the men who belong to that movement but women also are becoming conscious of the position in which they have been and are becoming stimulated to do more for themselves in finding release from it. This new consciousness has come from a realization of their position and an effort to meet the responsibility that faces them, and it is necessary that the Christian Church should have regard to this awakening consciousness of the women of China.

In the past, the Church has been a leader in setting women free. Many of these releasing movements began in the Church and for this we give thanks, but I fear that too often in the present time the Church is choosing that which is better in place of that which is best, and is allowing a mediocre achievement to take the place of the best that might be secured. I plead that the Church be a leader and take the foremost place in the freeing of the women of China, and beg you to remember that Christ gave some of his most precious teaching to women and received from them the most intimate service. What then is the relation of the present Church to women?

I would present this in a series of four topics or questions:—

First, Does the Chinese Christian Church, about which we have been hearing so much, truly recognize the place that women ought to have, not simply the superficial and external recognition of the rights and superiority of women, not simply the giving of seats in the tram car and home and the raising of hats, but that necessary recognition of women which means the opening to them and sharing with them the responsibility of service and the recognition of their sterling equality with men? Can Christian women be satisfied with anything less than this sort of genuine recognition of the equality of women?

My second point has to do with the illiteracy of women. To be sure there are many illiterate men in China but more women. Those who are unable to read cannot read the Bible. Unable to read the Bible, their religious experience is necessarily limited, and being limited in their general religious experience, their experience of Christ must be limited also, and because of this limitation in religious and Christian experience, they are unable to bear their share of responsibility in the Church. What solution has the Church to offer for this problem?

A third point has to do with church policy. In some churches to be sure women are allowed representation in the deliberative and executive bodies of the churches, but in others such authority is restricted entirely to men, and even in those cases where provisional official positions are held by women, the reins of control and discussion of plans for progress and development are in the hands of men. The church offices in many cases also are held by men. The pastorate is restricted to men. I am not advocating that we establish women pastors, but would ask as a matter of principle why women are not recognized as worthy of that office and others in the Church. If in the past there have been good reasons for withholding women from church positions the question must be raised, Are these reasons equally valid in China today? If in the past throughout the west there were full reasons against allowing greater freedom in church matters to women, we must ask whether or not, such reasons are still valid for the present here in China? In the case of this Conference itself I would ask whether, outside provision with reference to numerical relations, there has been any other provision for giving recognition to the equality of women in the Church, and whether there has been an endeavor to enlarge their scope for action and real desire to receive their contribution in service? Have women real equal rights in the Church, or are they subordinate? The question is not simply one for the present, but whether or not provision is being made as we look forward to the future of the Christian Church for the enlargement of operations in the Church for women.

And fourthly, I would plead for recognition of the need for the training of women adequately to meet the various needs which have been suggested, which means the right of women to equality in education, their right to share equally with men in a high grade education which will train them adequately to meet the requirements of the service which has been suggested by this question. This does not mean that every woman needs a college education, but that there should be provision for those women who give promise of development into leaders, that they should be helped and encouraged so that their eagerness, their spirit of service and sacrifice and their contributions to the life of the Church should be provided for. In these new days that are upon us there are a vast number of new tasks waiting for women in the Church and in society. Has the Church in its schools adequately provided training for those who in the future may undertake these tasks?

I would end with these appeals: that this Conference and all of us emphasize the need of giving an opportunity for women so that they may be trained, without distinction against them because of their sex, for the leadership which these days demand; and second, I would appeal to my fellow-sisters that they themselves should be conscious of the need that they should accept a place as equals with their brothers and assume a personal responsibility, because they are members of the body of Christ equally with men and have all the rights and privileges and opportunities for service as the other members.

SECTION VIII

THE FUTURE TASK OF THE CHURCH

REPORT OF COMMISSION, II PRESENTED BY

REV. C. E. PATTON, CHAIRMAN.

The Report of Commission II is the product of many minds. Twenty-seven committees and a large number of corresponding members scattered over China contributed in one way or another toward its production. Chinese and foreigners alike contributed.

In the history of Christianity, there was at the beginning but one entity, the Mission, to be considered. Today there are two, the Church and the Mission. All are eagerly looking forward to the coming day when there shall again be but one entity, the Church. The problem of the present stage is the adjustment of relations between Church and Mission in order that together they may face the common task,

Commission II has not concerned itself with securing enactments by the Conference, preferring rather to make such an impression upon the present crystallizing Chinese Church as will affect the development of the Church for years to come.

Recognizing the fact that there is an increasingly self-conscious and self-expressive Church already in our midst, the Commission has sought to indicate to the Missions how they may realign themselves with that fact and lend the utmost assistance to the Church in the accomplishment of its task.

THE FUTURE TASK OF THE CHURCH

Report of Commission II.

Rev. C. E. Patton, Chairman.

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COMMISSION II.

THE FUTURE TASK OF THE CHURCH

CHAPTER I.

THE NURTURE OF THE RELIGIOUS LIFE OF THE CHRISTIAN COMMUNITY

The report of Commission II on *The Future Task of the Church* is presented in three chapters. The subjects dealt with in the first chapter—the nurture of the Church's religious life—are fundamental. The Church's own spirituality quickened and deepened will naturally express itself in a better care of the work near at hand (Chapter II) and a solicitude for the more remote unworked areas (Chapter III).

The immensity of the task before the Church is so staggering that an attempt even to outline it seems presumptuous. All enterprises, however, whether great or small, call for a periodic stock-taking—a review of past experience with a consequent forecasting of the future. Commissions I and II make a modest attempt to perform this service for the Christian forces at work in China.

The National Conference marks the close of one period and the beginning of another in the development of Christianity in China. Cooperative schemes for the transfer of responsibility from the mission to the Church mark the past; self-consciousness on a nation-wide scale with a corresponding assumption of responsibility will, we believe, mark the next period. Recognition of this, both by the Chinese Church and the foreign missionary bodies, will involve realignment of forces and the establishment of new relationships. These will be based upon the fact that, beginning with one, the mission, there are now two potent entities, the Church and the mission, working conjointly toward the same end, both looking forward to the day when there shall again be but one, the Church. Throughout this report, the Commission has in mind the combined forces in the common cause. At times and in places, the burden will rest more heavily upon one than upon the other; none the less it is viewed as a joint interest.

In outlining the future task of the Church, the Commission recognizes certain limitations. The immediate future only has been considered. Details and specific mention of agencies have had to be omitted. Varying policies, forms of government and of organization, together with great diversity in local conditions, preclude a desirable definiteness. A seeming incompleteness in some respects is due to the fact that related material of a historical nature appears in the report of Commission I, upon whose findings the work of Commission II is based. Recommendations will be found in connection with the several subjects treated.

The report of Commission II is the product of a wide range of experience and the work of many minds. The Commission enlisted the cooperation of fourteen principal committees with eleven subsidiary committees and many corresponding members, scattered throughout all parts of China. Joint chairmanship of committees, a Chinese and a foreign missionary, with equal representation in personnel, make the report of the Commission the joint product of the Chinese Church and the missionary bodies.

Such underlying principles have been stressed as seem to be pertinent to the period and stage of development. To make such an impression upon the rapidly crystallizing Chinese Christian community as will colour its immediate future and to give it guidance, based upon the experience of the Church in this and other lands, which will enable it most successfully to accomplish its task—this has been the aim of the Commission. Evidently a considerable portion of the task must still rest upon the foreign missionary societies and their boards. It is the view of the Commission, however, that, in general, the time has come for the subordination of the activities of all such to the advice and direction of the Chinese ecclesiastical authorities. The primacy of the Chinese Church and the subordination thereto of the foreigner and his mission organization, will be felt throughout the Commission's report. This applies even to the unworked areas of Chapter III. That the Church will provide a new type of Chinese leader, the pioneer; that the Church itself in loyal obedience to the behest of the Master, will be responsible for sending this pioneer forth, accepting the challenge of the unworked areas,—this is the hope and prayer of Commission II; this preeminently is the challenge of the Conference to the Church of Christ in China.

A. THE DEVELOPMENT OF AN INDIGENOUS CHRISTIANITY

By Chinese indigenous Christianity we mean a Christianity that has possession of the Chinese spirit and expresses itself in Chinese fashion. Much confusion of thought might be spared by insistence upon this simple definition. With not a few, independence of foreign assistance is mistakenly thought to make Christianity indigenous. Witness the considerable number of "independent" churches in China. With some, it resolves itself into a matter of control. Witness the Young Men's Christian Association administration which, because it has Chinese officers in its central organization, is sometimes inaccurately described as indigenous. There are churches which have been thrown upon their own resources, and are entirely under Chinese control, but which in form appear to be anything but a native product. This is clearly due to the fact that the spirit of Christianity within them has not yet found for itself natural and original expression.

One of the remarkable characteristics of Christianity is its adaptabilty to the thought and conduct of any people. Does not the secret lie largely in the fact that it resolves itself into a matter of the spirit, lightly insisting upon outward form other than that the form shall be the expression of the spirit?

Why is Christianity in China today not more indigenous than it is? We venture to suggest that it may be because the Chinese Christian spirit has not had sufficient liberty of expression. We here stress the first of the two adjectives. In his eagerness to produce the *Christian* spirit as his own church history and personal experience has seen it expressed, the foreign worker has been likely to fail to emphasize the characteristically *Chinese* expression of the Christian spirit. Particularly in the early stages, the mission organization and the individual missionary more or less overshadow the weaker Chinese Christian group. Foreign leadership and regulations imported with the foreigner and his equipment give an appearance of outside domination where only the spirit of service may exist in reality. Foreign financial assistance may smother, not stimulate the development of native self-reliance. Forms of worship never known, architecture never before seen, give a sense of unreality. The consciousness of possession is lacking.

While it may be granted that those are unavoidable handicaps in the development of an indigenous Christianity, difficulty will be found in the defence of foreign denominationalism which, in some measure, however slight, diverts the attention of the Chinese Church from the essential elements of Christianity.

May it not be that the more real hindrance to the development of an indigenous Christianity in China lies deeper, — in matters of the spirit itself? In the little conception of sin and the consequent need for a Saviour? In the natural inclination of the average Chinese to think of the Christian Church merely as a society, a teaching organization, a benevolent institution,— the conception of the spiritual "body of Christ" being but slight?

How may Christianity be made more indigenous? By complete withdrawal of all foreign missionary forces? That would be calamitous. The immediate problem for the mission is not one of withdrawal but of readjustment in order to stay in with advantage to the Chinese Church. By partial withdrawal from certain territories or activities? This is quite permissible. In many places various forms of cooperation are being tried. These have varying degrees of success. It is our conviction that tha development of an indigenous Christianity depends more than all else upon the attitude of the missionary toward the Chinese Christian body and of the Chinese Christians toward the missionary. The missionary should merge himself into the Chinese Christian community; he should not force its development into any Western form but contribute what he may of the spirit of Christianity, leaving that spirit to express itself as it will in purely Chinese fashion. For the Chinese Christian, it will mean the frank and trustful acceptance in the spirit in which it is tendered of that which the missionary may contribute, drawn from his richer Christian inheritance, or more abundant portion of the gifts derived from the common Heavenly Father.

It is our conviction that there is a Chinese genius which when breathed into and thoroughly permeated by the spirit and teaching of Christianity, may produce something not yet recorded in the history of the Church. Christianity then being essentially spiritual, may be said to be indigenous when it has so entered into the lives of the Chinese people as subconsciously to influence their ordinary thoughts and activities. As steps toward the practical application of the foregoing, it is our judgment :—

1. That the ultimate aim and the controlling purpose in the administration and organization of churches and missions should be the development of such an indigenous church that the missions can gradually be subordinated and eventually disappear, securing to the Church the full responsibility for the direction of all of its activities, including the use of funds and missionary staff supported by mission boards.

2. That all questions affecting in common the mission or missions and the church be discussed by Chinese and foreigners meeting together.

3. That it is desirable in certain fields for foreign missionaries to be related to and serve under the direction of constituted ecclesiastical authorities and that they should have the same status as corresponding indigenous workers have.

4. That in general it is desirable that decisions as to appointment, number, qualification, location, and work of missionaries be made by bodies on which there are representatives of the church or which are themselves the properly constituted courts of the church.

5. That the practice now in vogue in many missions and churches of transferring administrative responsibility for evangelistic and primary school work from the missions to committees or organizations representing the churches, composed exclusively or very largely of Chinese, should be encouraged and gradually extended as local leadership is developed and conditions permit, until it becomes the practice in every mission and church in China.

6. That representatives of the churches should be associated in the management of educational, medical, and other types of Christian institutional work.

Self-Support

Self-support is but one of the varied expressions of an indigenous Christianity. In some sense it may measure the development of the indigenous spirit. That the Chinese Church is not giving according to its ability is true, though the same may be said of the Church in almost any land. The more lamentable fact is that the average contribution of the Chinese Christian is less than his average contribution for religion before his acceptance of Christianity. Every Christian should be urged to lay this fact upon his conscience.

Self-support, while closely related to self-government, should not be a condition upon which self-government depends. In some instances self-government may beget self-support. It is better that the two develop as concomitants, each an expression of the spirit of indigenous Christianity. In some Chinese Christian communities, the ability to direct Christian activities may be in excess of the ability to contribute money; in others, the reverse is true. In each, the gift is of God and its natural expression should be encouraged.

The recognition of Christian stewardship by the Chinese Christians is a fundamental necessity. Foreign funds are an expression of the spirit of Christianity and a recognition of stewardship; while the spirit of Christianity makes the contribution a free-will offering to the Lord for the upbuilding of His Kingdom in China, there none the less remains some obligation of stewardship which has a bearing upon the ultimate use of the contribution. This creates relations between foreign funds and Chinese contributions which cannot be ignored, the nice balance between which makes a somewhat delicate problem, The employment of foreign contributions should always be made in relation to Chinese contributions. Though ordinarily it is not wise to make one dependent upon the other as to proportion, it should be insisted that the foreign decrease as the Chinese increase, this to the end that the total usefulness of the two may be extended. Foreign contributions should always stimulate, never smother, Chinese effort.

In lieu of invariably assisting the "weak" group, assistance might be given in certain cases upon the basis of potentiality for service. This is especially the case with city congregations where a large potential working membership may be found which, by requisite and timely assistance, might be made effective.

In some cases the withdrawal of an old grant may be made the spur to complete self-reliance.

Where it is consistent with the intention of the donor, grants-in-aid should be made to the church administrative body, committing so far as possible the use of the funds to their hands. Their use, however, should be coordinated closely with that of Chinese contributions. A common or joint budget is the usual form.

While fitting environment is conducive to worship, we feel it is not an essential and that the development of a self-reliant spirit with an indigenous expression is the more desirable. A model place of worship built with foreign funds in some central place may be justified, but beyond that the matter might well be left to the Chinese themselves to work out. The church building of the future in China may conceivably be a very different edifice from those known in the West.

We feel that, so far as the coast provinces of China at least are concerned, the end of the mission enterprise as now organized is near enough to affect vitally all future mission policy. All new work in these regions now contemplated should be projected upon the assumption at an early date of Chinese support and control. This is possible now to a degree not possible in the past. Such assumption and planning will of themselves bring nearer the closing day. With the older work, where other presuppositions and long standing practices must be corrected, the process will be somewhat difficult, but even there every effort should be made to effect the transition.

Much of the seemingly insuperable difficulty in the attainment of self-support may be due to the fact that the mission is accustomed to think in terms of large proportions to which it has become used in the West where the raising of money has been comparatively easy. But if the mission thinks in terms of the needs as these appear to the church, much of the seeming difficulty will disappear. In many cases less elaborate equipment would meet all the immediate requirements of the young church, which would rise gradually to the acceptance of new responsibilities as they presented themselves. The stimulation of a growing sense of need might well be the contribution of the missionary.

The foregoing principles are in the main applicable to educational, medical, and other forms of activity. Mere size in some instances makes the prospect of the assumption of self-support for certain educational and medical institutions by the Chinese Christian community a special and peculiar problem. Size alone might raise some question as to the inclusion of such large institutions in the mission enterprise, strictly defined.

Likewise, it is a proper question whether the assumption of their care finacially should be limited to the Chinese Christian community.

The problem of self-support is comparable to the relations between a father and his child. The father out of love and without stint or thought of return bears the financial burden until such may be assumed by his offspring; the child, while accepting the assistance in full appreciation of the motive, instinctively makes every effort to relieve the father's burden at the earliest moment. No exactions of control or equivalents obtrude themselves into these relations, whose roots and fruitage are those of love and common interest. This thought should be pressed upon the few Church leaders who would hold aloof from cooperation with the missionary until ability to assume complete self-support is realized. Interdependence should be the note struck. "Where there is recognition of mutual need in furthering a common task the drift will be towards, not away from, each other."

B. RELIGIOUS EDUCATION IN THE CHURCH, SCHOOL AND HOME.

We understand the words 'religious education' to mean, not only the mastery of a certain field of knowledge, nor merely the development of certain so-called religious habits, but also the surcharging of all socially valuable knowledge, and of all significant habits with the Spirit of Christ. Secular education finds its aim in the socially efficient individual. Religious education goes farther and aims through the spiritual development of the individual at once to prepare him for citizenship in the perfect society, and at the same time to make him a promoter of that perfect society which is to be the Kingdom of Heaven.

Such an aim will involve on the part of the pupil a familiarity with, and a loyalty to the ideals of the Kingdom. It will also involve actual practice in the duties and privileges of such citizenship. The pupil must not only know about prayer, he must actually pray. He must not only know about love for God and man, but must be actually giving himself, as best he can, to the service of God and of his fellows. He must not only know the love of God for men, but he must have some experience in living in the atmosphere and consciousness of that love.

The three organizations which stand responsible for giving this religious instruction are the Church, the School, the Home.

1. The Church

a. Sunday Schools It is of primary importance that Sunday school work should be conducted in connection with every congregation or local group of worshippers. It should be the aim of the Sunday school to secure the enrolment, and as far as possible the attendance of all the members, inquirers, and children connected with each congregation.

The distinctive method of the Sunday school is that of systematic instruction in carefully graded classes; and it is important that the instruction in each class or group (preferably from six to twelve in a group) should as far as possible lead towards lines of service for the Church.

For the proper organization and conduct of Sunday schools within any given district the following requirements are essential:—

(1) The appointment of a specially trained man or woman, who would act as traveling secretary to promote Sunday school work, conduct teacher-training classes, and afford advice to local groups in the matter of helps and methods.

(2) Training classes or conferences in each center for training teachers, and for the discussion of Sunday school methods.

(3) Special weekly classes in connection with each Sunday school for the study and preparation of the weekly lesson and for general teacher training.

b. Public Worship and Preaching. The regular services of public worship are one of the main channels of the Church for religious instruction, and the fullest use of these opportunities can only be made when adequate preparation is given to the whole service, to the prayers, the hymns, and Scripture portions, as well as to the sermons. The reading of the Scriptures at such services should be more intelligent, and accompanied when necessary by explanatory comments. Sermons should in the main be expositional of the Scriptures and as a rule it is profitable that the themes should be in accordance with some plan, and not left to the chance inspiration of the moment.

c. Inquirers or Catechumen Classes. The course of study for those who would join our churches requires the closest attention. There has been a tendency hitherto to lay too much stress on the memorization of Scripture passages, and upon the mere intellectual understanding of Christian doctrine; while too little importance has been attached to the formation of religious habits of prayer and church-going, and the recognition of the Christian life as a life of witness-bearing and service. The following are matters of immediate urgency:

(1) That the Church take steps to prepare suitable instructional courses for inquirers of various stages of education, including a course in phonetic script or in some similar method easy for illiterates.

(2) That inquirers should be divided into groups, meeting regularly for special instruction according to their ability; such course of instruction to last from six months to one year.

(3) That throughout the whole course for inquirers the practical application of the great truths of the Bible upon the life and character of the believer be emphasized, and that inquirers be trained in habits of worship and of service. That the ideal of social service as a normal function in the life of every Christian should be emphasized.

(4) That it be a recognized rule that all those who have passed through inquirers'classes be immediately enrolled in adult Sunday school classes or in adult Bible classes as specially arranged.

d. Training in Bible Study and Personal Work. It should be the duty of every church to ensure that opportunities be given to all its members for making progress in Bible study. In addition to enrolment in Sunday school, and in order to provide for those who may not be reached by the Sunday school, it is recommended that:—

(1) Special courses of Bible study should be planned by authorized bodies in each church or group of churches in a given territory. These courses should require at least one year for completion, and should be adapted to the particular needs of the members in the district for which they are planned.

(2) Short-term Bible schools should be held at each center, and should last at least a fortnight, and a month if possible. In central stations, it might be advisable to hold two such Bible study sessions each year. Two or three district churches, where suitable, might unite at some center, by arrangement, for purposes of Bible study. Part of the regular program of such schools should be personal individual service, especially personal evangelism amongst non-Christians. Such schools should provide:—

(a) General Bible study.
(b) Training in private and public prayer and church-worship.
(c) Training in personal evangelism.
(d) Training in lines of social service.
(e) Teaching of phonetic script.
(f) Teaching about duties of the Christian home, etc.

e. Special Training Classes. (1) In each church center, there should be conducted periodically special training classes for the training of church workers for specific forms of work, such as:

(a) Sunday school methods.
(b) Social service methods adaptable to city and village.
(c) Phonetic teaching methods, etc.

(2) In view of the needs of work in the home and special work amongst women, great attention should be paid to the training of women workers. Regular classes for such workers should be conducted in each church center.

f. **Conferences** for the inspiration and progressive training of pastors, evangelists, and leaders, should as far as possible become a part of the regular church program.

g. **The religious instruction of adults** is one of the important tasks of the Church. Many, even of the church members, cannot read easily. A considerable portion have not great familiarity with Christian truth, since so many are first-generation Christians. Many adults are not much more free for study and worship on Sunday than on other days.

Among the adults whom the Church should be definitely planning to reach with religious instruction are the students in government and private schools. These schools are in most cases quite open to Christian influences. Even when it is not possible to hold courses in religious education within the schools themselves, the students are usually free to seek such instruction elsewhere.

2. The School

The aim of religious instruction in schools should be to lead the students to Christ and into a life of service for others. The church should be the mainspring of all work in religious instruction. It should be the inspiration of the school and the home.

There should be graded religious instruction. In the lower primary, simple stories showing God's goodness, the attractiveness of Jesus' way of living, the unhappiness that comes from pride and selfishness, and the happiness that comes from doing right, should form the greater part of the work. In the last years of the lower primary and throughout the higher primary, we believe the religious instruction should be almost entirely from the Bible. We are in sympathy with the use of extra-Bible material, but we believe that during these years the children should master as much of those portions of the Bible as have a bearing on their life problems as such. When they come to middle school, the students are conscious of the larger world of provincial, national, and, in many cases, world affairs. They are also conscious of some of the deeper problems of human life. We need courses showing the Christian attitude and teaching in regard to the world and also to the profoundest needs of individuals and of society.

The Sunday Bible classes in the mission schools should be correlated with the program of the Sunday school. The pupils in these schools should be led to a place in the regular Sunday services of worship in the church, or else they should meet in a special junior church service. For children who are not in attendance at day school and for adults, there is need for a closely organized course, which demands real study. For children attending day school, where Scripture is taught, an attempt should be made to have the work of one school supplement that of the other.

A week of special services should be held each year, preferably toward the end of the term, helping the students to see their life work in the light of God's purpose for them individually.

Practical Christian activities should be encouraged for all Christian students.

Student organizations. with wholesome social or definitely religious aims, should be encouraged.

The training of Bible teachers is of great importance.

All theological institutions should have a department of religious education offering modern standard courses in the subject, while all mission schools of secondary grade, including normal schools, should offer special courses in teacher-training. Colleges should consider the advisability of giving students the opportunity of majoring in religious education. Some one of these institutions should undertake a department of research in religious education, for the more thorough study of the problems involved, and of the application of the solutions that are discovered to conditions in China. There is also real need for short term courses in special phases of religious education, which would be of especial value to the thousands of employed and voluntary workers in the Church who have had little if any opportunity for study and guided practice in Sunday school method, Bible teaching, child psychology, and kindred subjects. These courses, which should be of the most practical nature, might be given in a number of places, in connection with theological schools, normal schools, or colleges; or a special School of Religious Education might be established for the purpose.

Since the purpose of the Christian school is to develop Christian character in which process the influence of the teacher, both in his regular contacts with his students as well as in definite religious instruction, is of the greatest importance, it is advisable that the staffs of the schools should, with exceptions for special reasons only, be composed of Christian teachers.

3. The Home

The home has the entire responsibility for the first years of the child's life. We consider that, during these years, the home should make every effort to create in the child an appreciation of God's loving care. Life should be as free from care and responsibility as possible. Simple lessons and practice in such kindness and friendliness as we find in the life of Jesus, joy in human companionship, some idea of the importance of health, and of the religious significance of these bodies God has given us, should be emphasized. The work in the home during the first five years of life is supremely important in the development of Christian character. To aid the Christian homes in China to meet their responsibility in this matter, we submit the following:

a. Family worship should be a universal practice among Christians. This we believe to be essential to a due recognition of God in home life.

b. Where conditions are such as to make family worship in any given home too difficult because the members are not all Christian, such worship may be conducted in some central place where isolated Christians may attend.

c. Suitable literature dealing with family worship, daily Bible reading outlines, and simple devotional books for family and private use, should be made available for all members and their use encouraged.

d. Grace at meals is a religious exercise which should be encouraged.

e. Children should be trained in private personal prayer, coming in this way to think of God as their Father, with a Father's relation to them individually.

f. Families should be encouraged to attend public worship, and where practicable sit together, thus helping to strengthen the idea of the family as a Christian unit, united in the service of Christ and His Church.

g. The Church should always maintain a vital contact with the home through the "Cradle Roll and "Home Department" of the Sunday school, and should do its utmost to impress upon the minds of Christian parents their sacred responsibilities toward the religious direction and instruction of their children.

h. "Home Sunday" should be observed.

i. The social relations in the home should above all things be permeated with the Christian spirit. The relation of master and servant, of each member of the group to the others, should be an example for society as a whole. This would of course not allow the keeping of slaves.

j. There is need for a study of ways by which individuals may be enabled to have a part in the choosing of their partners for life. The present system does not make due allowance for that mutual appreciation which is the foundation of happiness in the home. Good religious instruction in the home depends absolutely on the spirit of the home, and the right spirit will be found more frequently by far where individuals have some intelligent share in the choice of husband or wife.

k. During favorable seasons of the year, weekly mothers' meetings should be held, and while the children are being taken care of in a special play room by voluntary workers, the mothers should be instructed in elementary Christian doctrines and practices as well as in the elements of child nurture, hygiene, the art of home-making, and special forms of community service.

l. Religious services should be held in the home on the occasion of marriages and deaths. Cottage prayer meetings are valuable in claiming the home for religion and the Church.

m. There should be in each home a religious paper or magazine, presenting some of the varying aspects of the Gospel and giving a short digest of world and national news from a Christian point of view.

n. An effort should be made to put within the reach of all Christian homes Christian pictures, some of the great masterpieces, making some of the great incidents in Christian history stand out in life-like fashion.

The most important and vital needs are such as call for:

(1) The discovery and training of leaders, foreign and Chinese, for the work of religious education.

(2) Creating an adequate literature and necessary equipment for carrying out a program of religious instruction.

(3) A correlating of present existing forces and agencies, rather than the creation, *de novo*, of any special agency to carry forward this work.

Recommendations

In order to secure these ends, however, we urge the following arrangement:

1. One special committee of religious education, with an executive secretary, in connection with the National Christian Council.

2. The special committee should consist of representatives of the various organizations and agencies now engaged in the work of religious education in some form or other, such as the Sunday School Union, Young Men's Christian Association, Young Women's Christian Association, the Educational Association, Christian Endeavour Societies, etc., thus securing the coordination of all these agencies.

C. THE PASTORAL CARE AND TRAINING FOR SERVICE

1. City Congregations

(1) The Importance of the City Church.

(a) The survey of the Christian occupation of China shows that 34% of the total Chinese force and 24% of the church communicants are in 167 cities of 50,000 or more population. A very large percentage of the remaining force and communicants is located in the other 1163 *hsien* cities having evangelistic centers. This fact warrants us in concluding that the problem of the city church and the city pastor is the problem of the majority of Chinese churches and Chinese pastors.

(b) A large number of the lower primary schools, practically all of the higher primary schools, and all of the middle schools and colleges are likewise located in these cities. Moreover the students of the lower primary schools in the market towns and villages who seek higher educational advantages must all migrate to the city. Thus this great body of youth which comprises the future leadership of the Church and of the nation, in city, market town, and village, during the formative years, receives its conception of the task of the Church, the price and privileges of discipleship, and the qualifications for Christian leadership from the type of the city church and the city pastor.

(c) Inasmuch as the educational, commercial, and political leadership of the nation, province and *hsien*, likewise makes the city its domicile, their conception of Christianity is largely derived from the status and activities of the city church. If they are to be won for Christianity, it must be to a large extent through the influence of the city church.

Because of these three facts, it is very necessary that the city pastor be educated into the use of the most effective methods of organizing and directing the activities of his church, the shepherding and training and enlistment for service of the individual.

(2) The City Pastor's Varied Tasks.

(a) The existing conditions of society and state in China lay upon the pastor varied and exacting duties. He must first of all be religious teacher and spiritual guide in church, home and place of business, God's fellow-worker in sowing and nourishing the Divine seed in human life and society.

(b) He wil frequently find that he will be expected to help his parishioners in many personal problems and perplexities such as writing their letters, settling their quarrels, betrothing their children, advising them in business, assisting them in securing employment and in adjusting themselves to the changing economic conditions. He is expected to be general mentor to the neighbourhood and to qualify for leadership in every community enterprise. He will look upon all these tasks, not as ends in themselves, but as means to promote spiritual ends.

(c) In meeting these tasks many dangers and difficulties are involved which may bring disaster to his work unless they are approached and performed in prayer and in the spirit of his Master. Particular reference is made to two:—

i. Lawsuits. Circumstances are very rare which warrant a pastor's interfering in any way in the lawsuits of his members, and in such cases the pastor should make efforts to influence the results only after the most careful consideration of all the underlying facts and after advising with his fellow pastors. However, in view of the imperfect judicial system and in view of the inadequate knowledge on the part of the church members which has led to failure to get justice from the courts, the pastor should study the situation and give guidance to the church member without, however, going to the courts in his behalf.

ii. To assist in promoting community enterprises that will improve the economic conditions of his parish is recognized as commendable, provided there is no material recompense. It is necessary to point out the extreme danger of becoming so engrossed in such pursuits as not to be able to give the necessary time and emphasis to the spiritual nurture of his members.

(3) The Church and the Individual Member.

(a) The Lapsing of Church Members.

The percentage of church members who lapse from their Christian fidelity in the course of five or ten years is very great. The average of the estimates received from all parts of the country is thirty per cent. "The percentage is alarming," writes one of our foremost Christian leaders. The causes should be discovered and conserving measures provided.

The chief causes of lapsing are the deadening influences of the non-Christian environment, the too hasty reception and insufficient instruction before being received into church membership, the absence of sufficient privacy for devotional exercise, lack of provision for continued Christian nurture and enlistment in suitable service, removal from the community or city, failure to attain some pre-desired selfish ends, e. g. help in lawsuits, the cares of this world and the deceitfulness of riches,—these are the dominating causes for such a large percentage of lapses.

The remedies for many of these causes of lapsing are obvious and need not be stated. We will mention only a few of the most important:

i. It is the conviction of many that in the instruction of our catechumens the best selection has not been made in the subject matter for instruction, or the wisest methods employed. The memorizing of catechisms and the exposition of the purely doctrinal has been over-emphasized, while too little attention has been given to the relation of the Christian teaching to the inquirer's own life and problems. The "project method" of teaching, so widely advocated for secular education and in the training of business staffs, might well be employed in the training of our inquirers, for Christian living. Link up the teaching with some pertinent problem or activity, assign to him a definite task of Christian service related to the particular teaching, and the inquirer will thus be led to realize that for the Christian at least it is impossible to divorce belief from practice or to separate religion from one's everyday life.

ii. Not a small percentage of those who fall by the wayside do so because they have moved out of their old community, and the mother church has clung to them, begrudging their transfer to another church and most likely discouraging it. Arrangements should be made by which a church would accept responsibility for the spiritual care of members who owing to special circumstances may be separated for a time from the ministrations of the church to which they belong. There should be a recognized form for entrusting members leaving a district to the spiritual care of the church in the district to which they are moving.

iii. The pastor should, through his church activities and equipment, construct a Christian environment to offset the prevailing non-Christian environment in which the average Christian during the major part of his time lives. This Christian environment should be made to attract the church member into its wholesome atmosphere and to provide him with ideals and objectives that will enable him to exercise his growing influence to Christianize his home and his whole environment.

(b) The Church Member and Voluntary Service.

i. The failure to enlist the church member in some form of voluntary service is closely related to the problem of lapsing. If a greater effort and better provision were made for every individual believer in some definite form of church service, the percentage of lapses would be greatly lowered.

ii. Whilst it is recognized that much valuable service is rendered by individuals in their family and private relationship with others, a very small percentage of the membership has taken definite responsibility for service. Fifteen per cent is the highest reported, and the churches reporting the higher percentages of voluntary workers are those where social service programs have been instituted and a serious attempt made to enlist the members in such forms of service.

iii. The reasons for the small proportion of voluntary lay workers are: the fact that Christians have not been taught the true view of Christian service; the lack of training for service; no provision by most churches for opportunities or facilities for service; no real leadership or adepuate program.

iv. To multiply the number of volunteer workers, the pastors are called upon to explain the meaning of service, emphasize the joys of witnessing and personal work for souls, and develop community responsibility in the members.

v. Those who have had experience in practical church activities should prepare literature for the benefit of those who wish to conduct training classes in social service.

(4) The Church and the Family.

(a) Since the family and the clan have been in the past the great social unit and the dominating force to the individual, and family responsibility the most binding of all responsibilities, how can the church Christianize the family? Christianity will not become indigenous until it has won the family to a greater degree than the present would indicate.

(b) Where children of church members have not been conserved to the church, it has been largely because Christianity is not a force in the home; the church has provided no features to attract children and adolescents; the pastors have neglected special religious education for young people; and the young people have lost interest in the church and left it.

(c) The following are suggested to help Christianize the family and make it a Christian force:

i. The minister should stress *family* church-going. As soon as public opinion will permit, it is advised that in church services, the congregation sit by families intead of being divided by sexes. Individual worshippers could still observe the latter custom.

ii. A Christian should be asked publicly to declare that it is his purpose to win his family to Christ.

iii. The family altar should be multiplied until found in every Christian home. The pastor should stress it in his preaching, advocate it in his visitations, expect it of his church officers. Arrange for occasional family altar reports which will give mutual encouragement.

iv. A special campaign should be promoted throughout the church—*The Family for Christ*. Attention is directed to "Home Sunday" as a helpful agency.

v. The church program should provide activities to interest the whole family from the kindergarten years to the aged.

vi. Give the family a definite task such as the winning of the clan for Christ.

vii. Have religious services in the homes of the members, cottage prayer meetings and neighbourhood Bible study groups.

(d) This program can be realized only where the pastor is diligent in visiting his members in their homes and in acquainting himself thoroughly with their condition and problems. Visits to the members, however, should not be the duty of the pastor alone. Elders, deacons, vestrymen, should alike share in this privilege.

(5) The Small Group in the Church.

(a) The organizations mentioned should not be looked upon as ends in themselves. They should be agencies of the church for reaching the community, for winning individuals to Christ, for developing leadership for service, for stimulating Christian living among their group, the laboratory where the novice gets his first exhilaration in Christian service. The group should have a definite objective and a well organized program to realize this objective.

(b) The pastor should supervise and encourage the leadership of others in these groups, develop in them the spirit of initiative and direction. Rather than have these groups depend upon the pastor for all directive energy, it should be the pastor's objective to make himself more and more dispensable and the self-directive power of the group more effective.

(c) Each church should have an organized department of religious education with the pastor as its principal, with a curriculum providing suitable religious instruction to all ages and classes.[2]

(d) The pastor should give close direction to the women's activities just as to all other kinds. He should encourage women to take a greater share in the church's activities. They should more and more be trained for positions of leadership in church work. The work among women should not be carried on exclusively by deaconesses or Bible women. The standard of training for this type of worker should be higher than now in vogue. Wherever possible special courses of training should be provided for prospective pastors' wives that they can better assist the pastor in his pastoral ministrations.

(6) The Pastor and the Whole Group.

a. The average attendance of the membership of a city congregation at the Sunday service is about thirty per cent. It is true that of the absent seventy per cent a large number are out of the city; others are sick or otherwise unavoidably detained.

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[2] See the Report of the Committee on Religious Education.

b. To improve the Sunday service and promote a large attendance and make it most helpful to those who do attend, the following are suggested:

i. The pastors in preaching and visiting should emphasize the importance of the Sunday service and Sunday rest from weekly toil.

ii. Appoint persons to keep record of those who do attend and have absentees visited during the following week and the reason for their absence ascertained.

iii. The pastor in preparing his sermon should discover the needs of his membership, make his message pertinent, and apply the truth to practice. He should take account of the psychology of the average listener. A judicious use of blackboard or crayon and paper will assist in holding the attention of the congregation.

iv. Some churches in China which historically have made little use, if any, of gown, surplices or ritual, have introduced these features. As a result, there has been noted a better attendance, with the members themselves more cleanly in their attire, and manifesting a deeper spirit of reverence throughout the service.

v. The whole order of service should be thoughtfully and prayerfully arranged by the pastor before he enters the pulpit, even to the manner of making his announcements. The hymns should be chosen to assist in fostering the spirit of true worship and to supplement the sermon. The Bible should be read by the preacher with a beauty of style that will stimulate attention.

vi. Churches should be constructed in such a way as to foster the spirit of worship. There should, if possible, be a separate auditorium for entertainments and gatherings of a social and educational character, thereby further cultivating a sense of reverence and worship during the Sunday service.

vii. The church members and worshippers should be enjoined to be silent and decorous before and throughout the service.

viii. Most of the present available hymns are far from satisfactory. Some could be discarded; many need revision.

(7) Church Finances.

The church members should be given direct responsibility for the church finances. The church officers (deacons, session, or vestry) should prepare the budget and submit it at a congregational meeting for approval. Groups of financial canvassers should be organized by the pastor to conduct an *every member* canvass.[4]

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[4] Systematic and proportionate giving are dealt with by the Committee on Stewardship of Money.

(8) The Institutional Church.

(1) There is a rapidly growing conviction that the means whereby the individual, family and group can best be Christianized, conserved for and utilized in the future task of the Church is that type of organization commonly called *institutional church*. The Christian Church believes that the life and principles of Jesus Christ are to be applied to the whole life of man and should dominate and vitalize every phase of community activity. The institutional church utilizes its equipment, organizes its membership and projects its program so as to realize its objective most effectively in its own membership and community. An institutional church is dependent neither upon a big staff, extensive equipment nor a large budget. It is within the possibilities of any city congregation.

In addition to the religious activities such as worship, Sunday school, prayer meetings, chapel preaching, and week-day Bible classes, institutional churches maintain such community activities as kindergartens, free schools, day and night schools of higher and lower primary grade, special classes in English and commercial subjects, cinema and stereopticon exhibitions, reading room and library, clubs for men and women, boys and girls, playground activities, gymnasium, medical clinics, health campaigns, uplift service amongst industrial workers, etc. These are the more general types of community activities. It will be readily seen that many of these are possible in a church with very little or no equipment; nearly all are possible with moderate equipment.

(2) There are dangers connected with this type of organization which must be recognized and guarded against, such as the means becoming the end, the prominence of the spiritual forgotten in a multiplicity of organization, social service features being mistaken as the life of Christianity instead of being the expression of that life. The main safeguard will be in seeing that all those who are leaders in the departmental activities are men and women of true consecration, with high spiritual ideals. Such leaders should frequently meet together as a group for prayer and mutual inspiration.

(3) The institutional church offers the following advantages: it provides:—(a) a comprehensive program of Christian service to meet the needs of China; (b) activities fitted to enlist the cooperation of those with the most diversified gifts and direct them in their Christian service; (c) A laboratory for the training of leaders; (d) a demonstration to the non-Christian community of the value of Christianity to the individual and the group.

(4) In the organization of an institutional church, what is needed first of all is a pastor with vision and will and the gift of organization. He should then project and multiply his activities

as rapidly as he can train leaders and organize groups to conduct these activities. The equipment and budget will naturally grow and can be readily secured from his constituency as the program realizes its objective in the community and enlists its support.

(5) It has been found possible to provide in the program for the interest and cooperation of a non-Christian constituency. The program should provide both privileges for their own edification and benefit, and opportunities for their cooperation in service. This enlistment of the non-Christian in the program of the Church establishes an increasing number of contacts with outside groups and community activities which can thereby be leavened with Christian ideals. Cooperation with the non-Christian in service, provided the Christian yoke-fellow himself is genuinely Christian, should not fail to win his ultimate surrender to Christ as his Lord.

(6) It is essential that in an institutional church,—as in other types of churches,—the session or vestry should control all activities. This does not prevent their delegating the social service activities to a social committee or board (of which the pastor would be a member) representing the several groups or organizations conducting the institutional program. Every important feature in the program of the individual group should have the sanction of this board or committee. Unless the activities are thus centralized and coordinated, confusion and friction are likely to result.

(7) The budget of an institutional church should primarily be provided through the free-will offerings and subscriptions of the church members. There is no objection to supplementing this by means of departmental fees and contributions from the community. The self-respect of the members would demand that they themselves provide as much as they are able. The solicitation and acceptance of gifts from non-Christian sources, however, should not be permitted to compromise the church in its evangelizing zeal or veer it from its true objective.

(8) In a work so varied as that of an institutional church, it is particularly desirable that there be the closest cooperation between the Christian associations and other institutional churches in the same city. Coordination of programs, cooperation in city-wide and sectional tasks, supplementing each other's activities, some form of organization for the interchange of ideas, promotion of cooperative programs and the training of workers, —all these are possible and desirable.

Care should be taken to avoid duplication of work between the institutional church, and the Young Men's or the Young Women's Christian Association. Steps might well be taken to encourage the Associations to enlist in their varied activities the members of the city churches, and to encourage the churches to cooperate in the city-wide activities of the Associations. In like manner the staffs and equipment of the Associations should be at the disposal of the churches in any city-wide activity initiated by them. The winning of souls for Christ and relating them definitely to His Church should be the object of all departmental activities.

With a view to securing a more comprehensive and united approach and appeal to the government and mission student field, the churches should assume their share of responsibility in this work by appointing well qualified Chinese and also foreign workers sufficient in number to cooperate with the Young Men's and Young Women's Christian Associations in carrying on and developing a strong, well-rounded program for students; and each city should be left to decide upon its own form of cooperation.

(9) Training institutes and summer conferences, books and reports in church magazines, should be provided to assist men at present in the ministry who desire further to enlarge the service program of their church.

(10) Where the budget will permit, it is highly desirable that a pastor should have an assistant, especially trained for promoting social service activities. This type of worker should be enlisted in the middle schools and colleges or be the product of social service activities in the church itself. Special courses for their training and experience in the work should be provided either by our theological schools or in schools established especially for this purpose. We suggest that the Student Volunteer Movement for the Ministry enlarge its aim so as to include the enlistment of this type of worker in its program.

We would commend to the prayerful consideration of the students of our middle schools and colleges, the attractive opportunities for service, — service for Christ and society,— possible to those who make this form of service their life work. The tasks are varied enough and the scope of the work large enough and the objectives sufficiently worthy to challenge the enlistment of the most talented.

(11) We would recommend that the national organization growing out of this Conference make provision, by means of a committee or secretary, to assist the growing number of institutional churches in providing suitable literature on methods and principles, arranging for conferences and training institutes for workers, and functioning as a bureau of information for all who seek guidance in matters pertaining to the institutional church work.

(9) The Church and Its City-Wide Task.

(1) The city should be viewed as a unit in preparing a program to win the city. The guilds and associations of the city

are all city-wide; the church's program should thus be city-wide. This makes it most desirable that the churches and Christian agencies in a city should organize themselves, and, through a union church committee, prepare and conduct a program adequate for the task.

(2) Some of the activities in which the several churches and Christian agencies of the city should cooperate are the following: general health and evangelistic campaigns; Bible study groups in higher educational institutions; permanent charity organizations, such as orphanages, homes for the aged, asylums for the deaf, dumb and blind; social and moral welfare; community choruses; community Bible teachers' training classes, etc.

(3) To make this program effective it is desirable where possible that a general evangelistic staff be employed with a union budget, projecting programs under the auspices of the union committee. This would make it possible to engage secretaries with special training and qualifications to reach particular classes and strata of society in the city, e. g., industrial workers, students, ricksha coolies, boat population, etc. These groups can be effectively reached only by workers who have studied the needs of these classes, their temptations and aspirations, and built up a working program on the basis of this knowledge.

If in these recommendations, methods and social service have been stressed, it is well to remind ourselves that in its finality it is not by might, nor by power, nor by methods, but by the Spirit of God that the Church can accomplish her task; that the only effective way to regenerate society is by individual regeneration; that the individual's social relationships can be perfected only by first establishing right relationships with God; that these programs must be begotten and maintained in the spirit of prayer, and still more, prayer by the individual and the group.

2. Country Congregations

a. Introductory. It is our business to try to define the future task of the Church in reference to the nurture of the religious life of the Christian communities in country places, especially to that phase which may be included in the term *Pastoral Care and Training for Service*.

We have encountered several difficulties in our work, e. g. the various stages of church development in the different provinces of China, ranging between those pioneer neighbourhoods where the misson is still supreme and is responsible for supplying a large part of the funds that support the pastoral work, and the old-established missions where the pastoral and evangelistic work has more or less completely passed into the hands of the Chinese Church; and again, the variety in the use of terms, further, the immense size of the territory covered has made it impossible for the several sub-committees to have as full touch with one another as they would have desired.

b. Present Conditions. Our investigations have confirmed us in our feeling that the flock of Christ in China is very inadequately shepherded and this in two respects; first, the number of pastors is far too small, whether compared with the extent of territory covered by their pastorates, the population of that territory, the size of the Christian constituency for whose oversight they are primarily responsible, or the number of congregations into which that constituency is divided; secondly, while there are brilliant exceptions, the pastors are on the whole inadequately equipped for their great task.

c. The Ideal Village Church. In order to make our meaning quite clear it is necessary that we briefly state what our ideal is for a country or village church and for a country pastor.

The church ought to be the busiest place in the whole village. It should minister, through its whole membership, to the spiritual, moral and physical needs of every section of its own community whether Christian or non-Christian; of the young as well as of adults; of women as well as of men; of scholars as well as of the illiterate; of the rich as well as of the poor; of the physically or mentally deficient as well as of the healthy. A church which is planning to meet the needs of its whole community will have little leisure time. There will be a regular program of events for Sunday and week day alike. There will be the ordinary Sunday program, the essential parts of which will comprise opportunities for worship and for religious instruction, both for adults and for children; and on week days there will be evangelistic meetings, classes for the illiterate, lectures on health and sanitation, on moral welfare, etc., for the educated; there might be a small dispensary where the more ordinary complaints could receive attention, etc.

d. Enlistment of Members. No church which does not carry a full program of work can hope to provide avenues of service suited to the varied powers of its members, nor can it attract those members to enlist themselves in Christian service, and we are convinced that Christianity, in order to produce its fullest effects upon the character and life of the individual, must have an opportunity to express itself in Christian activity of some kind. Moreover, it is essential for the life of the Church that the pastor or catechist, while he must bear the ultimate responsibility for such a program, should devolve the work of carrying it out upon the members of his congregation as they are able to bear it, himself exercising constant and careful superintendence.

e. Essentials to Life of Church, and of Individual Members. No member can possess a healthy and vigorous spiritual life who is not engaged in some form of voluntary service, nor can any church successfully minister to the spiritual needs of its community which does not possess the active cooperation of every member.

f. The Pastor Ultimately Responsible. The ultimate reponsibility for the enlisting of such service will fall upon the pastor himself. He must at all times study to develop the work in his pastorate, not only so as to reach every one within his territory, but to provide tasks suited to the powers of the church members.

g. The Ultimate Aim. The ultimate aim of all such service should be soul-winning, and members should be constantly encouraged to lead others, beginning with their own families, to Christ; but it may be that the direct evangelistic work will be reached only after the experience of simpler and humbler service.

h. Suggested Forms of Service for Members. The following will all be found to provide scope for work on the part of members :—

(1) Ushers, etc., at divine service.
(2) Care of church building.
(3) Sunday school and Bible classes.
(4) Children's church.
(5) Crèche for babies.
(6) Evangelistic campaigns.
(7) Vacation Bible schools.
(8) Classes for the illiterate.
(9) Lectures on social and other subjects.
(10) Mothers and child welfare work.
(11) A doctor in the congregation should be encouraged to contribute to the church's activities, either in a weekly free dispensary or lectures on hygiene, etc.

Many societies or organizations exist which will be found helpful in enlisting and in training for such service. Moreover, the subject of service should be stressed in Sunday schools and Bible classes.

i. Employment and Progress of All. It should be the object of the pastor to see (1) that all are employed, and (2) that all make progress in their work, rising from the humbler forms of service to those which are more far-eaching in their effects.

j. Complete Charge by Unsalaried Worker. In many cases we find that the ordained pastor is responsible for several congregations, and each of these congregations is led by a salaried worker-preacher, catechist, or schoolmaster. We believe that voluntary service could be extended, with great advantage both spiritually and financially, to include the complete charge of a congregation. Cases have come to our notice where lay business men have, under commission from the proper authority, accepted responsibility for the oversight of the church and congregation of their town, and their service has proved successful and acceptable. This system, which has very obvious advantages, might well be more extensively used.

k. Requirements in Pastors. The person—ideally the pastor—who has to take charge of a program such as that suggested above, should be first and foremost a man of true consecration with a keen sense of vocation, but he must be a man of energy and determination; he must be a man of some education, with sympathy to discern and ability to use the gifts of his flock.

l. Foreign Pastors. It has been customary to try to make up for the inadequate supply of pastors by asking a foreigner to take charge of one or more pastorates, but we believe that it will be generally admitted that the ideal is to have Chinese pastors only and that a foreigner can never fulfil all that is contained in the term "pastor" in the Chinese church.

m. Need for Ministering to Every Section. Some of what we have said may seem to lie outside our terms of reference, but we are convinced that a church which does not attempt to minister to the needs of every section of its whole constituency, does not adequately provide for the "nurture of the religious life of the Christian community" because it fails to provide avenues of service, or training in service, for its members.

n. Doing Business For Members. It ought to be mentioned that we believe that much of the preachers' time is at present taken up with doing business for the church members, e.g. writing letters, settling disputes, etc., and, indeed, works of reconciliation and general helpfulness may well be reckoned as part of the recognized duty of the church; but it is essential that pastors should have time for such study and acts of devotion as shall deepen their own spiritual lives, and work of this more secular kind should never be allowed to stifle the church's energy along the other lines of Christian service.

o. The Immediate Problem. Now the future task of the Church is to provide in every village in China a church which will be a center of spiritual light and life for the whole community, and as a practical step towards the attainment of this ideal, we believe the immediate and pressing problem before us is the discovery, enlistment and training of the right type of men, and then the provision of adequate stipends, that the men who have so heavy a burden of responsibiltiy to carry may as far as possible be free from domestic worry and anxiety.

(1) *Discovery* means the recognition, in adults of a capacity for pastoral work, and in the pupils in Christian

schools or in children of Christian friends, preferably while they are still young, of qualities which would seem to give promise of future fitness for pastoral responsibilities.

(2) *Enlistment* involves keeping before the young people, especially those in the schools, a high ideal of the dignity of Christian service, a sense of the nobility of self-sacrifice and, by means of stories and suitable literature, the romance of Christian adventure.

(3) *Training* will be found to cover all that tends to develop the qualities of leadership and initiative. It will begin in the earliest stages of education, and it will continue long after a man has left the seminary and has been appointed to a post in the country.

p. Training and After-Care. We feel that there is much room for advance both in training and after-care. We want to see some new element introduced into our training institutions, corresponding to what is called vocational work in educational institutions, so that the actual conditions of the environment of their future life will be the factor which shall determine the kind of training given.

q. Need for Men of Highest Attainments. The time has come when we may seek for those of the highest scholastic acquirements to occupy the position of pastor, but such men are required for central administrative positions and supervision rather than for the actual spade work in country pastorates. The country pastoral work can, for the present at least, best be done by men adequately and specially trained in the field.

r. Vocational Training. Their training should be such as to fit them to take an intelligent and efficient part in the life of the community of which they will be leaders. That is to say, their training should include a study of village life, applied social reform and survey work. It should include a study of agriculture and other rural pursuits. Hygiene and sanitation should be taught in every seminary. With reference to theology, the main emphasis should be on (1) *the Bible*. (2) *preaching*, and (3) *pastoral theology*. Pastoral theology will include:

(a.) The conduct of divine service.

(b.) The visitation of members (including instruction in family and private prayers).

(c.) The visitation of the sick and the afflicted.

(d.) Sunday school methods.

(e.) Church music.

(f.) Mothers' work, and care of children.

(g.) Instruction of illiterates.

(h.) Survey work.

(i.) Social works of all kinds.
(j.) Keeping of records.
(k.) The care of the church building.
(l.) Church finance.

Training of this kind should be given by actual practice rather than by lectures and class-room work.

s. After-Care. On the completion of his training in the seminary a man is handed over to the church organization to provide for, and it is to that organization that he must look for after-care. A solemn responsibility rests upon the church organization to provide help and encouragement and inspiration to its workers. This can be done in various ways,—through literature, through institutes, and quarterly annual meetings, etc. The spiritual tone of the whole church depends in large measure upon the quality of these quarterly and annual meetings, and it is important that they should not be allowed to degenerate into mere discussions about church business and means.

t. Methods of After-Care. The importance of the after-care of church workers of all grades can hardly be exaggerated and should be systematically undertaken. Several methods are recommended:

(1.) Newspapers and periodicals.

(2.) Pastors' libraries for which grants-in-aid are made from time to time by the literature societies.

(3.) Circulating libraries.

(4.) Regular and carefully planned institutes for workers, which might be held at the time of the annual meetings.

(5.) Sabbatical year spent in post-graduate work.

(6.) Summer schools.

(7.) Vacations at suitable times according to circumstances.

u. Adequate Stipends. The question of providing adequate stipends is an important and difficult one. We want only to say we believe that the time has come when such adequate provision should be made by the Chinese Church itself, and that the chief reason why the Church is not more generously supported by its members is because it comes so far short of what it ought to be. A live and energetic church, such as we have tried to picture, would not only command the respect of, but would also elicit adequate support from, its whole constituency.

3. Women in the Church

In considering the work of the Church and in making plans to foster its growth we always come back to the fundamental responsibility of the home. Where the home life is Christian in all its outlook and activities, it is not only a center of light to the community as an object lesson in the Better Way, but it is the strongest safeguard against the demoralizing amusements that beset the path of the young man of today. Where both parents are Christian, the rising generation can be trained from its earliest years in the habit of worship and service and will have less to unlearn when it begins to take an active part in the life of the Church. With Christian parents, the opposition which is now felt so strongly against the desire of many of our most promising young people to engage in Christian life work will be removed.

Statistics show that but a small proportion of the homes of our church members are Christian, and in a yet smaller proportion of these homes are family prayers a regular feature. Only 38% of our communicants are women and many of them are from non-Christian homes. This then points out to us the fundamental weakness of the Church in China.

Greater emphasis should be laid, both in church and in school, on teaching the equal worth of men and women, boys and girls, and equal advantages as well for daughters as for sons. In boys' schools, should be taught the dignity of womanhood and the importance of educated Christian wives. This has been well done in one of our large colleges by the formation of a Christian Home Society, where the young men meet with the wives of the faculty members to discuss the essentials of Christian homes. A wife plays so important a part in the life of her husband for good or ill that we would strongly stress the necessity of well-trained Christian wives for all the pastors, evangelists and teachers in order that their home life may be the models for the community. But until the home of every Christian can have a Christian mother and every Christian man a Christian wife, we cannot rest satisfied.

This is not an impossible task. It would mean of course a very much stronger emphasis on the work among women and girls. The statistics of our schools show but 31% of our primary school pupils to be girls and in the middle schools but 17% are girls. We have four times as many men evangelists as women. Numbers alone are not sufficient. A superior quality of the Chinese woman worker is of even greater importance. The finest girls in high school and college should be encouraged to see the supreme value to China and to the Church of winning and training her women. The day of the semi-trained Bible woman is on the wane.

In addition to a large increase in the number of our girls' schools and workers among women, a better use could be made of the agencies we have. A closer coordination of our educational and evangelistic work would be of immense value. The day school pupils not only effectively open doors into many non-Christian homes, but if their religious instruction is given with the family in view as well as the child, they at once become strong missionary agents. The day school teacher if fired with true evangelistic zeal, could be a source of enlightenment to the women of the neighbourhood in such matters as hygiene and child welfare.

If the principals of middle schools had a thorough knowledge derived from experience of the needs of the evangelistic fields, both city and country, and of the homes from which the girls come and the conditions to which many would return, they could adapt their courses so that every girl would have the training needed to fit her to become a vital factor in the Christian life of her community as well as of her home. Every girl should be encouraged to put into practice during the holidays the principles she has learned in these courses. Use might be made of the program of such an organization as the Time Investment Club of the Young Women's Christian Association. At present, too many girls on finishing school, if not employed by the mission as teachers or nurses, have neither the desire nor ability to take their part in the life of the Church. An evangelistic zeal in the school would be felt to the widest circumference of the field from which the pupils come. But with zeal must go knowledge of how to share with others the blessings which have come from a modern education.

The evangelistic worker also should be in close touch with the boarding school and know the girls who will on leaving school come into her field. She can find congenial work for them to do and give them much needed help in adjusting themselves to a new and perhaps lonely environment. The local church should value the contribution which these educated women can bring to its life, should not only use them in existing forms of service, but create new forms when necessary.

The new wave of patriotism now sweeping over China shows itself among the young women in a desire to serve, and it is the obvious duty of the Church to provide a suitable channel through which that service can be rendered

If the undoubted potential ability of Chinese women is not enlisted in the service of the Church, it will be to the lasting shame and loss of the Church. As in the past, woman's influence in the home has been the greatest drag on the wheel of progress, can we doubt that when she has been won to the vision of the Kingdom of Heaven she will mightily help towards the coming of the Kingdom in China?

D. DEVELOPMENT OF RESPONSIBILITY

1. The Missionary Spirit

A careful study of three points has been made:—(1) The development up to date of the missionary spirit in the Church in

China. (2) The chief factors in the development of the missionary spirit. (3) Practical results already achieved along missionary lines.

From this study it has been possible to draw certain conclusions which should guide in planning for a more general awakening and fuller development of the missionary spirit.

a. **Propagation of the Gospel.** It is all important to impress upon the new convert that the natural, normal sequence of conversion is the propagation of the Gospel. The simple-hearted tribes-people take this as a matter of course and often go about this work with much zeal. In marked contrast it is often found that the Chinese, dwelling more on the process of reasoning and often prepossessed of other doctrines and principles, do not respond so readily to efforts directed at their conversion or the propagation of the Gospel. This is, of course, to be expected from a people having an ancient civilization of their own. In cases where this fact has been recognized and the proper means adopted, the results have been highly satisfactory. The splendid work done by General Feng Yu-hsiang[3] in spreading the Gospel among his men will always stand as a wonderful achievement in building up the Kingdom of God in China. Again, the manner in which the "New Thought" movement has spread throughout the length and breadth of China in the past five years demonstrates the wonderful spirit of propagation of the Chinese when they are convinced of a new doctrine or religion.

b. **Organized Missionary Societies.** While much fine, aggressive work that is at once home missionary and evangelistic, is being done in different parts of China independent of any Chinese home missionary organization, yet the testimony as a whole leads to the conclusion that the most effective, deep-rooted work is carried on under well-organized home missionary societies.

c. **Administrative Responsibility.** The missionary spirit is strongest, as a rule, when the responsibility for the administration of the work is left in large measure, if not entirely, with the Chinese. They, however, welcome foreign help and moral support. The chief contribution of the foreigner would probably be educational, because of his larger knowledge of, and experience in, missionary work.

d. **Financial Responsibility.** The missionary spirit is most keenly alive in places where the Chinese finance the work. Indeed, their interest in general may be measured by the extent to which they get under the financial load. A prominent Christian man said not long ago, "We Chinese may be peculiar, but it is certain we do not put much heart into any enterprise in which we do not invest our money, and the more money we have in it the greater our interest." A Chinese woman, president of a large and active missionary organization, aptly remarked, "Parents should not always have to support their children. They want the children as they grow up to earn money and support themselves. Why ought it not to be that way with our Chinese missionary societies?"

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[3] General Feng, Governor of Honan has been engaged in this work for the last ten years and at present about seven thousand of his ten thousand men are Christians.

e. **Self-Support versus Missionary Support.** Those centers where the attainment of self-support is made the chief concern and aim are likely to be weak in the development of the missionary spirit. On the contrary, wherever self-support and home missions go hand in hand, the churches grow fastest, both financially and spiritually. The reports on which this affirmation is based come from widely scattered fields. In one district the following practice has proved very successful. Whenever a new church is established, though it may be so small and weak that most of its support must come from outside, yet from its own budget ten per cent is set aside for missions. The amount increases from year to year till from the annual budget forty per cent is given to missionary work, the remainder being retained for self-support. When entire self-support is finally reached, half of the money raised each year goes into the home missionary treasury. The churches in this district are known far and wide for their missionary activity, evangelistic zeal and rapid advance toward self-support.[4]

f. **Missionary Education.** Missionary education, definitely and systematically planned and persisted in, yields a rich reward. Churches where educative methods are adopted, and others which attempt in a haphazard way to whip up an interest in missions when a collection is about to be taken, or perhaps make no effort at all, show very different results. Missionary education in China today follows various lines—the preaching of an annual missionary sermon; Sunday Bible classes turned once a month into missionary meetings, or a part of the hour used each week for a study of missions; monthly missionary meetings for women where in some cases a printed leaflet containing the program for the month is distributed a week in advance; individual instruction in the homes when well-informed Bible women or school teachers go periodically from house to house explaining the work and answering questions. In one large boarding-school for girls a mission study class has been formed and the biographies of missionaries to China and other lands made the subject of enthusiastic study. Missionary societies holding regular monthly meetings have been organized in many schools. Some centers are greatly favoured in being able to hear at not infrequent intervals the story of the work they are supporting from their own returning missionaries.

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[4] As an example--the Hinghwa district of Fukien.

g. Self-Giving. The reports that have come in from the field show conclusively that there can be no real development of the missionary spirit without the spirit of self-sacrifice—and sacrifice not alone of money, but of strength, time, personal comfort, reputation, if need be—even life itself. Not a few large gifts of money, valuable as they are, but the many small ones tell the most heartening story. Pages could be filled with touching accounts of personal self-sacrifice,—physical hardships endured, lucrative positions declined, widows' mites cast into the treasury and children's small earnings cheerfully yielded up.

h. Spirit. Finally, as numberless workers testify, the surest way to develop a missionary spirit in the church or individual is through fundamental deepening of the spiritual life. Certainly the soul that lives close to God will be zealous in the cause of missions. But is it not equally true, as Charles Kingsley has said, that "action paves the way for motive almost as much as motive for action" and that the arousement of the missionary spirit or an interest in the work, in the heart of the coldest Christian will inevitably lead to his spiritual awakening. Spiritual life and the spirit of missions are almost interchangeable terms.

Recommendations

We present the following suggestions:—

1. Since the missionary education is a crying need in the Church in China today, it is hoped that the three missionary study textbooks now contemplated will soon be ready for use—one for children, one for young people, and one for the general membership of the Church.

2. That missionary education be especially stressed among the young and that in the Sunday school special effort be made to bring out the missionary teaching of the Bible lessons throughout the year. Also that missionary Sundays be observed periodically when in the regular church service a special emphasis is put on the missionary message.

3. That while contributions from missionaries and other foreign friends are welcomed, special emphasis should be placed on the sums received from Chinese sources as a means of stimulating giving and deepening the spiritual life of the church.

In conclusion, it is our conviction that the missionary spirit is more prevalent in China than many have realized or dared to believe. Still much waits to be done in its further developement. "A sound of going in the tops of the mulberry trees" is indeed heard now, but may we not so work and pray that soon ther shall be the "coming of a mighty rushing wind" which shall fill not only every corner of this great land but sweep on to Tibet, Mongolia and other "regions beyond."

2. The Stewardship of Life

The Church's stewardship of life should be concerned not merely with the calling and training of ministers and Bible-women, but should embrace all phases of life, including teachers, doctors, business men, farmers, etc. The Church should seek out and train its young people for life service to God in many spheres. It should keep before the young and adolescent the fact that *our lives belong to God,* and that it is no sacrifice to give them back to Him. The Church will always fail to do justice to the great tasks before it, until its members come to recognize God as the owner and controller of their lives, their time, and their money.

Need of Christian Workers

It is possibly not to be wondered at that during the early years of Christian effort in China, some entered the Church or even the ministry from unworthy motives. But it is strange at the present stage of the Church's development and in these days of enlightenment, that many should still be found, who regard the various branches of Christian service, as callings suitable for the unfit and for the mediocre. The Church has the responsibility of challenging and changing this conception, and of laying upon all the burden and responsibility as well as the honour of life service to God.

The Report of Commission I reveals a dearth of workers in all lines of Christian activity. In some parts of China, so many have fallen by the way, dropped out of distinctively Christian work, or been otherwise lost that it is with the greatest difficulty that the existing work is cared for. Workers have grown discontented and discouraged. The Church has the task not only of finding the men and women and enlisting them in active service for God, but also of holding them to the high purpose of His calling.

Parents ought to bear in mind that the work of the Church calls for the *best* in the home, not the mentally inferior or the physically weak.

The Christian Ministry

The ministry is only one aspect of the larger problems, but it is the aspect on which the greatest stress should be laid at the present time. With the passing of the old type of evangelistic preacher, and the coming in of new demands, new avenues of approach to the Christian message, the problem of suitable men for the ministry has become much more acute. The Church should use every means to elevate the conception of the Christian ministry, and secure for it, its rightful place in the thinking of the common people. It should encourage parents to covet for their children this highest of all forms of service. It should seek out, train, and call the very best of its young people for this service.

a. The Relation of the Family to the Stewardship of Life

The prevailing testimony of experience and biography points to the family as being the most potent human element in determining the life purpose. The family is the planting bed of ideals. If the home is permeated with the spirit of love, service and willing self-sacrifice, the same spirit will inevitably lay hold on the hearts of the young and direct their lives.

Family life is one of the strong features of China's civilization, and a ruling influence in every consideration of life. The hope of the Church is bound up with the ability of Christianity to permeate the home and family life, and to lay hold of the young in the home.

The strongest influence in the home is that of the mother, and means must therefore be used by the Church to win the sympathy and support of the mothers in teaching and emphasizing ideals of service. A heavy responsibility is laid upon the mothers of China in the training of the children, in directing the thought of the young toward definite Christian service, and in impressing upon them that our first duty is to ascertain God's purpose and to live in harmony with His will. The call is to "seek first the Kingdom of God" and to find one's right relationship to it.

b. The Relation of the Church to the Stewardship of Life

(1) *The Pastor's Duty*. The pastor should keep before his people the need and the rare privilege of turning young lives into right channels of service. The early Church sent forth its best in service for Christ. We can do no less. The pastor should ever be alert and watchful for those who may be led of God to give themselves to Christian service.

The pastor should himself set such an example in earnestness, faith and self-sacrifice that others will be attracted to this same calling. His own consecration of life will be reflected in the life of the church, and his own attitude to his task will largely determine the attitude of the young people in the church.

(2) *The Teacher's Duty*. Because of the fact that most life decisions are made during the schooling period of life, the Church should exercise the utmost care in the selection of teachers whose lives are of a high order of consecration. The failure of some institutions to produce men and women for Christian service may be partly due to the influence of non-Christian teachers. Many of the students in these schools are from the homes of the first generation of Christians, where naturally, teaching and example in the matter of consecration

of life, is not of a high standard. The school then becomes the place of greatest influence in the lives of such young people, and the need of Christian teachers of the highest ideals cannot be over-emphasized.

Recommendations

The following suggestions are made to the Church :—

1. That emphasis be placed upon the teaching and influence of the home in the matter of Christian service; and that special efforts be made to enlist the interest and sympathy of the mothers, especially encouraging them to covet the honour of giving their sons and daughters to the service of the Church.

2. That all school teachers be asked to give attention to the subject of life service, and that in the higher educational institutions life service campaigns be held from time to time.

3. That pastors keep continually in mind the duty of guiding the young people of the churches into Christian service. That it is advisable to preach an occasional or annual sermon, leading young people definitely to the point of decision for Christian service.

3. Stewardship of Money

The first requisite of a successful stewardship movement is the right motive. Stewardship is spiritual and stewardship as a financial policy is secondary in scripture and experience to stewardship as a test of consecration. It is not merely a matter of raising money, meeting the church expenses, or promoting self-support. The Church h s been waiting for decades to be taught a spiritual motive for giving. The time has come to launch a systematic campaign teaching the high motives and purposes of systematic stewardship, these purposes and motives to become life principles among Christian people.

Recommendations

In order to launch this movement, we recommend to the churches :—

1. That the following be accepted as a statement of the underlying principles of stewardship :—

a. God is the owner of all things.

b. Man is a steward.

c. God's ownership and man's stewardship ought to be acknowledged.

d. Since our money and property are entrusted to us by God, they should be carefully administered.

e. The acknowledgement of God's ownership implies as its material expression the setting apart as an act of worship of a "separated portion" of income. Biblical history records the setting apart of the tenth as that acknowledgment.

2. That each church or communion put these principles into practice in the total life of the church, working through all its organizations.

3. In working out the above, each church or communion should be free to make its own program, but we strongly recommend that such programs shall include the use of enlistment cards providing for personal commitment to the principles of stewardship.

As the result of a careful study of the financial reports of several communions of the Church in China covering the last ten years, it is very apparent that the per capita contributions increase in direct proportion to the emphasis placed on the teaching of stewardship. When stewardship has been stressed, contributions have been doubled in a year.

Various methods are advocated to promote efficient stewardship, such as systematic giving, the every-member canvass, envelope system, tithing, etc.

There are several inexpensive books and leaflets available in English and Chinese dealing with Christian stewardship, most of which can be obtained from the Mission Book Company.

CHAPTER II

THE MORE ADEQUATE OCCUPATION BY EXISTING FORCES OF FIELDS ALREADY ENTERED

A. THE EVANGELISTIC PROGRAM OF THE CHURCH

When we endeavour to measure up to the opportunity of the evangelistic outreach we find that this task is primarily a spiritual one. We cannot substitute material preparation for the spiritual dynamic, nor efficiency in method for the power of God. However much of educational, social, and other features enter into the life of the Church, its one great need is a spiritual conception of its task and the spiritual power to accomplish it. Yet on the other hand, we face the question of material forces and have to consider whether the chapels and churches, the salaried and volunteer workers, are sufficient in number to carry the message of life to an entire nation. The facts presented in the Survey Volume and in the report of Commission I show that the material equipment is all too inadequate and that the number of workers is too small. Certain sections of China long considered as occupied are now revealed as but partly so, while the demand for new workers seems never to be supplied. Some churches and missions are finding it hard to secure workers enough to staff their long-established work, to say nothing of new lines of work that should be entered upon.

1. The Vision

But of far greater importance than material equipment is the spiritual preparation and outlook of the Church. Plans and buildings will not accomplish the task without the spiritual dynamic in the hearts of the people. An evangelistic vision must be presented, and a passion and a fervour stimulated or created. A study of the Survey and the presentation of the facts therein should help much in giving the vision, and the formation of study classes for the consideration of its material is highly important. Vision comes with knowledge; there must also be the passion. From every section of China come reports of prayer meetings poorly attended or not held at all, of no effort to maintain Bible classes, of country churches with but one service a week, and that not well attended, and of churches and ministers without power. Possibly the non-propagating tendencies of the older religions have become so deeply ingrained in the lives of the Christians that they find it hard to become propagandists of the new faith. There are however, many fine exceptions and many Christians set a fine example of faith, energy and passion.

2. The Working Church

If each church is to reach out into its immediate field of activity and carry the Gospel to those within reach, special emphasis must be placed upon methods of work and lines of activities. The time has passed when we can depend upon the foreign missionary alone for this type of work. He may be the leader and should set an example in energy, faith, and earnestness, but the work must be done by the Church. The pastor should take laymen with him on his visits and show by example how to reach his own people. Tent meetings in the city and country districts have been used to good advantage. Student gospel teams have been sent out during the summer and winter vacations and special evangelistic bands have been used. This work not only helps the students themselves but also reaches the people. One writer says that most of the new centers and churches in his district are the outgrowth of such student work. A portable tent, seats, pulpit and lights are necessary if effective work is to be done. People who are prejudiced against being in a church building are attracted to such meetings and are often inspired to take an active interest in them.

Advantage may be taken, especially in the larger centers, of such facilities as those afforded by the special Lecture Department of the Young Men's Christian Association by which immense numbers of people can be reached with a message that is scholarly, popular and true to the Christian religion. People of influence are reached. Vivid and permanent impressions are made. Life decisions and life work settled upon are evidenced by the fact that many are at work along their chosen lines as a result of such lectures.

But no matter what the plans or material provision may be, let us bear in mind that nothing can take the place of consecrated leaders and preachers, and that our Master himself set us an example in effective personal work. The individual impress upon the individual,—the friend working for friend, the schoolmate praying for his companion and the pastor for his flock—these are the methods which count for most in winning the individual life and in building up the Chinese Church. Along with this should be the times of special evangelism when the church and the tide of spiritual life and activity is brought to the full. Such times are used of God in carrying the message to the non-Christian community; also for the stimulation of the church life itself.

Very special emphasis should be given to the reaching of those already under the instruction of the church, such as inquirers and catechumens. These have heard the message and perhaps have given mental assent to it, but have never been brought to the full decision. They should receive special attention, and through prayer and personal work be brought to the full acceptance of Christ. While reaching out for those who have not heard the message of life we must not neglect others who have received our instruction. Once or twice each year some special effort should be made to bring all such to a decision and into full membership in the church. It should also be the aim of every school that no student leave the school without becoming a Christian.

3. Special Evangelism

Emphasis has been given to the Week of Evangelism as a time of special seed sowing and of reaping. With picked leaders and carefully worked-out plans for follow-up work, this week should result not only in a quickening of the life of the church, but also in definite conversions and a general increase in attendance at the church services. One weakness of the Week of Evangelism and other city-wide movements has been the follow-up work. It is believed that thousands are lost to the Church every year because the good impulses of the time are permitted to grow cold and to die. These same people are harder to reach the second time than they were the first, and harder to move after having taken the advance step and fallen back. Bible study, prayer, and personal testimonies are used of God to strengthen those who have taken a stand for Him.

Other special evangelistic effort is noted in some places during the pilgrim season, when the devotees are making the rounds of temples and shrines. Tents are put up, matsheds erected, tracts distributed, and several preaching services held daily. Such work is a means of spreading information concerning the Gospel, and is also used of God to turn people to the Christian life.

4. City Evangelism

When we come to consider city evangelism, we note the alarming fact that although a large number of missionaries are located in the cities, very few of them are assigned to evangelistic work. Also some of those who have charge of such work seem to have no adequate program of advance. Some cities that have plans for institutional church work and social service features within the church are destitute of evangelistic programs. Street preaching, the distribution of tracts, lantern lectures with slides, are methods long used and still of value, but we need plans formulated and put into operation for the taking of our great cities. Cooperation in city evangelistic work is found in Nanking, Hangchow, Canton and other great centers. In such cities, surveys have been made, responsibilities allocated, forces organized and work entered upon. All this promises well for the future. Not only does each large center need a social service secretary and a Sunday school expert, but also an evangelistic secretary. With such a force of workers, churches could be organized and stimulated, special tracts prepared, and advance movements fostered. New demands call for new methods.

In many instances the city church meets with difficulties not encountered in country districts. The demand for large plants and a large staff, the demands of related interests and the emphasis placed upon financial self-support, all present difficulties not found ordinarily in the country fields. It is interesting to note the effect that efforts toward financial self-support in the church have upon its evangelistic out-reach. In some instances the matter of self-support has been so pushed by the missionary and so insistently urged upon by the leaders of the community, that the effort of the church has been expended along this line. The effect has been the deadening of spiritual life and the limitation of evangelistic effort.

5. Systematic Instruction and Care of Inquirers

At the present time when there are such large numbers of people in the country districts and in the cities more or less interested and impressed by the truths of the Christian faith, it is of the utmost importance that adequate measures be adopted for their instruction and leading on to an intelligent and established faith. It is obvious that this cannot be done by the missionaries or Chinese workers alone. Experience has shown that much can be accomplished by careful arrangements for individual inquirers in a given part of a district being brought into touch with individualChristians in their immediate neighbourhood, each of the latter being told off to instruct one or more of the inquirers in the rudiments of Christian faith. The course of instruction should not be left to the discretion of the local Christian. He should be provided with a brief rudimentary course comprising some elementary catechism and statements of fundamental Christian truths, either in the words of Scripture or in some other clear form, it being understood that on each Lord's Day each inquirer is carefully taught a portion of this course by the Christian responsible. Every month or two these inquirers should be examined either by a church officer or Chinese evangelist, careful record being kept of his progress and also of evidence afforded by his daily life of a genuine faith and change of heart. Where this plan has been followed, a steady inflow of converts to the church has resulted. On the other hand without some such method it is inevitable that a number of the interested persons referred to, through want of systematic care and teaching, fail to go forward and in too many cases gradually lapse into their former life. Lists of all interested people in a district should be made out and a record kept of their progress in the particular course of study upon which they are engaged.

6. Evangelism and the Paid Staff

There is also presented to us the problem of evangelism and the salaried worker, and the task of setting every member of the church to work. While some feel that demands of the present time call for skilled workers and a highly paid staff, yet others ask whether the conditions in China are far different from those obtaining during the early Christian period when the paid worker was unknown and the strong evangelist knew only a passion for souls. The early missionaries in China were not wrong in their insistence upon every Christian becoming a personal worker. This is the ideal, and to us is given the task of finding the way to reach it. There is no set plan or rule of conduct by which this can be accomplished. A deepening of the spiritual life of every believer and a deep realization of Christ in the heart should send every man and woman forth as a propagandist. Personal workers groups and "Catch your pal" societies have been formed and effectively used. These do much to overcome the feeling that work belongs to the paid staff only. Let us seek to impress upon the churches the fact that the King's business demands the heart of every citizen of the Kingdom. The personal obligation should frequently be brought to the attention of the church.

The carrying of the Gospel message into the immediate neighbourhood by the individual church member, the home work for other members of the family, the self-sustaining, and volunteer evangelistic bands—these are methods used mightily of God in the conversion of souls. The primary object of the Church is the evangelization of China, and the Church is not measuring up to its full obligation until its every member shares in this mission. Religion is personal, and there is no better method of propagation than personal work. The Church should not be content in seeing the head of the family only come into church, but should ever aim at complete union of the family in the Church, every member a Christian.

The important element in the task before us is the nurture of the Christian Church in knowledge and in the passion for souls. While worship is essential, Bible study and prayer are indispensable. With a consecrated ministry and a Church in which every member bears his share of the responsibility, we shall see an approach to the completion of the task to which the Master has set us.

The study of a non-Christian religion will sometimes furnish the key for the solution of a problem in evangelism; and at every turn it is an advantage to have the best knowledge obtainable of so intimate a matter as the religious beliefs and practices of the people, if we are to know how to present the Gospel to them in the most effective way. Generalizations from a series of such united studies will help the Church to see the battle-field as a whole, and to apply its strength at the points and in the ways in which it will be most effective. We therefore recommend that all those who have aptitudes for these studies organize for the prosecution of them, and report the results of their labours to the Church at such times and in such forms as they may be able.

Recommendations

1. We recommend that God's people be called upon to give much time in prayer that:

   a. The spiritual life of the Church may be deepened.

   b. The vision of service may be widened.

   c. The evangelistic fervour may be quickened.

   d. The need for God the Father and Jesus Christ the Saviour may be deeply impressed on all.

2. That conferences for Christian workers and all church leaders be held annually, when programs of work shall be made, evangelistic campaigns set up, and the desire for personal service shall be strengthened.

3. That the Week of Evangelism be continued as a time of special and organized evangelistic endeavour.

4. That special attention be given to follow-up work, including prayer circles, for and with the converts, Bible study classes, and the use of other courses of instruction. We urge also the encouragement of personal testimony on the part of Christians both in public and in the home.

5. That personal workers groups be formed in each church, and that key men and women be sought out in each community who can and will act as leaders in this movement.

6. That special evangelism, such as tent meetings, be entered upon frequently, and especially at such times as the Chinese New Year and the pilgrim season.

7. That large use be made of special evangelists and that a larger number of men of spiritual power be set free for this work.

8. That "China-for-Christ" secretaries be secured for all large cities and important centers, whose first duty shall be the fostering of the spiritual life and the evangelistic endeavour of the Church.

B. THE EDUCATIONAL PROGRAM OF THE CHURCH

Outline

INTRODUCTION—The Purpose and Scope of Christian Education.

THE PROGRAM OF CHRISTIAN EDUCATION—THREE GREAT OBJECTIVES:

1. **A Literate Church**
   - a. *The Present Situation*
   - b. *The Training of Children*
   - c. *The Training of Adults*
2. **Occupational Training for Every Christian**
   - a. *The Problem*
   - b. *Types of Occupation*
   - c, *Training for Occupation*
     - (1) *Elementary School*
     - (2) *Secondary School*
     - (3) *College*
3. **Training in Christian Citizenship**
   - a. *The Problem*
   - b. *Religious Education*
     - (1) *Elementary School*
     - (2) *Secondary School*
     - (3) *College*
   - c. *Training for Citizenship*

CONCLUSION—PUTTING THE PROGRAM INTO EFFECT

- a. *Chinese Leadership*
- b. *A System of Christian Education*
- c. *Wide Outlook.*

Introduction

The Purpose and Scope of Christian Education

a. Purpose. The purpose of Christian education in China may be stated in general terms to be the application of the methods of education to the accomplishment of the total task of

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NOTE. By special permission of the Committee of Reference and Counsel of the Foreign Missions Conference of North America, and of the Conference of Missionary Societies in Great Britain and Ireland, the committee in charge of the preparation of this chapter has had access to the complete manuscript of the *Report of the China Educational Commission.* The studies of that Commission and the findings embodied in their Report constitute the most complete, expert and sympathetic survey that has ever been made of Christian education in China. It has seemed wise, therefore, to base the recommendations in this chapter largely upon the findings of the Educational Commission. That Commission, however, cannot be held responsible for the actual form of any recommendations for which the committee that has prepared the chapter is alone responsible.

Quotations from the *Report of the Educational Commission* are given under the title of the volume of their Report, "Christian Education in China", which is published in Shanghai by the Commercial Press.

the Christian Church. So stated, its field is coterminous with that of the Christian movement as a whole; for there is no aspect of that movement which does not make large use of educational methods, and which is not deliberately educative in its process.

It is more usual, however, if less exact, to distinguish among several well-recognized "departments of work," such as evangelistic, educational and medical. The concern of this report is with those aspects of the Christian movement which are generally considered "educational," including schools and colleges for children and youth, and special forms of work for the education of adults. As it merits a chapter of its own, religious education is here treated only incidentally.

If again we seek a brief statement of the purpose of Christian education in China as thus limited in scope, we may quote from "Christian Education in China," sections 582 and 583:

"The distinctive contribution of Christian education to the total task of the Church in China is the application of the methods of education to the realization of the aim of Christian missions, which is, the establishment of the Kingdom of God through the bringing of individuals into personal relations with Jesus Christ and the creation of a Christian social order. Its contribution to the *total work of education* in China is the provision of an education that permeates every aspect of school life with the Christian spirit, and thus, by its content and its method, meets the deepest spiritual needs of the students. . . . It is education which is conducted in the Christian spirit and which exemplifies and imparts that spirit."

It follows that Christian education, to fulfil its high purpose, must meet two requirements. It must, on the one hand, be thoroughly and unequivocally Christian in spirit and in method, directed by Christian personalities, teaching all things from the Christian viewpoint, and resulting in the development of Christian personalities. On the other hand, education given must also be thoroughly first-class, based upon sound principles of psychology and pedagogy, embodying the best knowledge and discipline of our age, directed by capable and well-trained teachers, and producing in the students character, knowledge, and ability that meet all legitimate standards in modern China. It is as inconsistent with the purpose of Christian education to attempt to excuse weak Christian influence because of high technical efficiency, as it is to permit in Christian schools inefficient teaching on the ground that the Christian influence of a school is good. In the long run it will be found that the school that is weak educationally is not an asset to the Christian movement; rather, its educational deficiencies bring scorn upon the Church.

b. Scope. So defined, the scope of Christian education would appear to be limited only by the financial, educational and spiritual resources of the Church. It is readily seen, however, that these resources are insufficient to provide education for the seventy millions of children of China. That remains the task of the system of public education. Christian education must discover the field in which it is most needed and in which it can best make its distinct contribution to the progress of China and to the Christian movement as a whole.

Historically considered, Christian schools had as their first aim the preparation of the way for the preaching of the Gospel and the leading of non-Christian students into the Church. It was only later, when a Christian community had been established, that the provision of a sound education for the children of that community came to be considered an important objective. A third aim has been that of the permeation of Chinese society with Christian ideas through the medium of students who, while not allying themselves with the Church, are sympathetic to its teachings. Of these three possible objectives of a system of Christian education, the evangelistic, the edificatory and the permeative, the first and the last do not of themselves put any limit to the extent of that education: while the second, the upbuilding of the Christian community through the Christian education of its children, is an aim large enough to demand all its resources, but within the bounds of what is possible.

"It will be a great aim if the Christian forces can recognize that their primary and immediate task is the building up of a Christian community possessing all the qualities that will enable it to become a force that will ultimately make China a Christian nation. . . . . In this purpose should be included the numerical increase of this Christian community, but more especially its development in health, resources, intelligence, character, and spiritual power."[5]

Such a definition of the scope of Christian education includes both the training of the children of the Christian community, and the preparation of its leaders. It also makes definite place for the evangelistic aim. Not only are the children of the Christian community to be led into the Christian life, but non-Christian children are to be welcomed in schools and colleges, and their allegiance to Jesus Christ is to be sought. In some parts of the country where the Christian community is small, the evangelistic or permeative aims may for a time have first place. But taking Christian education as a whole, its function is first to the Christian community, to provide for its children a good education in a Christian atmosphere, to train its leaders, and to add to its numbers.

"[5]Christian Education in China," Sections 83 and 594.

Recommendations

(1). Only so many schools should be maintained as can be made truly effective Christian and educational agencies for the upbuilding of the Christian community.

(2). The distribution and location of schools should be determined primarily by the needs of the Christian community.

(3). The good of the Christian community should be the criterion in determining curricula, in selecting the teachers, and in the admission of students. Especial care should be taken lest the demand that a school become self-supporting weaken its Christian power through the admission of over-large numbers of well-to-do non-Christian students.

In attempting to summarize in a chapter the educational program of the Christian Church, it has seemed best to do so in three great objectives. About these are gathered a number of minor aims. It seems to make for effective presentation to the Church to have three comprehensive phrases which will sum up its task in Christian education.

1. A Literate Church

a. The Present Situation. Although China is endeavouring to establish a republican form of government, it still lacks the first essential of a democratic state,—the wide diffusion of that general education which makes possible among its citizens an intelligent public opinion. It is estimated that ninety-five per cent of the whole adult population of the country are illiterate. Although the increase in popular education is encouraging, it is still a fact that not two per cent of the population are attending school. On the other hand, ten per cent of the entire Protestant Christian community are at school and, of the adults, sixty per cent of the men and forty per cent of the women are literate, as contrasted with the five per cent of the total population. Standards of literacy vary. In the Christian Church it is fairly high, for it is commonly understood to mean ability to read at least the New Testament.

It is unnecessary to argue the importance to the Church of securing the literacy of all its members. Christianity has never been confined to the wise and the educated; it has welcomed the ignorant and the unlearned; but throughout its history it has taken care that those who came to it without learning should be given the ability to "search the Scriptures" and to appreciate and propagate the truths of the Christian faith. It has had an intuitive conviction that only an intelligent Church could ever permanently maintain its position and extend its influence. In China at the present time, the Christian community has a lead in the diffusion of literacy among its members. But the educators of the country are making a determined effort to educate the mass of the people. If the Church is to maintain its position in this respect, it must do still more than it has done. A campaign for the complete removal of illiteracy among the Church membership is not only an attractive ideal, it is one of the prerequisites to success in the years immediately before us.

b. The Training of Children. Such a campaign should be directed primarily to the education of the children of the Christian community. At present from one-third to one-half of them are at school. Of these the majority attend school for a year or two at most and do not remain long enough to become permanently or effectively literate. This would seem to be the immediate educational duty of the Church, to secure for every child of the Christian community the completion of the whole elementary school course. At present this would include at least the four years of the lower primary course. A new organization of education, however, is under consideration by the government educators, with a six-year elementary and a six-year secondary course. The China Educational Commission has recommended its adoption by the Christian schools. When this is done all children should be kept in school until the completion of the six years.

The accomplishment of this end would be of tremendous significance to the next generation in the Christian Church. It would provide an intelligent laity, capable of following wise leadership. It would make possible the selection of still better leaders than in the past, as the numbers would be greater from whom leaders might emerge. If the schools become centers of strong Christian influence, as well as of sound learning, it is not too much to hope for the realization of the splendid ideal expressed in "Christian Education in China," section 117:—

"The study which the Commission has made . . . . . . has brought them to the conviction that Christian principles may yet become the controlling force in China's life. But whether this shall be the case will depend in no small measure upon the wisdom and intelligence with which Christian education is carried on in the next few years, and the generosity with which it is supported by gifts from Christian lands. Evangelism is supremely important. But evangelism itself will fail if there are not schools in which to produce evangelists who, knowing the Christian message, can speak to their own people, Chinese to Chinese. If Christian education fails, the growing stream of non-Christian education and of anti-Christian influence will submerge the Christian movement, or reduce it to a place of minor importance. The future of Christian education is not yet assured. . . . . It is not yet settled whether Christian education is to be the determining force or a relatively insignificant and diminishing factor in Chinese life. On the answer to this question will largely hang the decision whether China will become a Christian nation, perhaps the stronghold of Christianity in future centuries. If the present hour of opportunity is vigorously and wisely seized, if unimportant differences are forgotten and all our efforts are united to build up a system of education, sound, vigorous, progressive, and fundamentally Christian, which shall in turn create a strong Christian community expressing in its life the spirit and principles of Christianity, we may look with hope to the time when the religion of Jesus will be the religion of China."

Recommendations

(4). The Church should be made to feel the disgrace of illiteracy and the necessity for making provision in some way for its removal.

(5). Every child in every home connected with the Christian Church should be assured of an education, to the end of the elementary school at least. Where, because of the proverty of the parents, this involves financial assistance to the family, the Church should see that it is provided.

(6). Education should be for girls equally with boys. Where custom permits, it will be advantageous for elementary education to be coeducational.

(7). This education should be provided in a Christian school where one exists, or where one can be established and efficiently maintained. Otherwise, the children should be sent to the best public or private school available; in such cases, special provision should be made for the training of the children in Christian truth and life.

(8). In elementary schools emphasis should be put upon the fundamental subjects of the national language (*kuoyü*), including reading, writing and composition, and arithmetic all being taught in their practical applications and very thoroughly so far as they go. Handwork also should be given a prominent place.

(9). The Church shou'd prepare for such a campaign for literacy by providing for the proper training of Christian teachers for elementary schools, and by seeing to their oversight and direction while in school through suitable organization of schools into groups under trained supervisors.

(10). More opportunities should be provided for the employment of women teachers for elementary schools; and the schools must be made safe for women teachers.

c. The Training of Adults. While the education of the children is the first duty, the present generation of church members must not be neglected. It should not be an impossible task to make provision whereby all illiterate adults should be taught to read and should be given the elements of knowledge of the world in which they live and of training in the duties of Christian citizenship, so that an intelligent Christian public opinion may be created throughout China. Every congregation in the entire Chinese Christian body should undertake such a program of adult education, both for those of mature years and for young men and women who have left school and gone to work before securing even the minimum benefits of an education. This is, we must not forget, more than a fine piece of patriotic service to China. It is a matter of supreme importance to the Church itself that its membership should be given the means by which they can read and weigh opinions for themselves, and not be swayed by every confident demagogue, preaching false gospels of religion or of social theory.

Recommendations

(11). A campaign of adult education should be inaugurated by the whole Christian body, and each Christian community should undertake its share in the task through special classes for adults in the evenings, on Sundays, and during winter vacations.

(12). These classes should have three main aims: (a) the removal of illiteracy through the mastery of some written form of the national language, whether in character, phonetic script or romanized; (b) simple and practical instruction in the elements of good citizenship; and (c) the main facts and teachings of the Christian faith.

(13). These classes may be held in schools, chapels or other places convenient for the purpose. Voluntary instructors should be secured from among the educated Christian community, whether business men, professional men, school teachers, or others. The pastor, or whoever else has the oversight of the work, should receive special training for it in a school of theology or of education.

(14). Interest in the campaign against illiteracy, whether for children or for adults, should be aroused by means of sermons, public lectures, posters, tracts, and direct personal influence.

(15). Special treatment is needed for the small farm hamlet. It is estimated that half of the population of China lives in small hamlets of from one hundred to three hundred people each. How can they be won for Christ? A paid preacher and teacher for each is out of the question, at least at present. But it is not unthinkable that one man, a "preacher-teacher," might be secured to teach the children on week days, to take charge of the Sunday services, and to superintend the agencies of adult education. Here again specific training is needed for a definite task, a simple and practical training that inspires young men with a passion for Christian service.

(16). While no elaborate machinery should be set up for this campaign against illiteracy, it is advisable that special methods be worked out and textbooks written, that teachers be trained and supervisors instructed, and that those directly engaged in the task be given the assistance needed to make their work thoroughly successful.

2. Occupational Training for Every Christian

a. The Problem. Chinese society is undergoing many great and rapid changes. None of these is more serious than the continued increase in the standard and cost of living. With the threatened development of modern industrialism in China we may expect still larger advances in living costs, for which the present means of producing wealth will be inadequate. The earning power of the mass of the people must be raised and this requires not only better methods in present occupations, but the development of new ways of earning a living. Since the Christian Church has in the past appealed in large measure to the poorer classes and includes very many families living on the narrowest margin of income, it is evident that this necessity for securing a better livelihood will press heavily upon the Christian community.

Heretofore the Christian community in many places has been in part dependent for its living upon employment by the Church. The greater part of the funds for the support of the Church has come and still comes from the mission boards abroad. Complete self-support is the ultimate ideal of the Church. But it cannot be achieved until the majority of the members of the Christian community are earning a living apart from the Church, and are assured of incomes that enable them to provide its support. The problem is not one of getting a few wealthy persons into the Church, but of making it possible for the whole membership to contribute the funds necessary to carry on all the activities of the Church, evangelistic, educational and medical.

These facts point to the urgent need for training to enable the members of the Christian community to better their financial position. Such training for occupations has in the past been largely given in the home or in the shop. But China is beginning to follow the lead of the West, in transferring vocational training to the school. The increasing number of industrial and agricultural schools is an indication of this tendency.

Nor can the Christian Church remain satisfied with training merely the mass of its people for occupations that will provide a decent livelihood. There must also be leaders, men and women of wisdom, broad knowledge and highly trained ability, to direct its activities. There is also need of what may be called the "rank and file" leaders, the teachers, evangelists, voluntary religious and social workers, and others who are indispensable for the carrying on of the work of the Church.

The term "vocational training" is used commonly to denote preparation for wage-earning in industry, agriculture, or business, and "professional training" is used to denote the preparation of the leaders of society, whether in business, industry or the so-called professions. To include all these lines of training directed toward a definite line of activity the term "occupational training" is used. The ideal is put before the Christian Church of giving to every one of its boys and girls, the members of the coming generation of Christians, an education which includes not only a general training of the whole personality, but a definite training for a specific occupation. This was the practice of the Hebrews of old. And while it may not in all cases be considered necessary, as it was among the Hebrews, that every preacher or teacher should also be a skilled handworker, it should be required of every person that he secure as good a training as possible for his definite work in life,—whether it be industrial, commercial or professional.

b. Types of Occupations. Two types of occupations are essential to the life of the Church—

(1) There are those that are independent of Church support. It has already been shown how essential it is to develop an economically-independent Church,—that is, one that can support all of its Christian activities, and which is not dependent upon foreign support. This will be possible only by training men to earn a better living than at present, more especially in industry, agriculture and commerce, but also in medicine, law, public life and other professions that are not supported by the Church.

(2) There are also the "Church-supported" occupations of preaching, teaching and religious and social work, and, in part, of medicine and nursing. These are essential to the progress of the Church, though it is a question if they have not in the past received an undue proportion of emphasis, with the result that Christian service has come too often to be considered the business of those especially trained for it, instead of being the concern of all. This subject is treated also by Commission IV in The Development of Leadership.

Recommendations

(17). Training for a special occupation should be given to every student in a Christian school.

(18). Occupational training should be given not only to future paid workers of the Church, but also to others who will be its supporters financially and as voluntary workers.

(19). For the paid occupations of the Church, such as the ministry, teaching and, in part, medicine and nursing, it will be necessary for the Christian forces to make provision for training. Training for agriculture, industrial or commercial occupations will be mainly provided in publicly-supported schools; the Christian Church should undertake these forms of education only to a limited extent.

c. Training for Occupations. We come now to a consideration of definite ways and means. It is possible merely to suggest some of the outstanding principles. A full treatment will be found in "Christian Education in China," especially in Part II, sections 93-96, and in Part III, chapters I-XIV.

It must be stated at once that what is contemplated is not "technical" as opposed to "liberal" education. The heart of the regular school course must remain liberal and cultural if personalities rather than machines are to be developed. This does not preclude the teaching of the practical application of liberal subjects, any more than the cultural aspects of occupational subjects. What is required is that somewhere, before he leaves school to enter on his life work, the student be given definite training for that life work. Whether that training be given throughout his school life, or be concentrated in the last year or term of his course or after the completion of his regular schooling but before he enters his life work, is a matter to be decided in individual cases.

(1) Elementary School

At present ninety-five per cent of the students of China are in the lower and higher primary schools. This means that not more than one student in twenty goes beyond the elementary school; in fact, most of the present students do not remain beyond the third or fourth year. For this reason some preparation for occupations must be given even in the early years of the elementary school, and an increased amount in the last year.

Recommendations

(20). Undoubtedly the subjects of most true occupational value in the grades are reading and writing in Chinese and arithmetic, and they are to be emphasized. Illiteracy is a permanent barrier to increase in wage-earning, and will be a still greater barrier in coming years.

(21). Next in importance comes sense-training, and especially handwork, including gardening. These should be taught in some forms that are easily applicable to local hand industries and to agriculture. These subjects have educational values for all children; their occupational values will vary in different situations, but careful treatment will enable them to be of very real use as a preparation for earning a better livelihood.

(2) Secondary School

The Educational Commission has rightly emphasized the importance to the Church of the middle school.

"Special emphasis should be laid, in the immediate future upon the development of strong middle schools with occupational courses. While not neglecting those studies which develop character and enrich personality, such courses should prepare students for a definite occupation. The dependable laity of the Christian Church will come mainly, neither from the elementary schools nor from the university, but from the middle schools. Pupils who do not reach this level of education will scarcely be prepared to be leaders. Most of those who go beyond the middle schools will, for the present at least, join the professional classes. The backbone of the Church will come from the middle school and the majority of its pupils will complete their school education in it. When we add to this that the leaders of the Christian community at large, its educators and moulders of public opinion, will come from the higher institutions and must of necessity pass through the middle school, and that the qualified teachers of elementary schools will also come from schools of middle school grade, whatever their precise name, it is evident that the maintenance of the right kind and number of middle schools is in a very true sense the center of the educational problem. It is probable that no part of the whole task has received so little attention in proportion to its importance.

"These facts indicate that while preparation for college should be adequately provided for, it should not dominate the development of middle schools."[6]

Recommendations

(22). Since at the present time more students from Christian middle schools enter the profession of teaching than any other profession, teacher-training should be emphasized. The need for Christian teachers is very great, There are at present ten thousand teachers engaged in Christian schools, but only 612 men and women are enrolled in teacher-training institutions. While it was true a few years ago that a graduate from a middle school could give satisfactory service as a teacher, more recent standards in teaching demand definite training in the principles and methods of education. The Chinese Government has made large provision for normal schools. Unless the Christian Church does the same it will be forced either to employ untrained Christian teachers, which would be fatal to the education given and lead to the ultimate disappearance of Christian schools, or to employ largely non-Christian teachers, which would render it impossible for schools to realize the Christian ideal which justifies their existence. Teachers trained in Christian normal schools will also be acceptable in government and private schools, and so will help to extend the influence of Christian ideals.

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[6] "Christian Education in China," sections 606, 607.

(23). Training for business should form part of the task of every middle school for boys that is located in a city. The courses given should be adapted to local needs. They naturally will differ in Shanghai and in a small interior city. At the same time attention must be given to the probable requirements of the future, in order that those who go into commerce may not in a few years find themselves out-of-date in their qualifications. Above all, emphasis should be laid on the application of Christianity to the conduct of business.

(24). Courses should be offered in city schools in industry and in country schools in agriculture. In both cases the principles underlying the occupation should be taught and skill developed in the processes involved. Neither farming nor the ordinary industries are at present attractive to young men from middle school. Experiments should be undertaken in ways of making farm and industrial life more attractive to educated young men, and in showing the opportunities that they afford for Christian service.

(25). The ordained clergy of the Church will, of course, receive their professional training in college and seminary. But there are many types of religious workers whose training will be of middle school grade. These include some of the pastors, lay evangelists, Bible women, women evangelists and deaconesses, social workers, and many voluntary workers.

(26). Most of the occupations already mentioned are now open to women as well as to men. Of special value to girls in middle schools are courses in home-making. The boy may be uncertain of his occupation when he enters middle school, but almost every girl is certain eventually to settle into home-making as her occupation. Not only should training in the theory of domestic science be given, but actual experience in the conduct of a home should be made a part of every girl's education. Of great value is the "model home" in connection with the middle school for girls, in which groups of girls live in turn, and for the direction of which they are made responsible. Boys, also, should be taught what the husband and father needs to know in order to develop a happy Christian home.

(3) College

The high-grade leaders in every profession receive their occupational training in colleges or professional schools. The Christian Church has urgent need of more highly-trained leaders, but there is still greater need that the training that is given should be more wisely directed to the specific needs of modern China. There is too much "general" college work, undirected and often unprofitable; and sometimes the training is better suited to America and Europe than to China.

Three types of college training seem desirable:—

(a) Training which is directed to action. This would prepare men for the actual work of the ministry, of teaching, of medicine, of business, of industry, of religious and social service of various kinds.

(b) Training which is directed to research,—that is, to the study of general principles, of definite problems and of their solutions. Such training produces scientists rather than practitioners or technicians. It includes scientific and experimental study of the problems of theology, education, medicine, business, industry, and other professional activities.

(c) Training which prepares men to train others. The approach to a subject in this case includes elements of both (a) and (b) above, for a man must have the scientific spirit and also be successful in practice if he is to be a leader of future leaders, whether in the ministry, in education, or in medicine.

Recommendations

(27). Professional training in college should commence as a rule with the third year and continue as long as is necessary. The first two years should be devoted to more general studies, except in the case of students who are unable to continue their training beyond the second year: for them professional courses should commence in the first year.

(28). In view of the increasing demand for staff and equipment in professional courses and the absolute necessity that whatever is done shall be well done, the number of Christian colleges should not be increased, and, wherever possible, existing institutions should be federated into union universities, in order to provide for strong professional departments. Especially in the field of research it seems inadvisable to duplicate departments.

(29). Collegiate courses should be carefully adapted to the needs of modern China, and especially to the demands for leadership of the Church.

3. Training in Christian Citizenship

a. The Problem. The supreme end of all education is the development of personalities, and of Christian education the development of Christian personalities. Christian personalities are those who have Christian character and who manifest the Christian spirit in their relations with others. Without attempting a complete analysis of what is involved, it can be accepted that the two great elements in Christian character are right relations with God and with one's fellow-men. "Thou shalt love the Lord thy God . . . . and thy neighbour as thyself." This we may call Christian citizenship, and the training in it would be the third great objective in the educational program of the Church.

In the past the educational activities of the Church have not forgotten their paramount purpose, to bring students into Christian relations with God and His world. But there have at times been extremes of emphasis which have weakened the effect of that endeavour, and which in a program for the future it is necessary to recognize in order to avoid. One tendency has been to over-emphasize the value of the permeation of Chinese society with Christian ideals without the creation of the Christian personalities which alone can make these ideals living and effective. While a Christian school should rejoice in any signs of the influence upon its students of the ideals of Christ, it cannot for long rest satisfied that the majority of the students remain finally aloof from the complete giving of themselves to the Christian life. At the opposite extreme, the fact seems to be overlooked that our religion is more than a name or a confession. Undue pressure upon students to confess the name of Christ and unwise urgency to join the Church has resulted, not in the development of strong Christian character, but in a temporary alliance with the Church and a subsequent falling away. This is not, it must be emphatically repeated, Christian education. For the essence of education is the development of character, and character is deeper than words and persists after the instruction has been left far behind. The Christian purpose of our schools, then, must include, first the development of heart religion, and then the union with the body of Christians for participation in the great work of the Church.

b. Religious Education. With the supremely important subject of religious instruction in the home and in the Church, including the Sunday school, this chapter does not deal. For those who are blessed with Christian parents this must remain the main source of influence to Christian living. But a large proportion of students in all Christian schools, the majority in many schools, are from non-Christian homes; and the school must assume a larger responsibility for the religious life of its students than it would in Western lands. In this work of religious training, instruction in the facts upon which our religion is based, as found in the Bible, will form a large part.

Recommendations

(30). The Christian purpose of the school should be the development of Christian personalities, whose character has been built up through years of careful training, and who are firmly rooted in their Christian life.

(31). The supreme importance of the saying, "character is caught, not taught", should be remembered; and the chief dependence for influencing students should be put upon the Christian character of the teachers. This implies the necessity both for teachers of real Christian character in all schools and for a sufficient number of teachers in each to enable them to take time for constant personal intercourse with their students.

(1) Elementary School

It is here that the foundations of Christian character should be laid, in knowledge of the facts of Christianity and in the development of a normal child-attitude toward the Father in Heaven. Children of non-Christians are not usually permitted at this age to ally themselves formally with the Church. At the same time they, with the children of Christian families, can be brought into a real Christian experience.

Recommendations

(32). Christian instruction in the elementary school will take the form, mainly, of stories and selected teachings rather than of theological formulations of doctrine. The development of the religious attitude will be gained largely through taking part in religious worship and in cooperative Christian action.

(2) Secondary School

In the secondary school the student is at the period of life when he is most open to the influence of high ideals and when the religious appeal comes with greatest power. For this, among other reasons, the China Educational Commission has said: "It is evident that the maintenance of the right kind and number of middle schools is in a very true sense the center of the educational problem."[7]

At this period of life, when personal attachments are at their strongest, personal allegiance to Jesus Christ, as Master of life, should make the strongest appeal. It must not be forgotten that this personal relation cannot remain merely self-centered: it is strengthened and made permanent only as the youth takes his part in living out the ideals of Christ in the society in which he finds himself, and realizes that he is in very truth cooperating with his Master in service to the world.

Recommendations

(33). In the secondary school Bible study should increasingly be concerned with the moral and religious problems of the individual and of society, and with Christian principles and their application to the problems of life.

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[7] Christian Education in China, section 606.

(34). While Bible study, prayer, and public worship are of the greatest importance in the development of the religious life of the adolescent, it must not be forgotten that his interest is very practical, especially in persons and in personal relations. Personal allegiance to Christ and service with Him for the world should be the ideal held before students of this period.

(3) College

What has been said of the secondary school applies in large measure to the college. At this time natural interests tend to turn from purely theoretical or personal considerations to wider human relations. The college man or woman desires to act, to express conviction in service. Hence the importance, to the religious life, of social service, the true imitation of Christ in giving of oneself to others.

(35). There is great value in an open and definite expression of this allegiance at this period of life decisions. With students from Christian homes who have been baptized in infancy, this would take the form of a confirmation service, or a similar service of equal solemnity. For others the open confession of Christ would include the public uniting with the Church. It might emphasize the essential sameness of the decision if these forms of personal dedication took place at the same time.

Recommendations

(36). In order to deepen and conserve the religious life as well as to prepare the student to take his part as a Christian in Chinese society, college students should be given ample opportunity to express their religion in varied forms of Christian and social service. This would include voluntary teaching of children and of adults in night schools and vacation schools, giving of lectures on social topics, assisting in health campaigns and social surveys, teaching of Bible classes, and other methods for helping individuals spiritually, intellectually and socially, and for developing an intelligent Christian public opinion.

c. Training for Citizenship. We find that a consideration of the development of the religious life of the student leads naturally and inevitably to the second part of this third objective, training in citizenship. Christianity begins with the individual, but it does not forget society. The Christian should make the best citizen, loyal and patriotic, devoted to the true interests of his social group and of his country, and, because his ideal is so lofty, never satisfied with present conditions but striving to realize more fully on earth the principles of the Kingdom of Heaven. With the actual working out of these ideals in his life in the world, this report is concerned only in so far as that serves to indicate the type of preparation which the school should provide. It must be kept clearly in mind that the most effective preparation for social living is social living, that the life of the school must itself exemplify the ideals and train in the habits which are desired in the larger society of life.

(1) Prerequisites to Citizenship

As an individual he must bring certain elements to society as his contribution; and the school must see that provision is made for their development.

(a.) A Christian character, dominated by principles of truth, honour, justice, purity, unselfishness, love, and fearlessness, and also habituated to the practice of them.

(b.) A healthy body, making possible health and vigour of mind and character. Society owes him a well-developed body, and he, in turn, owes it to society to preserve his body clean.and strong.

(c.) A trained intelligence and a disciplined will. He must have right ideas and right principles, the common stock of knowledge that makes for social living, an understanding of the problems of individual and social life, and an inner compulsion that directs his activities to their solution.

(d.) Training in some occupation, so that he may "pull his own weight" and not be a drag on society.

(2) The Expression of Citizenship

In his life as a citizen the young man must realize that he is in the words of the Latin motto, "born not for himself but for the whole world;" that is, that not personal gain or success is to be his aim, but service to others. To realize this aim, he must deliberately shape his living by the demands of the Christian ethic, in business and industry, in municipal and local affairs, in his home. This is no easy task in any part of the world: it is supremely difficult in China today, where Eastern and Western civilizations, neither of them truly Christian, are struggling for mastery.

As one illustration of the modern claims upon the service of Christian men and women in China, may be quoted the following paragraph from "Christian Education in China," section 370:

"If there is one lesson more than another which the young Christian Church of China may learn from Western experience, it is that it should from the outset bring all its forces to bear upon the great economic and social problems which are going to confront China. The very presentation of Christianity must be conditioned by the fact that China is entering on the first stages of a great industrial transformation.The answer to the question whether industrialism is going to prove a blessing or a curse to China may turn largely on the activity of the Christian community. If the Church rules these problems as outside her province, it is difficult to believe that the Chinese, essentially pragmatic in their judgment of ideas and institutions, will as a people be attracted by the Christian message. On the other hand, all, whether Chinese or foreigners, who value the things of the spirit and who foresee the terrible menace to humanity involved in a purely materialistic development of China's vast resources, are waiting for a definite lead to be given. To make Christianity the master force of Chinese national life, the Church must prepare herself to give that lead without delay."

Recommendations

(37). The life of school and of college should be organized as a social group, and that social attitude should be developed and those habits formed which are desired in the Christian citizen. Full advantage should be taken of the boarding school as a training ground for citizenship. (See also Recommendation 36.)

(38). The Christian Church should take the lead, through the college and middle school, in studying the social problems of modern China and in the application to those problems of the principles of Christ.

(3) The Call to Service

The call to service must be made clear and attractive to every student in every Christian middle school and college. Only by the wide diffusion of that spirit of service which the Christian religion develops can the many problems of China's national life be solved. Here again, what is needed is more than mere instruction or exhortation. Ideals must be embodied in the persons whom the student admires: teachers must themselves be examples of the type of character that seeks "not to be ministered unto, but to minister."

These ideals, also, must be given definite direction. The opportunity that each line of life affords for the expression of Christian citizenship should be presented adequately and convincingly. Especially is this necessary in the case of the professions that do not attract by their intrinsic rewards, but which are of vital importance to the true progress of China. These include the ministry, teaching, medicine, nursing, and various forms of religious and social service. The claims of the villages and of the more backward sections of the country should not be neglected. Most students, however, will enter business, industry, agriculture, or will become home-makers. They should be brought to see, while they are at school, the great opportunities for Christian service in their chosen sphere of life, and their high vocation to work out in it the principles of Christian living, and to do their part through voluntary participation in the work of the Church.

Recommendations

(39). Definite and continual effort should be made to put before students the call to service. The Student Volunteer Movement for the Christian Ministry has done much to enlist men for Christian service in that one calling. Its scope should be enlarged to include other professions such as teaching, medicine, and religious and social service, or similar organized efforts to these ends should be undertaken.

(4) The Power of Example

The last word on this subject is that the influence of example is paramount. The Christian way of living will win in China only if the Christian Church, the Christian school, and the Christian home can show how it is possible for people to live together in accordance with the Christian ethic. For thus, and only thus, can the coming generation of Christians be trained in the Christian way of living. And in this way alone can Chinese society as a whole be won to accept that way of living because of its proved excellence.

Conclusion

Putting the Program into Effect

The program of Christian education that has been outlined is no small undertaking. It will demand the united endeavour of every part of the Christian Church, both Chinese and foreign. Three factors, among others, seem essential to its success.

[illegible] **Chinese Leadership.** Christian education exists for the Christian community in China. The spirit that animates it, the methods by which it is conducted, the persons who are responsible for its undertaking, should all be directly representative of that community.

(1) The type of education that is given must not be transplanted from America or Europe, but be truly Chinese in spirit and form, embodying the educational ideals and practices that are found to be most serviceable to modern China. Nothing should be finally incorporated that has not met this test of suitability to China's needs.

Recommendations

(40). Present courses of study should be carefully studied, and their retention in the curricula of the Christian schools should be determined by their suitability to present requirements of Chinese students.

(41). Methods of teaching, also, should be adapted to Chinese conditions; and textbooks should be prepared that meet this standard.

(42). In most Christian colleges and in many secondary schools the medium of instruction is English. This in itself often stamps the education given as foreign. There is an evident tendency on the part of some parents and students to desire that instruction be given in Chinese: this tendency is inevitable and should be welcomed. There is need to study carefully the whole question, to see if there is any adequate reason why English should be more than a subject of the curriculum, at least below college grade. There seems to be every reason on the side of giving instruction in the language of the country in which the students will do their work after they leave school. Such a change in the medium of instruction would not involve any less effective mastery of English as a subject. To many students it has great vocational value, as an asset in making a better living; while to those who do advanced study and research it is a necessary tool.

(**2**) Up to the present time the support and direction of Christian education has been largely undertaken by the missions. The time appears to have come when the Church, as the organized Christian community, should assume this responsibility. The adjustments involved in such a transfer of responsibility cannot, it is obvious, be made with equal ease and rapidity in every part of the country. Local conditions must be studied and the process should be adapted to them. There will be need of much wisdom and patience in order that the results already achieved in Christian schools may be conserved and still greater possibilities may be realized in the future. But the development of a thoroughly indigenous Christian education should be the ideal to which the whole Church should strive: to its realization missions and missionaries should gladly cooperate.

Recommendations

(43). Commencing with elementary schools the Church should assume as rapidly as it can the support and direction of all Christian education. All boards of management of schools should be thoroughly representative of the Chinese Christian community.

(44). The financial support of its schools should be considered part of the duty of the Christian community. The local community should provide as large a share of the funds required for its schools as it can manage. These should be supplemented by central funds provided by the Church as a whole or by missions. These supplementary funds should be given as grants-in-aid, and should be contingent upon the maintenance by the school of recognized standards of educational and Christian efficiency.

b. A System of Christian Education. Christian schools and colleges are scattered throughout the country often without much connection one with another. Such lack of organization greatly weakens the effectiveness of Christian education, both as a whole and in the local school. Some form of organization, with its inevitable administrative machinery, is necessary for success. At the same time it is to be remembered that such organization is a means, not an end. Administrative efficiency has value only so long as it enables individual teachers and sections of the whole system to accomplish better and more work than would be possible without it.

"The purpose of Christian education can be most effectively achieved only by coordinating the entire body of Christian schools in China into a system in which each school shall take its place and contribute its share to the common purpose of all. . . . . The governing principle of this system must be voluntary cooperation. . . . . . . Each mission, church and institution should cooperate fully, according to its special part, in the whole plan, but should retain freedom of initiative and action within the bounds of loyalty to a common cause."[8]

(1) Local

The control of individual institutions should be in the hands of local school boards of management.[9]

Recommendations

(45). The local school should be controlled by a board of management; in the case of an elementary school it should be composed of members of the local church, and in a middle school of persons representative of a wider Christian constituency.

(46). In the local direction of education it is essential that teachers be trained specifically for their duties, that pastors have training in the administration of a school, and that those who serve on school boards be persons who understand the needs of modern education and are alive to the Christian value of the school.

(2) Intermediate

Success in elementary schools depends as much upon proper supervision of teachers as upon their professional training in normal schools. The district is the unit of supervision. It should include no more schools than a supervisor can visit at least four or six times a year.

Recommendations

(47). The schools of a district should be organized under a supervisor, who should visit the schools regularly to assist the teachers and test the progress of the students. A district should include the schools of both Church and mission where they are at present under different control. Where schools of several sections of the Church are in the same district they should be organized educationally as one district and supervised as a whole; this does not imply that their relation to their own denomination should be severed, but only that in matters of educational practice they be treated as a unit.

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[8] "Christian Education in China," sections 618 and 619.

[9] The elements of such a system would appear to be the following: see full discussion in "Christian Education in China," section 104-113.

(3) Provincial

The objectives for Christian education that have been proposed are the same for every section of the Church; the difficulties involved, the methods to be adopted are similar to all. They should be studied and action should be taken in common by all branches of the Church in a large section of the country.

Recommendations

(48). The education of the Church should be directed by Provincial Boards of Education, each to include the general direction of the education of a province or groups of provinces. Some of these bodies already exist as in West China and Central China; in other cases there are Educational Associations whose efficiency would be increased if they were organized as Boards of Education with definite powers delegated to them by the churches, missions and educational institutions. Each board should engage the services of two full-time secretaries.

(4) National

There are certain problems in Christian education which demand expert study. These should not be left to chance or to individual study, but provision should be made for research and experiment in a central institution. Finally, to coordinate all the Christian education of China, to unify its spirit and to give inspiration and direction to its activities, there is need of a central organization, with a group of full-time workers. The present China Christian Educational Association provides the nucleus of such a body; the China Educational Commission puts as the first element in a strong system of Christian education in China the development of this Association into a strong National Board of Christian Education.

Recommendations

(49). For the purpose of research and experiment in matters of vital importance to the whole Christian movement in China, there should be established an Institute of Educational Research and an Institute of Economic and Social Research.

(50). The China Christian Educational Association should be made to function as a National Board of Christian Education, working through Departments of Elementary and Secondary Education, Higher Education, Extension and Adult Education, and Religious Education.

c. **Wide Outlook.** Christian education is but a small part of education in China, though its influence is out of all proportion to its extent. It should cooperate in every way possible with other educational movements, and with movements for reform, for social welfare, for the study of educational and social problems. It must be dominated by the conviction that the Christian community has a service to perform to China's development, and through China to the whole world. And while its first duty is to the developing of individuals under its care, it cannot forget that it can only be true to them by preparing them to become true Christian citizens in the widest sense of the term.

In this task, so concentrated in its relation to each individual student, so boundless in its outlook upon the future, the Christian Church can feel that it is in line with the method of God throughout the ages; and that it is "fellow-worker with God" for the remaking of China and of the world.

C. THE MEDICAL PROGRAM OF THE CHURCH

The earlier function of missionary medical work as an opening wedge for evangelization has decreased in importance during the past decade. It is true that in remoter and less fully occupied regions pioneering is still necessary, but in general the evangelization and educational activities of the Church are welcomed and appreciated wherever they have been established. It would seem desirable, therefore, to formulate some clear-cut program by which the extension of medical missions is to be carried on and the maintenance of what has been established justified in its present form or in new forms. If we regard the fundamental objective of missionary medical work to be the practical expression of Christ-like love and service, the training of the Christian community toward a sense of social responsibility, and providing for them and non-Christian people a demonstration of Christian ideals in dynamic form, there is still the need of finding the best way in which to relate this service to the other activities of the Church, with due regard to the resources available.

In recent years a number of mission hospitals have been developed, particularly in large centers, which represent much more closely the modern type of service hospitals familiar in the homeland, than anything that has been seen heretofore. These institutions are departmentalized, staffed by a group of from four to six physicians and possess the physical equipment for professional work of a high degree of excellence. Three or four foreign nurses, conducting a training school, are a necessary part of such a hospital. Desirable as this growth appears to be, the question of how far such a program should be extended to minor centers is a grave one, in view of the limitation of funds and of the legitimate and urgent demands of other phases of the Church's program.

The China Medical Missionary Association has expressed its judgment that a mission hospital of moderate size should have a staff of at least one Chinese and two foreign physicians and one foreign nurse. A survey of the present state of medical missions will indicate that even this standard is impracticable, and that the problem requires further study. An exhaustive inquiry into the efficiency of mission hospitals, made two years ago, brought out clearly, moreover, the lack in a large percentage of them of the equipment and staff necessary for the treatment of disease in a modern sense and the setting up of institutions which should serve as models for the Chinese community. It would appear that the Church must either (1) devote its strength for the next decade to the improvement of existing medical work by (a) contracting its medical program somewhat and (b) centralizing its efforts in strategic centers; or (2) follow lower standards of excellence and usefulness than are accepted in western lands.

In outlining a constructive program for the next few years, the following considerations should be weighed:

1. **The Country Hospital.** In the smaller institutions there should be a close study of the minimum requirements for effectual hospital service. Facilities for cleanliness of the plants and patients, protection from insects and vermin, a supply of instruments and apparatus sufficient for general major surgery and for laboratory diagnosis should be considered fundamental necessities. On a small and simple scale these are not beyond the resources of missionary societies, nor too elaborate to be taken over in time by an indigenous church or general Chinese community. A twenty-bed unit with these essential accessories can be administered efficiently by a small group of trained workers, and if operated in connection with a hostel for ambulant and convalescent cases, can carry on a widely influential work.

The basic equipment of hospitals of this group should be studied carefully, to determine what simplifications can be effected without impairing efficiency, and to what degree locally manufactured apparatus and supplies may be utilized. Far too little has been done in the adaptation of Chinese products to hospital requirements.

The duty of such a hospital goes beyond purely therapeutic work. It should relate itself to community life as a center for health education, and should perform its share in building a clientele by which in time well-trained Chinese physicians may be welcomed and supported.

2 Hospitals. in Large Centers. In localities where contact with Western ideas has been long continued and intimate, the Chinese community is often readier to cooperate in the support of high grade hospital service than has been hitherto suspected. In these places the plant, the staff, the whole program of work may well be on a larger scale, in relation to the degree of local support afforded, and the educational opportunities which may appear. A wider degree of union work in hospitals of this character should be attempted. The training of nurses should be an important feature. The greatly neglected field of health education should be studied in its relation to the program of the Council on Health Education. These hospitals should increasingly seek for well-trained Chinese physicians, to whom in accordance with their training and experience, responsible participation in the work of the institution should be given. In no other way is effective Chinese leadership to be evoked.

3. Educational Phases. A survey of the system of Christian education in China will demonstrate beyond question that in the extent of its development medical education is far in advance of any other branch of professional training. This is true whether one considers the equipment in buildings and apparatus, the annual expenditures, or the size of the faculties. The funds devoted to this type of education are far more than a proportionate share of the total amount contributed by the mission boards, reckoned on the basis of relative need. This is not strange in view of the effectiveness of the healing art in opening doors for the Gospel, or of the great need throughout China of unlimited means for alleviating the suffering and distress of the uncared-for multitudes. It is, however, both unnecessary and impossible for the Christian forces to maintain all the medical schools which are needed to provide an adequate number of physicians to minister to these hundreds of millions of people. The responsibility rests primarily upon the Chinese people themselves for the care of their fellow-citizens. This responsibility is already recognized and funds from Chinese sources are already becoming available for the founding of such institutions.

So far as the number of medical schools to be maintained by the foreign forces is concerned the limit of development would appear to have been already reached. Attention ought now to be devoted to strengthening the existing schools. In no phase of education is quality more essential than in medicine. As the Christian community develops the spirit of philanthropy, and as its resources increase, it will itself, little by little, take over this phase of the Christian movement and the missions will rejoice. But for an indefinite period the foreign force must expect to continue and to perfect its medical education, the training of Chinese doctors and nurses. The genius of the foreign contribution does not demand more schools of medicine, but it does demand much better schools.

Nurses' Training. The training of nurses is one of the most important medical activities to which the Church should devote its attention during the future. In few other fields are the opportunities for setting high standards of practical Christian service more alluring. The fact that government and private institutions are following the lead of missionary bodies in the establishment of training schools makes it the more important to maintain their excellence and to seek Christian men and women as pupils. How far the smaller hospitals should undertake such a program is a question on which a definite policy should be sought.

Technicians and Hospital Assistants. The lack of governmental regulation of the right to practice medicine has made the sporadic training of hospital assistants a difficult and disappointing problem. Imperfectly trained and wholly unqualified assistants frequently leave the hospitals to which they have been attached and go into practice, bringing discredit upon themselves and the work of the Church. It has been proposed that a special institute be organized in which a standard training in different branches of technical hospital work shall be taught, giving each student a specialized training in one or another technical subject. The proposal should have the sympathetic consideration of the agencies concerned in view of the serious shortage in mission hospitals of adequate helpers. and should be carefully studied by the China Medical Missionary Association,

Special Hospitals. A few institutions have been established. under missionary auspices which deal with special classes of disease or infirmity, such as asylums for the insane, leper hospitals, tuberculosis sanitaria, and the like. While much good has been accomplished by these scattered institutions, and their work should commend itself to the further support of the Church, an effort should be made as soon as possible to seek the responsible interest in them of Chinese agencies, governmental and private, since this field is one in which Chinese society has long been active and since to cover it with any adequacy would involve financial outlay from the Church disproportionate to its other responsibilities.

General Activities. To the China Medical Missionary Association, which during the past ten years or more has functioned with increasing success as a coordinating force in all matters relating to the medical missionary field, should be committed the task of working out the problems which have been indicated above. In no better way can a unified program be formulated, based on the accumulated experience of physicians on the field.

It is our Conviction

1. That medical activity, preventive, curative, and teaching, is an expression of Christian life and a fundamental part of the program of the Church.

2. That while medical work belongs rightly in the program of the Church and may be conducted under Christian auspices, the Church as an organization is not adapted to its control because of the highly professional nature of the medical work.

3. That a medical plant, except in a very few large centers, should be so related in its proportions and activities to the Chinese community as to make possible its ultimate taking over by the community.

4. That a closer relation of the evangelistic forces with the medical, especially in the follow-up of patients, would greatly enlarge the Christian influence.

5. That with the opening of medical work in every case, an equipment simple and relatively inexpensive but adequate for doing first-grade work, should be provided by the mission or church.

6. That, not only for the recruiting of medical candidates but for a more careful instruction as to the field and work to which they are to come, the foreign boards should each have a competent medical secretary or, which is preferable, the foreign boards should unite in supporting a small group of competent medical men for this important work, linking up the group in some way with the Committee of Reference and Counsel.

7. That we are in hearty sympathy with the efforts being made by some missions to secure an annual physical examination of each of their members together with continuous medical records both on the field and during furlough.

8. That the Chinese Church should in all cases insist upon a rigid physical examination for all those in training for Christian service, especially when such training is at the expense of the church or mission.

9. That in many smaller mission stations, apart from the care of the Christian working forces and the regular medico-evangelistic work, the physician might with greater profit to the community devote himself to health propaganda and the teaching of hygiene, sanitation, and the early recognition of disease rather than to the building up of an elaborate medical plant.

10. That in view of the difficulty of securing the requisite number of physicians and their expensive equipment, wherever travel facilities permit, the medical work of a given region should be centralized in a general medical plant. In many instances more than one mission station and a large Chinese population may be cared for from the better equipped center. Simple but hygienic buildings in Chinese style, attached to the hospitals as hostels, for the accommodation of convalescent, ambulatory cases, and the families of patients, would greatly increase the capacity of the medical plant at slight cost.

11. That in large centers, while control of the medical work will remain largely in Christian hands, inasmuch as its benefits accrue to the community at large, every effort should be made to enlist that community in sharing the financial burden.

12. That special institutions for the mentally and physically defective, for the leper and the blind, for the isolation of infectious diseases, and for maternity cases, while properly within the program of the Church, should not be limited to the Christian community for their maintenance.

13. That greater use might be made by the Church of the services being rendered by the National Medical Association as an agency for standardizing and unifying hospital work in China, the translation of medical texts and periodicals, the publication of handbooks of information and guidance in institutional routine, the collection of data on hospital construction and design, plans for cooperative buying of medical supplies, stimulating research through a central bureau of correlation, standardization of hospital accounting, statistics and records, and the general lifting of the level of medical efficiency in China.

Public Health

Present public health conditions constitute a challenge to the Christian forces of China. There is a deplorable absence of intelligent appreciation of the laws governing the communication of disease and the preservation of health which results in the lamentably unsanitary conditions prevailing in the cities, villages and homes of the people.

In this day, the Christian Church cannot afford to confine itself to the traditional practice of curative medicine upon the individual sick and ignore the large public health problems of the social group. There is a world-wide cry that the Church apply Christianity socially as well as individually. The field of health education offers the Christian Church its largest opportunity to manifest the spirit of philanthropy which underlies the whole Christian movement. Christianity could do few things more effectively for China and nothing that would further its own cause more rapidly.

Medical schools should give more attention to the training of Chinese men and women who can enter the field of health education. This might be considered more important than for the mission boards to send out large numbers of foreign physicians to man hospitals, since it is hopeless to try to cure the ills of China simply by healing the sick.

In view of the fact that many of the most gifted and highly trained Christian leaders, both Chinese and foreign, have suffered early incapacitation or death through preventable causes resulting in financial and spiritual loss to the Church, we recommend that steps be taken to investigate the extent and causes of the loss which the Christian movement in China sustains from premature incapacitation and death of its workers, students and communicants.

Recommendations

In order to develop leaders in health propaganda, we recommend:

1. That suitable health teaching be included in the curricula of Christian schools of every grade.

2. That for the next decade a special place be given to health teaching in all Christian normal schools.

3. That special health training summer schools for teachers in Christian institutions be conducted in large medical and educational centers.

4. That it be the aim of every Christian medical school to establish a department of preventive medicine.

5. That within the next decade there should be developed in close affiliation with the university and medical school centers one or two schools of public health.

6. That the attention of all Christians be called to their opportunity and responsibility to do all within their power as citizens to support such local and national enterprises as give promise of making for a better understanding of the laws of health and for sanitary improvement.

7. That, for the next few years and until it becomes clear that some other organization is in order, the present Council on Health Education or its equivalent under some other name should be continued and strengthened. The Christian Church in China should have such an agency to unite the efforts of those particularly interested in questions relating to health conservation and disease prevention, to create a new material for them to use, to serve as their clearing house, and, in all possible ways, to interpret modern health ideals in practical terms suitable to conditions in China.

D. CHRISTIAN LITERATURE

In the field of literature, the future task of the Christian Church is fully set out in the Report of the Christian Literature Council accompanying the Reports of the Commissions. Here it will be sufficient briefly to indicate the most important and outstanding features of that Report.

After stating the kinds of Christian literature needed, the Report makes various recommendations with regard to the two great problems confronting us—production and distribution.

I. The Kinds of Christian Literature Needed

The kinds of Christian literature, both permanent and periodical, which are needed in order that the Church may adequately accomplish its task are presented under the following headings:

a. Literature designed for the non-Christian public.

b. Literature designed for the Christian community.

c. Literature designed for Christian workers.

a. Literature designed for the non-Christian Public. It is urged that the present evangelistic opportunity in China calls for the ministry of the printed page to do a much greater service than has hitherto been accomplished. More books are needed that give the positive positions of the Christian religion, stating what Christianity stands for, and what are its essential and fundamental teachings. With the present unparalleled opportunity for evangelistic effort it is urgent that first and foremost our thought, energy, time and money be concentrated on essential and fundamental truths, on producing books which meet men's deepest needs, through which men are brought to Christ and Christ to men. In this connection, attention is drawn to the facts revealed by evangelistic campaigns in recent years, showing that there is a paucity of effective literature adapted to men and women who in the course of such campaigns have been brought under the influence of the Gospel Message and are earnestly inquiring the way of salvation.

There is still great need for books which present the Christian Apologia, not in its controversial aspects, but rather from the point of view of meeting the religious difficulties which men find in the way of their accepting Christianity. There are many today, especially among young students, who have earnest purpose and are consciously or unconsciously looking for the star to guide them to Him who can save them from their sins. But their perplexities and uncertainties are many, and there is need that these shall be met sympathetically and convincingly.

Not least in their apologetic value would be books which present the practical application of Christianity. Christianity is life, its greatest dynamic is the dynamic of life, and its most convincing evidence is in the lives of those who are swayed by its power. We need more books and tracts which are testimonies to what Christ has done for, and is doing, through individual lives. The time has more than fully come when the library of Christian biography should be enriched by biographies and autobiographies of Chinese Christians whose lives are striking examples of Christ's power to save and to use them in the service of God and men.

One of the most urgent demands of the present hour is for literature presenting the social application of Christianity. In this time of world convulsion, and of political unrest in China herself, China's Christians are asking with more seriousness than ever before, "What is our responsibility to society and to the nation?" This attitude creates a psychological opportunity for Christian writers to send forth a stream of literature saturated with the Christian spirit, which will point towards the right solution of the social, national and international problems now confronting the nation. Such literature should include books, tracts and posters on social purity, integrity in civic life, hygiene, temperance, and the evils of gambling.

b. Literature designed for the Christian Community. The preparation of literature for the nurture of the Christian life must be in the foreground of all our plans. The Christian propaganda cannot gain that accelerated momentum necessary if China is to be won for Christ unless the positions already gained are maintained and strengthened.

The primary need for this purpose is for books which make the meaning of Christian truth, as we find it unfolded in the Scriptures, clear to the simplest mind; books which will kindle devotion and create hunger for living fellowship with the living Lord; books which will give clear guidance in those practical problems of conduct which confront the Chinese Christian in his everyday life; books which will inspire with missionary and evangelistic fervour; together with books specially adapted for the home, dealing with the high ministry of woman and the problems of childhood and adolescence. A part of this same problem is that of providing literature in the phonetic script for the hitherto illiterate classes.

c. Literature designed for Christian Workers. It is a lamentable fact that the provision made for the minister's library in China is unspeakably meager. Books like Faber's "Commentary on Mark's Gospel" are all too rare. The minister in a village in Western countries, slender as his means may be, has the walls of his study lined with book shelves packed with books.

What does he not owe to the theologians, exegetes, and expositors, whose works are to be found there by the score, while books possessed by the average Chinese pastor can be packed on a single diminutive shelf! For lay evangelists, Christian primary school teachers, and social workers also literature needs to be provided, somewhat special in character, so as to be directly and practically helpful to them in their respective callings.

Of the *periodicals* recommended in the Council's report we may call special attention to the weekly Christian newspaper along the lines made familiar by the "Independent" in America and the "Spectator" in Great Britain, but devoting more space to distinctly religious matters; the "Young China Magazine" to meet the intellectual movements of the new era; the family newspaper to provide matter suited to the varied intellectual needs of the Christian home; and the "Preachers Magazine," largely homiletical but dealing with the many social and civic, as well as Church problems, with which the pastor and evangelist are daily confronted.

Allied to the need of Christian newspapers and other periodicals is the use that may and should be made of the secular press for the publication of Christian articles. The Council has given careful consideration to this question and is of opinion that a *Christian Press Bureau* in China should be organized as soon as the necessary finances can be secured and the required staff appointed. The aim and scope of the bureau should be to supply to the press in China, both secular and religious, information regarding subjects of current interest,economic, social, governmental, educational, moral and religious. The endeavour should be to make available the best thought of Christian leaders in China and other countries on matters of current interest and of vital concern to the Chinese people. The presentation, while strictly non-partisan, should always be from the Christian point of view. A beginning has been made with such a bureau by the Christian Literature Society with encouraging success. As many as 115 articles were reprinted in this way in the course of one year, and the papers reprinting them were in twelve different places. It is believed that for the work of this bureau new workers should be enlisted; that it is essential to the full success of the work that a highly qualified man, trained in journalism, should be secured; and that before the work of the bureau can be developed in any large way it must be assured an adequate income.

2. The Problem of Production

For the production of the literature thus outlined the most important feature of the Council's Report is the emphasis placed upon the urgent need of the *discovery and development of*

Chinese Christian literary talent. This part of the report, however, is treated in the report of Commission IV, to which Readers are referred.

Other recommendations of the Council are as follows:

a. The Increase of Literary Output by Missionaries. While our ultimate objective must be to discover and develop Chinese literary talent and so produce an indigenous Christian literature, time and patience will be needed for its accomplishment. Translated works therefore have yet a great service to perform in preparing for the advancement of Christian ideals in this land. And for this work the foreign missionary is needed.

The Council is of the opinion that the preparation of Christian literature as a branch of missionary work has in the past been regarded too much as a secondary matter. The boards in the West, the missions on the field, and a majority of the missionaries have been affected, often controlled, by inadequate views of this great and vital department of the missionary propaganda. Evangelistic work, educational work, and medical work have been carefully considered, and men and money appropriated to carry on and extend their operations. But the production and distribution of missionary literature has often been passed by.

It is to the comparatively few who have had the vision and have devoted themselves to this branch of service that we owe the translation of the various versions of our Bible; our commentaries and Bible dictionaries; the preparation of our hymn books. But all that has been done by them is pitifully small as compared with what ought to have been done. We need, and have long needed, many more books and much better books. The awakening China is the land of the printed page. The literary outlook in this country extends towards ever-widening horizons. We do not want fewer workers in the other three departments of missionary labour; but we must have more missionaries giving their time and strength to the preparation and distribution of Christian and general literature.

The Council therefore makes the following suggestions:

(1). That the National Christian Conference urge upon our mission boards that they make the literary department of missions prominent in all their plans, and that they appropriate adequate funds for its support and development.

(2). That they consent to set aside a due proportion of their qualified missionaries for the work of Christian literature, having in view the relative urgency of the other departments of the work, and that the Literature Council include in its aim the selection of such men as are preeminently fitted for this work, and recommend to the mission boards concerned their appointment thereto.

(3). That we urge upon the mission boards that in the selection of candidates for the mission field they have in mind the need of men with special aptitude for literary and journalistic work.

b. Literature Producing Agencies. It is urged that there needs to be a considerable expansion in the productive energy of existing literature producing agencies by additions to the staffs of translators and by increased funds. In addition to existing agencies it is suggested that translation bureaux be established in connection with our Christian universities. In the production of medical textbooks in Chinese and of the literature of medicine generally, excellent results have been obtained by the establishment of such agencies. What the present situation seems to demand is an extension of this plan, which has distinct advantages of its own.

3. The Problem of Distribution

In his book entitled Christian Literature in the Mission Field, Dr. J. H. Ritson points out that the problems of distribution, in which the real usefulness of Christian literature is so largely bound up, have as yet hardly received any concentrated attention. Even missionaries and Chinese Christians are usually too apathetic about book-selling. Unless the mission boards and the workers on the field awake to the seriousness of the distribution problem, it will never be solved even in a measurable degree. It should be emphasized that every missionary and every Christian is a potential distributor of Christian literature, and the number of actual helpers is steadily increasing; but many mission boards vote no money for distribution, with the result that their missionaries either do nothing to distribute or pay for literature out of their own meagre salaries; the building up of an enlarged and educated Christian constituency in China is being promoted by the money invested in the support of evangelistic missionaries and grants to schools, but little money has been invested as yet by the missionary societies as a whole in ensuring that this Christian constituency will be adequately provided with the literature that is so much needed for the development of character. The proved demand for existing Christian literature also, in spite of all the handicaps under which the literature agencies are working, emphasizes the need for a vigorous forward movement to take Christian literature to the millions throughout China who reverence the printed page and are prepared to study the teachings of the foreign religion. Education has made much progress since 1890. A moderate estimate would give twenty million readers, and the yearly rate of increase is accelerating. The magnitude of distribution may thus be realized, and less than one hundred thousand dollars a year, counting all agencies, is given to help in its solution!

Of the different classes to reach which special efforts need to be made, attention is called to the following:

a. **Students of Modern Schools**. The student classes were formerly reached only spasmodically, say once every year, or every three years, as often as there was an important examination and even then the free distribution was confined to a few large centers. Now students are crowded into modern schools. They are, for some years, where their address is known, and theoretically we could reach them many times a year if we had the means.

b **School Masters.** In the new schools there must be at least over two hundred thousand teachers. They are the most potent influence in the lives of the pupils. What are we doing to reach them? The mails can do something, but personal contact should be established between them and local workers who may offer them literature.

c. **The Middle Classes.** Merchants, artisans, and shopkeepers who work in public and for the public, should be, and are, less hidebound than the old time scholar. They are becoming more and more powerful. Chambers of Commerce in every city have to be reckoned with by the government of the day. How can we best reach this "New Estate" in the realm?

d. **The Homes**. The strategical importance of women who have the entire charge of children in their early years has hitherto not been fully realized or used. Women in the home constitute one of the most conservative groups in the Orient; they are not easily accessible to the influences of literature, but it is probable that gifts of books and periodicals prepared especially for this purpose would form an entering wedge.

With regard to methods of distribution, investigations have made it clear that literature societies and publishing houses have been relying almost solely on the missionary body for the circulation of their books, and it has been felt for some time that a more direct approach to the constituency is essential. Advertising on a larger scale than heretofore should be adopted. Other methods are indicated in detail in the Council's report.

The Council believes, however, that unless some more radical line of development is discovered than has been followed hitherto, the problem will still elude our efforts, and they recommend the development of a system of *travelling field agents* to each of whom a sphere composing say two or three provinces would be allowed, in which he would supervise the local *Christian book stores* established in his district, train the salesmen in charge of those book stores, and superintend the work of a staff of trained colporteurs.

The literature and tract societies have depots in about ten of the most important centers and there are also Christian bookshops maintained by missionary societies in about twenty other cities. A few societies report colportage operations, but the sum total of these agencies as compared with the extent of the field is very small. And yet it is manifest that the key to the distribution problem is the utilization of a net-work of local book stores all over the country, either general book stores stocking Christian books, or Christian book stores established for the purpose.

The experience of *Christian book stores* under missionary superintendence however has been decidedly varied. It would seem that there are three great difficulties in the way of the success desired: the lack of capital, the lack of continuity of administration through changes in the mission staff, and the fact that book stores which are exclusively for the sale of Christian books have such small returns that they cannot be made to pay without subsidies from the mission boards. The question arises whether the time has not come to adopt some system of coordination by which adequate superintendence of book stores and continuity of administration might be secured. Small committees of missionaries and local Christian Chinese, preferably business men, might be formed to assume financial responsibility. The book store could then be placed in charge of a competent Christian salesman who would conduct the business under the direction of the field agent. With such an arrangement the literature and tract societies could without hesitation grant books on a consignment basis with favorable terms. The field agent would visit each book store in his field periodically, and either personally or through his traveling helpers cultivate the field with a judicious and well organized publicity so as to assist the book store in its sales.

E. THE SOCIAL PROGRAM OF THE CHURCH

1. Ecomomic and Industrial Problems

Introductory Statement

We desire to affirm, at the outset, our conviction that "no outward adjustments can, of themselves, bring us near to the Kingdom of God" and that the coming of this Kingdom depends upon the conversion of the hearts and minds of men. But we affirm also, with equal conviction, that men whose hearts and minds are truly converted will, of necessity, seek such outward adjustments, because these adjustments are the visible manifestations of an inward change. We maintain that the Church of Christ is a social fact and that the Gospel carries a social message because there must be these visible manifestations of inward change. Since we hold these convictions, we believe that the Church must look with lively concern upon the material welfare of the Chinese people.

The Christian, in whatever land he may be, can picture no future state of society that will measure up to Christian standards, in which there is poverty of the sort he sees about him. The principle, therefore, upon which we base the whole of what we have to say, is our belief that the application of the Gospel to social problems means nothing less, in the long run, than the complete abolition of poverty. The definite proposals that we make must be judged with this principle in mind and in the light of the fact that poverty in China is more intense and more widespread than in almost any other great country. It is in the shadow of this poverty that we must struggle forward.

A famine forces us to examine our social and economic system to determine, if we may, the causes of such general suffering. As it is the gladly accepted duty of the Christian to relieve suffering, so it is equally his duty to do his full share toward the prevention of suffering. The Christian Church ought, we believe, to attack poverty in the same spirit of fellowship and of devotion to the welfare of the people that it has shown in its work for the relief of famine sufferers.

The causes of China's poverty are many. Some of these causes lie only indirectly in the sphere of the activity of the Christian Church. Such, for example, are civil war and the instability of government, the indifference and rapacity of officials, the lack of an adequate system of inland transportation and the absence of large undertakings for the control of rivers. The very numbers of the Chinese people are a factor of no small importance. The proposals that are made in this report are the result of the selection of certain causes for attack. We have selected the causes that most need attention, that can in our opinion be profitably attacked, or that are, by their nature, a direct challenge to the principles for which the Christian Church stands. We point out remedies with no thought that we may say the final word on debated subjects, but in the hope that we may do something to arouse the Church and guide its efforts. We repeat that the goal of the Christian Church is the Kingdom of God, and we believe that the steps which we propose are steps along the road toward that Kingdom.

a. The Relation of the Church to Agriculture and Country Life

It is commonly said that three-fourths of the people of China are directly dependent upon agriculture for a living. This statement has never, to our knowledge, been challenged and it is supported by the available statistics. It is in itself a convincing argument for the importance of agriculture and village life in the program of the Church, if that program is the Christianizing of China. If the Kingdom of God is to be fully established in the villages of China and to flourish in them, the people must be led to make such changes in their economic and social life as will enable them to support the Church and help it forward in its work of evangelization and education. The Christian Church has, then, a direct interest in the science of agriculture in its broadest sense, for in this sense, the science of agriculture has for its purpose the raising of the standard of the life of all the people engaged in agricultural pursuits.

Cases have come to our attention, of farmers, considered to be fairly prosperous, whose total income over and above the rice for their families is from thirty to forty dollars a year. These men have about three dollars a month to buy meat, to clothe and house their families, to pay their debts, to lay by for old age, to send their children to school, to support the Church, and to buy what comforts they may. Such men are, in many districts, the rank and file of the Church and we cannot expect to have an active and self-supporting Church while great numbers of the Christians are carrying such burdens.

It is sometimes forgotten that changes in agriculture and country life were an important part of the transformation of the economic life of the West to which we give the name the Industrial Revolution. The guidance that is needed during these impending changes is an additional reason for the importance we give to agriculture and village life.

The duty of the Christian Church to the village population of China seems to us to involve an attack upon the following problems:—

(1). Technical problems, the problems of scientific agriculture in the narrower sense.

(2). Educational problems which include training in the schools and extension work. These are the problems of getting the results of scientific agriculture into actual use.

(3). Problems of economic organization. Without such organization the farmers will fail to secure their full share of the benefits of better methods.

(4). The social problems of village life.

Technical Problems

If effective educational work is to be done and if the other problems of village life that we have outlined are to be solved, a certain amount of work must be done in the field of investigation and research. Such work should be done by the Church with the purpose in mind of making its educational work useful and practical. There is no greater danger in this field than that of preconceived notions. We must, therefore, have the means at hand of subjecting every proposal to the closest scrutiny. A recent report on cotton improvement, to give but a single example, points out that "the yields of American cotton in regions of China that are at some distance from the coast have been very encouraging, exceeding Chinese cotton yields more than fifty percent, but the results near the coast seem to indicate that greater progress may be made by improving the Chinese cotton." This conclusion is the result of investigation upon a considerable scale and similar conclusions in other departments of agriculture can be arrived at only by such investigation.

The day will come when most of the research and investigation will be undertaken by the Chinese government, but until that time comes, it is clearly the duty of the Christian Church to accept its full share of the responsibility for doing it.

Technical problems must be attacked by investigation and research on the field. There is no other way. This means that there must be schools with adequate support and with well-trained men. These men must be given time and freedom to carry on this work.

The Christian Church has such schools in the College of Agriculture and Forestry of the University of Nanking, and in Canton Christian College. These schools should be properly equipped and staffed. We believe that there is a need for additional schools of collegiate grade, but we have no desire to make recommendations as to the number and location of such schools, since we believe that further discussion of this point belongs rather to the reports that deal with the Church's activity in the field of higher education.

Educational Problems

We are glad to be able to report that the need for education in the form of instruction in the schools and in the form of extension work is to some extent being met by the Christian Church in China.

A recent study of "The Agricultural Work of Christian Missions in China" by Mr. J. Lossing Buck of the University of Nanking classifies the types of work that are now being undertaken as follows:—

(1) Agricultural Colleges.

(2) Middle Schools with agricultural courses.

(3) Improvement of crops, animals, farm products and forestry.

(4) Creation of interest in better agriculture by means of lectures, practical work, brief courses in agriculture and the like.

(5) School Gardens,

  a. For teaching the dignity of manual labor.
  b. For furnishing self-help.
  c. As an aid to nature-study classes,

(6) Growing of seeds, nursery stock or vegetables for sale.

Mr. Buck reports that, in addition to the work of the two colleges that we have mentioned, no less than five other union schools and no less than thirty missions are doing one or more of the six kinds of work listed.

Not only is this work being done, but there is a keen appreciation of the need for its further development. As one example, of many, we quote from the report of the Program Statement Conference of the Methodist Episcopal Church, February 1920. This conference recommended:—

"That special efforts be made to prepare ministers for country as well as for city churches.

"That in connection with each school of religion a specialist in agriculture offer such courses as deal with agricultural production, rural economics, rural sociology and that the vital relation between these courses and practical evangelism be kept constantly before the minds of the students.

"The pastor should secure, if possible, some person familiar with agriculture to give lectures on seed selection, fertilizers, stock and poultry raising, afforestation, etc. Simple machinery or improved models might be obtained for farmers to see and buy.

Such a program as this cannot, of course, be carried on without the advice of competent specialists in agriculture.

"We recommend the introduction of nature study, school gardening, and school nursery work into the lower primary grades as soon as teacher training can be given.

"We recommend immediate steps for introducing agriculture in those schools where our teachers are trained and that it shall become a compulsory part of the curriculum."

We realize that this work must be the work of agricultural and educational specialists, but it is of such significance for the economic welfare of the Chinese people that we feel it necessary to urge the Christian Church to give it attention as a part of the program which is, we hope, to bring in a better economic and social condition in the rural life of China.

Problems of Rural Economic Organization

In all agricultural regions where cultivation is intensive and where the land holdings are small, there is a considerable amount of risk in the carrying on of agriculture. If at the same time, drought and flood bring recurring famines, the people starve or fall into the hands of usurers There is little provision for carrying a surplus, for saving, for advantageous marketing, or for borrowing at reasonable rates. It is plain that these conditions prevail over large parts of China. Similar rural economic problems have been attacked with remarkable results by cooperative organization.

As examples of such systems of cooperative organization we cite the Raiffeisen Banks of Germany, the Union Bank system of Denmark and the Cooperative Credit Societies of India. These cooperative credit societies of India were introduced in 1904 and in 1917 there were 23,000 such societies among the rural population of India with a membership of more than a million farmers. These societies have been and are, according to a British official, not only a great financial and economic but also a great social force. An Indian, who speaks with authority, has said "the cooperative movement is working out an economic revolution."

We believe that the cooperative system of rural credits holds great promise for China, but we realize that there are many obstacles to its successful introduction. The attitude of the military and official classes presents serious questions. But there were obstacles in the countries that we have named. The Raiffeisen societies were organized about 1880, largely by the aid of the pastors and teachers of rural Germany. The Credit Societies of India were established and supervised by the government, but Christian leaders and Christian organizations were of great assistance.

We believe it to be the duty of the Christian Church in China to aid in the solution of this problem by giving careful study to the nature of the problem, and by undertaking the experimental introduction of such methods as hold the most promise of success. It is evident that without some organization of this kind, the results of technical research and of education will hardly be realized in the form of increased income by the farmers of China.

We believe that it is the duty of the Christian Church to bring home to the landowners of China their duty toward their tenants and their responsibility for the introduction of better methods of agriculture, for the promotion of education, and for the improvement of village life.

The Social Problems of the Village and the Country

We call attention to the following problems of village life that ought to be the direct concern of the Christian Church. We have not dealt more fully with these problems because we have confined ourselves to proposals for the improvement of economic conditions. These social problems are:—

(1) The problems of family life.

(2) The problems of rural social service, recreation and health.

(3) The problems of social life and the use of leisure, which is often enforced leisure.

(4) Problems of moral welfare.

(5) The problems presented by the secret societies which are closely connected with the banditry and crime from which great numbers of the villages suffer.

Recommendations

We recommend:—

1. That the Christian Church require its teachers, evangelists and clergy in country districts to have such training in agriculture and allied subjects as will fit them to work among the rural population.

2. That the Christian Church give serious attention to the development of the agricultural colleges that are now at work, and that the attempt be made to work out a practical program for general education in agriculture in country schools and for the education of adults by extension work.

3. That the Christian Church arrange for the investigation of cooperative credit societies and for their introduction into China, if they are found applicable.

b. The Relation of the Christian Church to Handicraft Industry and Town Life

The handicraft and domestic industries of China go back to the remotest antiquity, as efforts to trace the origin of the craft guilds show. These industries are close to the life of the people and they give expression to the art of the nation. They are the very basis of the economic and social organization of the cities and towns of China, especially of those that are untouched by modern machine industry. A little reflection upon the nature, the power, and the conservatism of the guilds will make this clear. Today most of China's industrial workers engage in handicraft or domestic industries and this will be true for many years to come.

If the Church is to influence the economic life of the Chinese people, the importance of the handicraft and domestic industries must be fully recognized in the Church's program. At the same time it must also be recognized that the guilds and the social organization of China's towns and cities make difficult any efforts to bring Christian principles to bear upon these industries. We believe that the guilds and the spirit of cooperation that has made them possible promise much for the future, but we are faced with the difficulties they present now.

Modern machine industry, with which we deal in the third part of our report, is having a great and increasing effect upon the industries that we are now considering. Modern industry is, in some cases, driving out the industry upon which the guild is based. This is the case with cotton spinning and weaving. In general, modern industry will tend to break down the conservatism of the guilds. Such changes as these are the opportunity of the Christian Church.

We call upon the Christian Church of China to turn its attention to the old industries of the nation, to see the evils that are connected with them, to make these evils known, and to prepare the people of China's cities and towns for the changes that are coming.

We hope that the Christian Church will make its influence felt toward the conserving of those handicrafts that contribute to Chinese art and toward the building up of an art that will be both Chinese and Christian.

The Disappearance of Certain Kinds of Handicraft Industry

As machine industry spreads we must look forward to the disappearance of certain kinds of handicraft industry. It seems to us that the change to machine industry will not cause the unemployment and suffering in China that it caused in many Western countries. The hand labour that will be displaced will not be highly skilled and the displacement will not take place rapidly except in the case of a few industries, notably the textile industries.

We do find, however, upon investigation that the following hand industries are tending to disappear: handweaving, hand-spinning, the manufacture of Chinese cotton cloth socks, the manufacture of iron nails and other objects of iron, the pressing of oil by hand presses, wooden block printing and the cutting of the blocks, the manufacture of hand shaved tobacco, and the polishing of rice by hand. For particular cities or districts we find the list much longer than this.

We believe that the Christian Church in every city ought to find out what hand industries are disappearing as a result of the competition of machine industry. The Church ought then, through its ministers and teachers, to warn its people against allowing the children to be trained in these industries. The Church ought also, in any vocational education it attempts, to beware of giving training in such handicrafts. To teach boys weaving by hand, unless it is weaving of an artistic sort that raises it above the level of machine competion, is to train these boys, not for work, but for unemployment. By doing these things the Church will save individuals from hardship and will encourage that redistribution of workers that must come as machine industry spreads.

The Improvement of Handicraft Industry

We are of the opinion that the failure of handicraft industry to develop is due to a variety of causes among which are the following: lack of adequate training of the workers, lack of initiative and ambition on their part, ignorance of new demands and failure to produce new designs, lack of capital for experiment and improvement, inadequate advertisement, crude tools, production on too small a scale, and ignorance of the principles and methods of cooperation which might, to a considerable extent, be carried out through the guilds.

These obstacles to progressive development cannot all be easily removed nor can the Christian Church help to remove all of them. Nevertheless the Church can do much and we offer the following suggestions to those who are interested in doing what they can:

(1) That the Church undertake by means of public talks and the organization of workman's clubs, to spread industrial and business information and promote good will among the workers themselves and to create a general interest in the welfare of the working class.

(2). That the Church encourage or undertake exhibitions of the products of local industry and that progressive individuals be encouraged to start workshops according to improved methods of production and organization.

(3). That the Church advocate cooperation among those in different handicraft industries for the following purposes; to secure information as to markets and demands, to encourage the export trade in the products of the industry, to purchase new materials in large quantities, to experiment with new methods, to secure credit on better terms, and to make production on a larger scale possible.

In making these recommendations we do not have in mind the idea that the Church ought to promote handicraft industry in such a way as to offer obstruction to machine industry. We have in mind, however, that we are passing through a period of transition and that it is therefore incumbent upon us to mitigate as far as possible the hardship on individuals as well as to preserve and develop all that is valuable in the old industries of the Chinese people.

The System of Apprenticeship

We have found apprentices to be separable into two classes: those who are learning the business of the merchant and those who are learning some craft. The former of these two classes is better off than the latter, though the hours of work in retail shops are usually longer than in handicraft shops. The system of apprenticeship in the handicraft industries, on the other hand, is the source of some of the most glaring evils in China's economic system.

We appreciate that the system of apprenticeship, since it is an integral part of the guild system, is deeply rooted in China's economic system and we realize also that many reforms in the system must wait upon the development of an adequate system of education in China. Nevertheless we are obliged to call attention to the fact that present reforms are needed. The system of apprenticeship amounts in many cases to a form of child labour and this must be brought under control. The masters must be brought to see what they owe their apprentices. A limitation of hours must be secured and some restriction of the age at which boys may be apprenticed. The relation of master and apprentice is frequently such that there is nothing for the Church to do but take a definite stand that the present system of apprenticeship is, in many cases, to be attacked as a form of slavery.

Domestic Industry

Under this heading we include such industries as are carried on in the home for an employer outside the home who furnishes the raw materials and who pays for the work by the piece. The chief industries of this sort are: the making of garments, knitting, embroidery, the cutting of patterns for embroidery work certain kinds of weaving as for example the weaving of coarse cotton towels, the making of hair nets, the making of straw sandals, straw braid, and match boxes. As in all industries of this sort the hours are extremely long and the pay very low. The workers are, as a rule, women and girls. The worst evils are: the neglect of the children, child labour of such a nature as to be beyond control, injuries to health especially during pregnancy, the increase of unsanitary conditions in the home, and the indirect effect upon the wages of the men in the family.

In spite of these evils we believe that certain kinds of handicraft industry in the homes should be encouraged, as supplementary sources of income, in agricultural regions, particularly in the northern part of China where the winters are long and bring much enforced idleness. In encouraging the spread of industries of this sort which exist or in introducing such industries, the Church ought not to forget the evils and ought, so far as possible, to guard against them.

On account of the lack of knowledge of the Chinese public the evils of the domestic industries are generally overlooked. We believe it to be the first duty of the Church to expose these evils. The Church ought to regard it as its duty to enlighten public opinion through the pulpit, public lectures and courses of study in the schools. We realize that the control of domestic industry is an extremely difficult task, but we realize also the importance of making some efforts toward advance in the direction that we must go if we are to secure industrial conditions that make for the welfare of the Chinese people.

Recommendations

We recommend:

(1.) That the Christian Church in each community study handicraft industry under the headings we have used.

(2.) That the Christian Church in its vocational education avoid training people to compete with machines.

(3.) That the Christian Church encourage by all means at its command the improvement of handicraft industry, and that special attention be given to the possibility of adding cooperation to the present functions of the guilds.

(4.) That the Christian Church undertake to secure the support of guilds and chambers of commerce for education and recreation among apprentices and, where feasible, for schools and hostels for apprentices.

(5.) That the Church make known to the people the evils of domestic industry and use its influence to mitigate these evils.

C. The Relation of The Christian Church to the Modern Industrial System

Industry — the making of commodities — is a necessity in every community, and is essentially a piece of social service, in which employers and employed cooperate to supply human needs.

China's Ancient System of Industry

Under the old system of industry in China, there are just a few in the shop — master-worker, workers and apprentices, who have been recruited mainly from among relatives and acquaintances.

The profits of business are to a certain extent shared, and there is a close personal relationship between the masterworker and the other workers and he has a definite responsibility for them. Master and workers work and eat together and there is not any class feeling between them.

Although there are undoubted evils in this system, customs and conventions which are the growth of centuries have given a certain protection to both master and men, while the working of the Chinese family system militates against too extensive exploitation.

Modern Industry Comes to China

But now a new condition of things begins to make itself felt, especially in the large port cities, with the introduction of modern power-driven machinery and western methods, bringing in their train the modern factory system.

Where this system has appeared we find large groups of workers under a few employers who own the implements and means of production. The complexity of this system leads to an ever-increasing separation between master and worker so that eventually we get two distinct classes—capital and labour.

Moreover, because the old conditions of life are broken up, the old customs and conventions are losing their power and cease to be a safeguard. The old family system finds itself unable to stand against the new forces and the community is faced with the need of developing a whole new set of standards.

Experience of the West with the Modern Industrial System. Because this system developed first in the western countries they have already faced a similar revolution in economic and industrial life.

Because of inexperience and wrong theories of life, many terrible mistakes were made in the West and serious evils developed which after more than twenty years of effort have not yet been remedied, and as a result of which these countries will be weakened for many years to come.

At the time when the modern factory system was beginning in the West the theory of life commonly accepted was what Adam Smith called "the system of natural liberty," that is, the theory that the greatest good of the whole is obtained by the individual seeking his own greatest interest, and this theory carried to its extreme in business led to the exploitation of the worker by the employer for his own gain and to bitter competition on every level of life.

By degrees the attitude of the workers changed from passive subjection to resentment. Then came the organization of the worker in trade unions, and these groups which began in a desire for self-protection have often been lined up in such opposition to the employers as to result in a state of actual warfare between capital and labor.

Meanwhile, approaching the problem from different angles, backed by the mighty force of public opinion which they themselves often set in motion, economists and social workers strove to combat these growing evils. The teachings of Jesus were seen to be as applicable to society as a whole, as to the individual life. The theory of "natural liberty" is more and more being replaced by the theory that society must be organized for service, not profit—a theory which draws support from the gospels and modern social science alike.

Concrete changes for good have been made. It is encouraging to think that in a few short years the following pieces of legislation have actually been enforced in many western countries.

In many countries child labour under the age of fourteen has been abolished, and compulsory education for children under this age introduced; also the hours of work have been strictly limited, while the employment of women and children at night has been abolished and at least one day of rest in seven is compulsory.

The employment of women for a time before and after childbirth is more or less prohibited but in some cases arrangements are made for special money payments at this period. Efforts are made to minimize the dangers of sickness and accidents by laws regulating the guarding of machinery and sanitary conditions in the factory. Minimum rates of wages have been set for certain industries, and public efforts have been made to improve housing conditions, etc.

Welfare work as a profession has, in England especially, gained prestige and meaning with the increasing willingness on the part of factory owners to add to the management a welfare worker who shall help in law enforcement and be responsible for the well-being of the employees in every sense of the word.

Not only have the different nations recognized and dealt with the problem of modern industry; it has also been recognized as an international problem which all civilized nations must face together, and at the International Labor Conference of the League of Nations held in Washington in 1919, Draft Conventions were drawn up attempting to regulate industrial conditions for all countries where the modern industrial system has been introduced. These Draft Conventions have been accepted by representatives of all nations except China, Persia and Siam. India and Japan were allowed certain special conditions to begin with, but agreed to come into line with the other countries in a given period of time.

Results of Introduction of Modern Industry in China.

China has all the experience of the West to build on and with her eyes open she should be able to avoid many pitfalls and to profit by the good which is as inherent in this system as the bad, —such as an increase in the real wealth of the country, public and private, and a consequent rise in the standard of living, and because machinery has taken over the heaviest drudgery, the setting free of human energy for higher forms of service and of time for self-development.

But thus far the system has started with all of the traditional mistakes aggravated by the greater ignorance and poverty of the workers.

(1). Wealth is becoming concentrated in a few hands and the masses are left as poor as before, but with the added handicap of not owning their own tools.

(2). A working day of fourteen or sixteen hours or even more, made worse by the necessity of long trips between home and factory, is not unusual. Twelve hours appears to be the average.

(3). China's time-honoured family system breaks down when whole families are in the factory for day or night shifts, and the development of a better home life, which is one of the deepest concerns of the Christian Church, is made impossible.

(4). Grave risks come with the use of high-powered machinery and of certain dangerous processes of manufacture (cotton fluff, etc.) when grown people and children of the utmost ignorance and helplessness are employed. Many accidents have resulted from over-tired workers falling asleep at their machines. Sanitary conditions bad enough in themselves are made worse because so many men, women, and children are crowded into each room.

(5). The health of women is seriously impaired both by night work and by the economic necessity of working up to, and too soon after, childbirth.

(6). The child labour problem, with its heavy toll on the minds and bodies of China's future citizens, is at its worst here; thousands of children from six years of age up are employed on both day and night shifts of from twelve to sixteen hours. The same arguments which had to be met in the West are advanced here by both parents and employers: "They are better off than at home" —— "There are no schools for them to go to anyway." "They must earn money." The fact that their tiny wage lowers the whole wage scale is lost sight of in the vicious circle.

(7). Conflict between labour and capital has not yet developed in any very acute form, but there are many signs that labour is beginning to be restless and to seek organization. Unless the obvious mistakes are avoided, it is likely to adopt some of the more reckless measures of the labour movements of the West but with infinitely more serious results due to ignorance.

The Church and the Modern Industrial Problem

The Christian Church has the salvation of the world as its goal, and should always be ready to right wrongs in the spirit of love and sacrifice.

What, then, should be the attitude of the Church in China towards industrial conditions? Shall it be content with Bible study, reading, preaching and talking, unaccompanied by action?

Apart from the farmers the majority of the people of China are labourers. The population of China is one-fourth that of the world. If we do not make any provision for meeting this oncoming problem now the resulting strife will be worse than anything in the West, and the whole world will be affected.

If, then, our churches are concerned in the salvation of the whole of life, shall we not feel directly responsible for this greatest human problem of our time, and try to our utmost to do something constructive towards solving it?

Surely this desperately urgent problem constitutes a tremendous challenge to the Christian Church in China to help towards making possible the right spirit and atmosphere in industry, and setting a minimum standard for better conditions. Cannot the Church lead the whole nation in applying the fundamental social principles of Jesus to the problem of industry—"Human brotherhood," and "Justice to all?"

Recommendations

Believing that the Church cannot but accept this challenge, this committee offers the following recommendations:

1. That the Church hasten to equip itself with all possible knowledge on the development of modern industry in China and on the experience of the West upon which we should draw for meeting the situation here.

2. That the Church, recognizing the need for a labour standard for China, endorse the setting, as a goal, of the standard* adopted at the First International Conference of the League of Nations dealing with

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*A condensed wording of the Draft Conventions adopted by the International Conference of the League of Nations is as follows:

1. **On limiting Hours of Work**. The adoption of an eight-hour day or a forty-eight hour week was set as the standard to be aimed at where it has not already been attained.

2. **On Unemployment**. Measures for dealing with and combating unemployment were recommended, and suggestions made for setting up free public employment agencies under the control of a central authority, for insurance schemes, etc.

3. **Employment of Women before and after Childbirth.** It was recommended that women should not be permitted to work for six weeks before or after childbirth. The subject of maternity benefits was also discussed.

4. **Night Work for Women and Young Persons under 18.** With the exception of certain trades, women and young persons are not to work between the hours of 11 p.m. and 5 a.m.

5. **Safeguarding the Health of Workers.** Protection was planned for workers in dangerous trades, and the establishment of health services and of systems of efficient factory inspection were recommended.

6. **Child Labour.** Fourteen years was set as a minimum age for entering industry, In the cases of India and Japan this was modified to twelve years for the present.

Hours of work
Unemployment
Employment of women before and after childbirth
Night work for women and children
Safeguarding the health of workers
Child labour

3. That in view of the difficulty of immediate application of the League of Nations standard to the industrial situation in China, the following standard be adopted and promoted by the church for application *now:*

a. No employment of children under twelve full years of age.

b. One day's rest in seven.

c. The safeguarding of the health of workers, e.g., limiting working hours, improvement of sanitary conditions, installation of safety devices.

General Recommendations made by the Committee on the Church and Economic and Industrial Problems, to the National Christian Conference.

I. That, in view of the development in the near future of organized forms of industry on a large scale, employing large numbers of workers,

The Church by all means in its power bear witness to, and secure the recognition of, such fundamental Christian principles as :—

1. The inestimable value of every individual life; involving the duty of safeguarding the individual from conditions and hours of labour directly injurious to life, and the recognition of the right of the individual to a certain amount of leisure and to opportunities for development and self-expression.

2. The dignity of all labour, whether skilled or unskilled, that ministers to the common good; involving the right of every worker to a fair reward for labour performed.

3. The brotherhood of man; involving the conception of co-operation in service, and such mutual relationships in industry as exclude the selfish exploitation of labour by employers and capitalists.

That the Church further emphasize the responsibility of every Christian to apply these principles to whatever relationships he or she may sustain as a producer, consumer, employee, employer or investor.

In accordance with the above principles we recommend that the following standard be adopted and promoted by the Church for immediate application :

a. No employment of children under twelve full years of age.

b. One day's rest in seven.

c. The safeguarding of the health of workers, e. g., limiting working hours, improvement of sanitary conditions, installation of safety devices.

II. That in the organization created to continue and carry out the work of this National Christian Conference provision be made for the establishment, as one of its main departments, of a Council on Economic and Industrial Problems with a permanent secretary. We recommend that this council study the problems considered in this report, collect and classify information upon them and engage in the spreading of such information as shall lead to definite measures for greater social welfare. We also recommend that, as a measure toward the control and prevention of famines, this Council on Economic and Industrial Problems, cooperate in the work of the International Famine Relief Commission. We recommend that this cooperation be both in the actual carrying out of measures of relief and in the investigation and promotion of means for the prevention of famines.

III. That the training of leaders of social work be given as strong consideration as is at present being given in the fields of medicine, education and evangelism, and to that end

1. That schools of social science be developed in connection with existing universities.

2. That as fast as possible trained social workers be added to the staffs of the Christian institutions which are, or ought to be, dealing with the social problems of the people in China.

2. The Church and Social and Moral Welfare

It is the responsibility of the Christian Church to apply Christian principles to the social and moral needs and conditions of the home and the community as well as declare through preaching what those principles are. Attempts to apply these principles must include both the Christian and non-Christian home and community. In this attempt to live the Christian message through the improvement of the home and the community, the Christian Church should take the lead. The agencies to be enlisted, however, include both the Christian and Christian organizations and the moral persons and welfare organizations which are in the community but not organically related to the Church. The opportunity and necessity of co-operation between the Christian and moral community forces should never be lost sight of.

The problem of promoting the social and moral welfare of the home and community, or applying Christian principles for the improvement of the environment of the Church, has both a positive and negative aspect. On the positive side there are needed preventive measures, amelioration of conditions of living and the promoting of healthy social and moral activities in the church, the home and the community. On the negative side, the Church must actively oppose all forms of evil, since they work against the welfare of the home and the community.

The lines along which social and moral welfare in the home and community should proceed are given under five heads, (1) Survey, (2) Training of Workers, (3) Education of Public Opinion, (4) Forms of Social Activities, and (5) Organization.

While this report will overlap to some extent the activities of the institutional church and impinge upon industrial and economic conditions, yet it does not deal specifically with these matters. They are in the hands of other committees.

a. Surveys.

The Christian Church needs first a clearer understanding from the Christian viewpoint of China's conditions and needs. We therefore indicate first what social and moral welfare problems should, during the next decade of Christian effort in China, be surveyed, with a view to promoting improvement therein.

(1.) Church Social Problems to be Surveyed

(a) The home life of the Christians. Special attention should be given to the rearing of children, the determination of which family system best expresses Christian principles in China—including intermarriage with non-Christians—the development of the home as a social centre, and the development of womanhood.

(b) The recreational life of the Christian, with a view to reaching some solution in the way of a wholesome program of home and church social life.

(c) The standards of morals and business relationships of Christians.

(d) The social responsibilities of the Church, with regard to defectives, the illiterate and the poor, and the promotion of the social and moral welfare of the community.

(e) The attitude and practice of the church with regard to Sunday employment, recreation, and Sunday observance in general, the use of alcoholic liquors and narcotic drugs, smoking by minors, and pagan rites.

(2.) Community and Social Problems to be Surveyed

(a) Poverty, unemployment and begging.

(b) The breaking up of old family life restraints, matrimonial conditions, concubinage.

(c) Health, sanitation and housing conditions.

(d) Public playgrounds, places of amusement, philanthropic and charitable institutions and the promotion of general education.

(e) The causes of prostitution, gambling, use of harmful drugs and alcoholism.

(f) Crime in general.

(3.) Special Social Groups to be Surveyed

(a) Foreign speaking young men and women especially in port cities, their recreation, relation to church life, etc.

(b) Domestic servants, apprentices, factory workers, shop assistants, ricksha men, the boat population, street peddlers, coolies and farmers.

(c.) Policemen and soldiers.

(d.) Slaves, defectives, lepers, the insane, orphans, and the aged.

(e.) Prisoners, prostitutes, beggars, and the idle class.

Only a beginning has been made in surveying the social problems of the Church and community indicated above. "Peking: A Social Survey" by Sydney Gamble, deals with many of the above problems as found in one city. The Shanghai Municipal Council published the Report of a Vice Commission on "Vice Conditions in the International Settlement." "Preliminary Reports on Commercialised Vice in China," and on "Alcoholism in China" are published in the Survey. Some special study was made of the ricksha men in Foochow in addition to that in Peking but no special report has been issued. Gambling also was studied in Hangchow and Canton but in neither case has any report yet been made available. The Christian Church is living without exact knowledge of the social conditions at its very door; and this condition must be corrected at an early date.

c. Training of Workers

The social problems that appear to stand out are those connected with the home, health, recreation for all ages and both sexes, poverty and rescue work.

Two types of workers are needed.

The first type is the organizer who can promote recreation, sanitation or rescue work along community lines. Here would come in experts on work for youth or adults, public play, associated charities, and those able to conduct surveys. These would need to be of good academic training, which would involve a social worker's course such as is now being worked out in connection with Yen-Ching University in Peking.

The second type, while doing individual work, needs equally careful hand training. As these workers will deal directly with the home and the child, the women will outnumber the men. Visiting nurses, visiting housekeepers, students of all home needs, teachers in free schools, playground directors and community visitors are needed.

The first type, working for the community, should be connected with some community organization. The second type would be more numerous and might be connected usually with individual churches or other Christian organizations.

In addition to these two types there would be church members and others voluntarily assisting along social lines.

Training for church members and for students connected with churches should be carried on by the church along the following lines: instruction for free school teachers, lecturers and films showing the place of play and health matters, and training classes along the line of the social activities of the local church. The Sunday School should also be used to train in these forms of Christian service.

Middle schools and colleges, should give all students training and practice in social activities. Programs of social service should be worked out for students for which credit might be given. Colleges should also develop extension courses and lectures with a view to supplementing the training efforts of the church. Social training should also be provided in theological seminaries with a view to producing a better understanding on the part of the ministry of the place of social welfare activities, as an expression of the life of the Church, and to enable the minister to take the lead in stimulating such activities.

Training institutes should be frequently held under the auspices of the organizations especially interested in such work.

Special research in social problems should be carried on either as a specially developed department of some one central college or by the establishment of a special school of social research.

Social workers should be trained after taking up their work through opportunities to visit other centers of social work, special institutes, an annual conference, and a reading course. They should also be kept in touch with similar activities in the West through journals and the visits of leaders in social work in the Church abroad.

c. Education of Public Opinion

To educate Christian opinion in the churches, social needs and activities should be discussed in pastors' conferences. The pastors should constantly emphasise this work in their churches, Literature on social work should be distributed by the church. The Church should always participate in any community effort for the public good. There might also be group conferences and constant reference to the Christian's obligation to serve.

To start some one line of work will also bring other problems and interests to the attention of the workers. There should also be good social Bible courses. Part of the Sunday School lessons might well be given up to studying specific community problems with a view to applying Christian principles thereto.

To educate the general public, newspaper articles, posters, pamphlets, plays on specific problems, publication of results of surveys, advertisements, films, the enlistment of students in all schools, bulletin boards in public places, are all useful. Find the outstanding local problem and attack it first. That will reveal other problems. The co-operation of business houses and factories with the social agencies is a stimulating factor in moving public opinion.

Some special types of literature are needed in connection with the education of the church and public opinion; a book not too technical giving the place and scope of social service as it should be carried on by the church; pamphlets and articles in the newspapers and "China-for-Christ" bulletins and existing Christian publications on business honesty, use of copyrights, public health, sex hygiene, and venereal diseases. Pamphlets dealing with sex problems need to be prepared for different ages and groups; books suggesting methods of moving against vice such as prostitution and gambling; books dealing with the playground, the care of children, the place of women and the improvement of the home are all needed. A pamphlet on the individual's responsibility for the social conditions in a community is urgently needed also. Something in the nature of a bulletin which gathers up news of what is being done should be regularly published in each large community and distributed among the churches and the press. Some form of central news agency is also needed whereby news could be passed from place to place for inclusion in such bulletins. Such a bulletin might well take the place of a Christian newspaper, and might in some places develop into one.

d. Forms of Social Activity

(1) *In the Church*

"Father and son" social affairs, "mother and daughter" meetings, family nights at church, families sitting together in church.

Supervised play for children, debating societies, reading rooms, social evenings, local mission work, conducting of kindergartens, organised charity work. Girls' and boys' clubs, services for children, mothers' clubs and child welfare activities. The Christians should assist local worthy charitable organizations and endeavour to find some way to improve them.

(2) *In the Home*

Study how to make the home a more inviting social center, and how to give the wife a more prominent place in the social life of her husband. This will offset the influence of the theater, gambling and the singing girl. Study what games are suitable for Chinese homes, and the promotion of social evenings in the larger homes where men and women can meet together and husbands and wives go together. Special attention should be given to securing for the girls the same opportunities and consideration as given to boys.

(3) *In the Community*

The following matters need attention :—

Bath houses
Water supply
Reading rooms
Rest rooms for women
Day nurseries
Hostels
Employment bureaus
Savings and loan banks
The provision of a permanent model home exhibit.

In villages a community house might be started. Sectional community houses might also be started in large cities.

All these things should, and could be the result of Christian initiative. The church both in city and village should be made as far as possible a community center.

e. Organization

Social and moral welfare work should start in and with the problems of the local church.

Each city should have a representative union committee to correlate activities along social and moral welfare lines. This committee should be under the direction of the local church federation or union if such exists. Where there is a Young Men's or a Young Women's Christian Association, this organization might be asked to take the lead in promoting such work. Whether or not each church should also have a special social and moral welfare committee depends on the conditions in each case; the larger churches would need one.

There should also be a national organization for the promotion of social and moral welfare work by the Christians in the community and the home. This organization might among other things do the following:-

(1) Correlate organizations working along social and moral welfare lines.

(2) Gather and distribute as widely as possible information as to the social activities and problems of the church.

(3) Prepare an annual report on the activities of various social organizations and of national movements along this line.

(4) Promote the writing, publication and distribution of special literature on social and moral welfare lines.

(5) Publish a monthly bulletin for the use of social workers.

(6) Publish a social welfare bulletin for the whole church.

(7) Promote contacts with organizations in the West working along these lines.

(8) Arrange for sectional institutes and for a national conference on social and moral welfare problems if and when such seems desirable.

This national organization should be a commission appointed by the National Christian Council, with headquarters in the same center and building as that Council. An adequate staff of men and women secretaries, both Chinese and foreign, should be secured. Each of these secretaries, while working generally, should, if possible, be a specialist in some particular line.

Recommendations

The above report is indicated as part of a program for the next decade of Christian work in China. We recognize that not all these things can be started at once and, therefore recommend that immediate attention be given to the following specific features of this social and moral welfare program.

We therefore recommend:-

1. That the Christian Church at once take steps to make itself acquainted with the social conditions and needs in its own immediate neighborhood.

2. That we call the attention of all Christians, and of the ministry in particular, to the fact that the Christian home is the most important single factor in the making of the Christian adult of the next generation and recommend therefore that careful study be given to the home, its Christianization and how to make it a place in which better children can grow up. Some special contributory aids are, (1) rapid increase in girl's schools, (2) training in motherhood and (3) greater emphasis on work among women and children.

3. That courses on community responsibility be at once started in middle schools; that every college provide courses for the intensive study of social problems; that every theological school give training in sociology in general and in the particular social problems which the individual minister is likely to face, whether in the city or the country.

4. That in connection with any program of social and moral welfare, the Christian Church, while taking the lead, endeavor in every possible way to co-operate with the moral forces of the community for the carrying out of the proposed program. In this connection we would especially suggest that attention be given to the possibility of the Christian Church co-operating in philanthropic institutions now carried on by the Chinese, such as old women's homes, orphanages, old men's homes, etc.

5. That in the organization created to continue and carry out the work of this National Christian Conference, provision be made for the establishment, as one of the main departments, of a Council on Social and Moral Welfare Problems with permanent secretaries. We recommend that this council study the problems considered in this report, collect and classify information upon them and engage in the spreading of such information as shall lead to definite measures for greater social welfare.

CHAPTER III

THE CARE OF UNOCCUPIED AREAS

Unoccupied Areas Defined. Unoccupied areas include (1) areas still unclaimed by any Protestant missionary force and therefore wholly outside of the acknowledged responsibility of any society; and (2) areas within the fields for the evangelization of which definite responsibility has been assumed but which still lie 30 *li* or more beyond any reported evangelistic center. Occasional itinerating trips of missionaries or salaried Chinese workers into these areas, or the presence of places where religious services are occasionally held, while promising much in the way of opening up the country and developing eventually into permanent centers of Christian influence, must be regarded as *not* constituting for the present at least, the fulfilment of evangelistic responsibility by any mission, foreign or Chinese. An "evangelistic center" as defined by and adopted for the purposes of the Survey, "is any place where, either (1) there exists a Christian community of not less than ten Christian communicants or baptized adults, whether in the form of a permanent church organization or not and a weekly religious service is held; or (2) there permanently resides a Christian Chinese worker recognized by both church and mission (whether in the employ of the mission or church or not) and a weekly religious service is held."

Areas Unclaimed. Almost one-fourth of China Proper including Manchuria still remains unclaimed by any Protestant missionary or Chinese home missionary society. In addition, an area exceeding in extent the whole of China Proper and embracing almost all of Inner Mongolia, Outer Mongolia, Sinkiang, Kokonor, Chwanpien and Tibet remains unclaimed and practically unentered. To these great stretches of unclaimed territory we must add cities of Indo-China, Formosa, the East Indies and other places where Chinese estimated at over 8,000,000 in total number reside, and where as yet comparatively little work is done among these relatively influential countrymen.

Within China Proper, including Manchuria, the provinces of Heilungkiang, Yunnan, Kansu, Kwangsi, and Kweichow report the greatest extent of territory still outside the accepted responsibility of any missionary society. Seven provinces, on the other hand, report no unclaimed areas whatever. Of the total 437,800 square miles still unclaimed, Manchuria reports 230,000 square miles, chiefly in Heilungkiang. The exact location, extent and nature of these unclaimed areas may be studied by reference to maps and letter press, given in Parts III and IV of the Survey Volume. Part IV deals especially with large unclaimed areas in territories of Inner Mongolia (Jehol, Chahar, Suiyuan, and Sitao), Outer Mongolia, Sinkiang, Kokonor, Chwanpien and Tibet.

Areas Still Thirty Li or More Beyond any Reported Evangelistic Center. One may easily give undue importance to areas referred to above which as yet are unclaimed by any Mission. Generally speaking, most of these areas are sparsely populated, mountainous, or arid in character, and very difficult of access. Areas within the boundary lines of most mission fields, which for one reason or another still remain relatively untouched are of equal if not of greater importance, for no other reason perhaps than that of their greater population density.

Protestant missions have acknowledged responsibility for seventy-four per cent of China Proper including Manchuria. Over 817,800 square miles of this territory, however, or more than one-fourth of the whole is still more than thirty *li* from any reported evangelistic center. In other words, missions and churches today have permanent centers of Christian influence distributed over three-fourths of the areas for which they have definitely assumed responsibility. If we add together the 437, 800 square miles of unclaimed territory referred to in the preceding paragraph, and the 380,000 square miles of territory already claimed by missions but still relatively untouched, we discover that over 315,000 square miles or approximately forty-six per cent of the total area of China Proper, including Mongolia, still lies beyond thirty *li* of any reported evangelistic center.

Extent of Relatively Unoccupied Areas by Provinces. Provinces with the largest areas unclaimed or, if claimed, still relatively unevangelized or only in the earliest stage of being evangelized, are as follows:

Province	*Extent of area in square miles either unclaimed or if claimed still beyond thirty li of any reported evangelistic center*	*Percentage of total area of province*
Manchuria*	284.400	77%
Kansu	108,000	86%
Yunnan	90,700	62%
Szechwan	85,900	53%
Kwangsi	57,600	75%
Kweichow	34,600	50%
Hupeh	25,900	36%
Shensi	24,800	33%
Hunan	18,100	22%
Kiangsi	17,100	24%
Shansi	15,800	26%
Anhwei	13,900	25%
Honan	12,400	18%
Remaining provinces	10,000 or less	—

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*Including Fengtien, Kirin and Heilungkiang

Note that eleven provinces and Manchuria still have twenty per cent or more of their territory beyond thirty li of any reported evangelistic center.

Reference to the map on page 308 of the Survey volume will show that no province is wholly without relatively unoccupied territory, although Shantung, Chihli, Kwangtung, Fukien, and Chekiang may almost be so regarded. A glance at the special administrative districts or outlying territories will show how very inadequate the Christian occupation there really is. Jehol, for example, reports strikingly few evangelistic centers, yet is as densely populated as large sections of Northwest or Southwest China where more work is done. Moreover, into several of these administrative districts of Inner Mongolia, Chinese have immigrated recently in large numbers.

Unoccupied Areas in Terms of Hsiens. If we exclude Heilungkiang, we have only 106 out of 1,704 *hsiens* in China Proper which still remain wholly unclaimed by any Protestant missionary society. By far the greatest number of the *hsiens* are to be found in Southwest and Northwest China. As an evidence, however, that many *hsiens* included in mission fields are still relatively unoccupied, the Survey Report lists 374 *hsiens* for which no evangelistic centers are reported, and 803, or almost one-half of the total number of *hsiens* in China Proper, for which no mission lower primary schools are reported. Over one-third of the *hsiens* in China Proper report less than one communicant to 10,000 inhabitants; another third report from one to five communicants to the 10,000. In other words, two-thirds of the *hsiens* of China still average fewer than six communicants to the 10,000 inhabitants. The names and locations of these *hsiens* may be found by reference to Map VIII of each province as given in part III of the Survey Volume or by reference to the Hsien Tables, appendix A of the same volume.

Unoccupied Areas in Terms of Christian Work. Eighty-three per cent of the missionary body reside in the maritime provinces or in provinces along the main course of the Yangtze. The following provinces listed in order are most inadequately worked from the viewpoint of Christian workers.

Missionaries to 1,000,000 inhabitants		*Chinese Workers to 1,000,000 inhabitants*		*Physicians, Chinese and Foreign, to 1,000,000 inhabitants.*	
Tibet (a)	—	Tibet (a)	—	Tibet (a)	—
Kweichow	4	Sinkiang	7	Mongolia (b)	—
Kwangsi	7	Mongolia (b)	14	Kweichow	0.2
Mongolia (b)	8	Kansu	16	Yunnan	0.5

Missionaries to 1,000,000 inhabitants		*Chinese Workers to 1,000,000 inhabitants*		*Physicians, Chinese and Foreign, to 1,000,000 inhabitants.*	
Anhwei	8	Kweichow	18	Kansu	0.5
Yunnan	9	Szechwan (c)	24	Kiangsi	0.6
Manchuria	9	Kwangsi	26	Shensi	0.8
Szechwan	9	Yunnan	27	Szechwan (c)	1.0
Sinkiang	10	Anhwei	31	Anhwei	1.2
Kansu	12	Kiangsi	31	Honan	1.3
Honan	12	Honan	34	Hupeh	1.3
Shensi	14	Hunan	42	Kwangsi	1.7
Hunan	14	Manchuria	45	Hunan	1.9
Hupeh	14	Shensi	47	Shansi	1.9
Chekiang	15	Hupeh	47	Manchuria	2.2
		Shansi	52	Chekiang	2.3

(a) Includes Kokonor and Tibet Proper.

(b) Includes Outer Mongolia, Altai and the four territories of Inner Mongolia.

(c) Includes Chwanpien.

Advance Program of Larger Missionary Societies. A list of over ninety centers which missions hope to occupy as stations during the next five years is given in the Survey volume, Appendix E. These are the result of official vote and have been supplied to the Survey Committee by representatives of the Societies concerned. They are scattered over the provinces as follows: Anhwei 9, Fukien 2, Honan 13, Hunan 8, Hupeh 5, Kansu 9, Kiangsi 10, Kwangsi 4, Kwangtung 4, Kweichow 3, Shansi 1, Shantung 8, Shensi 4, Szechwan 12, Yunnan 7 and Manchuria 1. Undoubtedly not all of these prospective new foreign missionary centers will be occupied within the time limit specified. Some may be abandoned in favour of others, or their opening be postponed indefinitely, due to diminished resources in money or men; nevertheless it is a striking fact that all but a few of these ninety and more new residential centers are to be located within the fields for which the respective missions have already acknowledged full evangelistic responsibility. None is located in the outlying territories of Inner Mongolia, Outer Mongolia, Sinkiang, Kokonor, Chwanpien or Tibet. About one-third have either already been opened or are now under consideration by the China Inland Mission and its associate missions, one tenth by the Christian and Missionary Alliance and the remainder by different societies most of which take rank among the thirty-five largest missionary societies in China.

The Survey Committee also requested mission correspondents for the names of centers where new hospitals are likely to be erected within the next five years. The names of thirty-eight such centers were received, all except six of which are located in the coast provinces or the three provinces of Central China. No new hospital centers are reported for outlying territories where the need of medical work as an opening wedge for the Gospel is so great, nor for the provinces of Yunnan, Kweichow, Kwangsi, Shansi, Kiangsi and Kansu, notwithstanding the fact that these same provinces report the lowest number of mission hospital beds for 1,000,000 inhabitants in China. About one-half of the centers where new hospitals are to be built are located in provinces which already rank above the average (38 per 1,000,000) in this number of hospital beds per million inhabitants.

Advance Programs of Sixteen Large Missionary Societies. Several months ago letters were sent to leading representatives of over twenty large missionary societies, asking them for as definite a statement as could be given on the future outlook of the work of their mission. The correspondent of one missionary society reported "retrenchment possible and strengthening improbable." Six societies hope for a decided strengthening of all forms of existing work, while the remaining nine look forward both to a strengthening of work already undertaken and to the opening of several new stations. One large society expects to develop strong institutional church work in six centers, Peking, Tientsin, Nanking, Tsining, Nanchang and Chungking. This same society contemplates no new foreign mission stations during the next five years but "three or four new missions are contemplated with the hope that only Chinese leadership will be employed."

The following missionary societies carrying on work in China have recently advanced to new fields or are practically certain of doing so during the next few years:—

Societies	*Fields*
American Baptist Foreign Mission Society (Burma Mission)	—Southwestern Yunnan
Federal Foreign Mission Committee of Churches of Christ in Australia	—Southwestern Szechwan
Christian and Missionary Alliance	—Kwangsi, Tibet, Kansu and Indo-China
China Inland Mission	—Yunnan, Kweichow, Szechwan, Kansu and Kiangsi
Evangelical Lutheran Synod of Missouri, Ohio, and other States	—Southwestern Hupeh
Methodist Episcopal Mission, South	—Manchuria
Board of Foreign Missions of the General Conference of the Mennonites of North America	—Southern Chihli
American Presbyterian Mission, North	—Southwestern Yunnan
Reformed Church in America	—Fukien
China Mennonite Missionary Society	—(field not yet agreed upon)
Church of the Brethren Mission	—(field not yet agreed upon)

Tribal work is contemplated by the American Baptist Foreign missionary Society, China Inland Mission, Christian and Missionary Alliance, and American Presbyterian Mission, North. The advance programs of the Chinese Home Missionary Societies include new work in Manchuria, Mongolia, and in Southwestern China. In the last named field work among the tribes people as well as among the Chinese will be undertaken.

Correspondents of only eleven societies ventured to predict the average number of missionary recruits expected during the next five years, fixing the total for these eleven societies at almost two hundred new missionaries annually. Both the chairman and the foreign secretary of the Christian and Missionary Alliance express the hope that their missionary force in China will be doubled during the next four years.

New Missionary Societies entering China for the first time. The Christian Reformed Church Mission, Hephzibah Faith Mission, Church of Christ Mission, and Southern Christian (educational) Mission are considering missionary work in China for the first time. The first named society at the invitation of the North Kiangsu Mission of the Southern Presbyterian Church, U.S.A., expects to occupy the city of Rukao this fall, extending northward and southward as the work develops. Representatives of the last named society have been in correspondence for some time with the China Christian Educational Association and the China Continuation Committee in regard to a suitable field for an educational mission, and the suggestion has been made that they consider one of the large provincial capitals of Southwestern China.

In answer to the question whether or not any special forms of work were to be specially stressed during the next five years most of the societies' representatives anticipated few if any changes from those followed in the past. The Irish Presbyterian Church Mission hopes for better organization and more centralization. A very definite advance in the work of the Methodist Episcopal Mission, North, is contemplated in every part of China. This will consist not of extensive work so much as intensive work. Evangelistic campaigns are planned for all the great centers, reaching subsequently down to the smaller centers and every Methodist church in China. A throughly organized system of follow-up work is also now under way. Greater emphasis will be laid by the Canadian Methodist Mission on the strengthening of the Chinese conference, the increasing of self-support in individual congregations and the Chinese mission to the tribes of Western Szechwan. Churches will be encouraged to take over the support and control of their own schools. The China Inland Mission hopes to improve its primary schools and develop middle schools in a few more centers. The Norwegian Missionary Society for five years will stress work in country districts. Most of the sixteen societies concerned hope for continued emphasis on the training of Chinese preachers.

Strategic Centers in Unworked Areas. The Survey Volume contains a full and very suggestive list of strategic centers for all of the large unworked areas in China—Southwestern China, Szechwan, Yunnan, Kweichow, Kwangsi, Kansu, Jehol, Suiyuan. Sitao,. Outer Mongolia, Sinkiang, Chwanpien and Tibet. A certain amount of information regarding each strategic center is also given and for some provinces or territories are classified according to the type of people predominating in the surrounding country. Thus we have strategic centers primarily for work among Chinese, or tribes' people, or Tibetans, or Moslems, or Mongols, etc. The value and need of different forms of missionary work are also indicated by the Survey Committee. We would therefore, refer the reader to pages 261 - 282 of the Survey Volume for a fuller treatment of this subject. The list of strategic centers with reasons for their Christian occupation has been supplied by individual missionaries or groups of missionaries who are located in fields which border on these large unclaimed areas. Some idea of population and the openness of the country may be gathered by reference to density maps appearing in Part III of the Survey Volume as well as to the maps in appendix B showing post office communications.

General Recommendations Regarding Care of Unoccupied Areas

(1) That there be a standing committee of the National Christian Council, on Unoccupied Areas.

(2) That all existing and new missions, both foreign and Chinese, requiring information as to unoccupied areas, or guidance either in the choice of fields or in regard to the steps necessary for expansion into fresh territory, be strongly urged to enter into correspondenee with this Committee on the subject.

(3) That wherever it becomes evident to missions concerned that they cannot within the next few years occupy the entire field or fields for which they are now regarded as responsible, they be urged to report this fact to the Standing Committee on Unoccupied Areas.

(4) That in order to promote home misssonary work the Chinese Church be encouraged to assume the reponsiblity for areas for which the missions have already acknowledged responsibility but which as yet they have been unable to occupy.

(5) That the Chinese Church also be encouraged to develop missionary work as rapidly as possible in all areas still

outside the accepted responsibility of any missionary society, and that missions cooperate with the churches or Chinese missionary organizations to this end.

(6) That with a view to the preparation of the Chinese Church for even greater missionary advance in the future, the energies of the foreign missionary societies already in the field be concentrated during the next few years for the most part upon a more effective occupation of the field, or fields for which they now acknowledge responsibility.

(7) That, in order to meet effectually the needs of the great unoccupied areas, the National Christian Council in cooperation with the missions and churches concerned be asked to prepare for each province and other large areas as yet largely unoccupied, a comprehensive plan of occupation, both by areas and by department of work (pastoral, educational, medical, etc.); existing work would be included in this plan and new work undertaken by new or existing organizations would be undertaken in accordance with it.

(8) That the time has come when missions or churches unable to establish or maintain all needed forms of Christian activity in any given fields, should welcome the cooperation of others in the interests of speedier, more effective, and comprehensive occupation.

(9) That, to answer the challenge of the vast unoccupied areas, and to make possible an effectual entry by the Church into these open doors, the preparation of Chinese leaders be stressed during the next few years, and the foreign missionary force be maintained at least at its present strength.

SECTIONAL MEETINGS

STRENGTHENING THE CHURCH IN THE LARGER CITIES

The Student Field in China and Its Challenge to the Church.

Mr. Y. T. Wu

1. The China of twenty years hence is being determined by the kind of thought and ideals knit into the lives of the students today.

2. The student field in China has grown tremendously in size, influence and potentiality during the last decade. It is destined to grow remarkably as soon as the country settles down.

3. After thirty-five years of slow and patient work, this field is now fairly accessible to Christian influence. The personnel, approach and method are the important factors. If these are right, the field is open.

4. The students today are intellectually wide awake. The Renaissance movement and the recent anti-religious movement are sufficient evidences of this fact. This is the time of times for us to wield Christian ideals into the consciousness of the students. In accepting this challenge the following principles, evolved from many years' experience, should be borne in mind :

1. The aim of student work is to stimulate the voluntary religious life of students.

2. The individual school is the unit in student work. Our purpose should be to seek to establish self-perpetuating and autonomous groups of Christian students in every school, to Christianize school life.

3. The unity of the student field (a) in any given city and (b) in a nation-wide way should be recognized and our united approach to it preserved. Competition between denominations or between interdenominational agencies in this field would be disastrous. This fact can not be too strongly emphasized.

4. The churches in each city should have an agency through which to correlate and unify the city-wide program of student work and each church should seek to do its share in carrying out this program.

5. In those cities in which there is a Young Men's Christian Association, it would seem wise for the churches to use it as a unifying agency because of its established position among students, its relation to all churches, and its nation-wide organization.

6. We therefore specially call the attention of all churches to the report of Commission II Chapter 1, Page 22, Paragraph 2, which reads as follows:

"With a view to securing a more comprehensive and united approach and appeal to the government and mission student field, the churches should assume their share of responsibility in this work by appointing well qualified Chinese and also foreign workers sufficient in number to cooperate with the Young Men's and Young Women's Christian Associations in carrying on and developing a strong, well-rounded program for students; each city should be left to decide upon its own form of cooperation."

Mrs. H. C. Mei.

Mrs. Mei took the family of Jesus as an ideal, in contrast with the ancient family where the parents' rule is absolute. Jesus showed both dependence and filial piety, in his early years, and we can see that He always depended a great deal upon Mary, his mother. Women supply the needs of the world by supplying the needs of their children. The world has its foundation in the nation, the nation in the family, the family in persons, and persons in womanhood. Mrs. Mei quoted an old proverb: If you have hired a bad servant you will be unlucky for a year, but if you have a bad wife you will be unlucky throughout life.

The prosperity of the Chinese Church rests upon reform in the family. The family comes to be an ideal for human life. As soon as you enter a family you know whether its members are good people, or not. Spiritual life must begin to grow in the family.

The Institutional Church and Social Service.

Rev. A. R. Kepler.

Mr. Kepler called attention to four outstanding facts in the Survey:

1. A growing interest in institutional churches: there are more than seventeen already established, and a large number projected.

2. There is naturally a general lack of experience and knowledge of approved methods to carry on this sort of work, because it is pioneer work.

3. The great need felt in all cities of having trained workers. Such workers are not found in very large numbers.

4. Great lack of literature, and feeling that such literature should be available. Expression of gratefulness for literature that has appeared makes evident the great need of it,

There is a general feeling among all those engaged in institutional work that there should be some association formed by those engaged in this work, so they could face their problems together and reduce to a minimum the number of blunders and mistakes made in a pioneering enterprise. Mr. Kepler suggested facing the question as to whether such an organization should be formed and how it should be constituted.

Inter-Church Cooperation.

Rev. A. J. Fisher.

There is no place where cooperation is more important than in large cities, and no place where lack of cooperation spells worse disaster. There is no way to unite the churches better than by getting together on a job. One of the hopeful signs of the day is the cooperative work among the churches, not only in the cities of China but in the Western world as well. As an example of practical experiment in cooperation the work in Canton may be cited.

Three years ago there was found in Canton a disastrous condition; on nearly every street corner there was a gambling place. The churches created public sentiment and finally massed a big parade, which went to the Governor's yamen, to request that gambling be prohibited. The request was granted, and from that time gambling was prohibited not only in the city but in the entire province.

Nearly every year floods occur, and the Canton churches get together and raise funds, through the Federated Council of Churches. Year before last this Council launched a big evangelistic campaign; a large tabernacle to seat 6500 people was erected; the churches canvassed the entire city through special workers, Bible study classes and the distribution of literature; the hall was filled every night to overflowing, with the result that 3000 people signed cards signifying their wish to study more about the Scriptures.

This year the churches got together on something very practical, a campaign against vice, and the education of Christians on the subject of purity. Through a health campaign, preaching in every church and the Y. M. C. A., the whole city was stirred up Other organizations worked with the churches. A big parade was organized, which marched to the mayor's and the governor's yamen. This campaign appealed to the student body especially, and had the effect of bringing the churches together. There was opposition through newspapers and distribution of literature.

Evangelism

Rev. K. H. Wang.

What evangelism means is to get people to listen to the appeal of God to save their souls, and to attain to the fullness of Christ. With these aims in view, denominations and doctrines do not matter. There should be unity. Formerly there was a church working here, and a church working there—different denominations working for themselves. The community must be looked upon as a community, and individuals as the unit. There are two things about a community to be considered: first, its need-all have sinned in so far as they have come short of the glory of God; second, its possibility—its institutions and environment should be for good, not for evil.

Each church should give itself to making a survey of the community. Leaders should be appointed, with an aim toward working together to win all souls for Christ and all China for Christ. Evangelism must go on all the time.

Discussion

Dr. T. T. Lew, in discussing the student work in large cities, laid emphasis on the importance of this field of work for the church, calling attention to the Renaissance Movement, the Anti-Religious Movement, and the Anti-Christian Student Movement which started in Shanghai and now has press offices in almost all leading institutions of learning. He stated that Japan today would be different if it had spent more time on students, and that young men in China have drifted in large numbers away from the church.

Rev. R. C. Chandler said that the Young Men's and Young Women's Christian Associations have done a great work among students, but the work has grown out of bounds, and now that the churches are being asked to share in the responsibility, the method of approaching this great problem is of great importance.

In discussing the question of strengthening the city church work in general, there was a suggestion made that more than one kind of leader is needed. The community needs people of all kinds of education and ways of thinking, because it consists of all grades of education. There must be a rounded leadership, not merely for young people, and the best educated, but leaders for the old and the uneducated also.

In discussing the relation of the Student Movement to institutional church work, it was pointed out that one of the most hopeful things is the new Renaissance Movement. The institutional church in its spirit of helpfulness is one of the most real things. The emphasis is constructive. Sociology is one of the favorite subjects of Chinese students. Therefore, in showing that the church is really related to Chinese society and its problems, the Church is making a real contact with students. An institutional church emphasizing evangelism can show the relation of real religion to the needs of society. It answers the challenge that the church is a foreign institution. No one man is able to exemplify or make known the riches of Christ. To present the full Christ requires a staff of men teaching, preaching, helping. Every facility must be used to make Christ known.

A Japanese pastor working among Chinese students in Tokyo, Japan, told of difficulties met with, in that they are more or less influenced by atheistic thought; they believe in science, and claim that science rules. These students, while willing to come and listen to lectures on moral and educational topics, are not willing to accept Jesus as their Savior, and they think that to pray and study the Holy Scriptures is necessary only for uneducated people, and that with high standards there is no need for such practice. The Christian Church in Japan is an influential and forceful organization, and of a higher than ordinary class. The church is aggressive, in that in the big railway stations you will see great exhibitions advertising Christianity. The Salvation Army is also very strong. During the Disarmament Conference in Washington the Japanese Christian pastors were among those sent to America to assist unofficially in that conference.

Mr. Robert Fitch gave an account of cooperative church work in Hangchow. A union committee was organized there seven and a half years ago. Among the most important undertakings are special campaigns, tent meetings, and a week of evangelism. There is a plan for developing three institutional churches. There have been conferences for fellowship; a Sunday school committee plans for rallies and picnics; a Chinese professional nurse has reduced to the extent of ninety per cent the diseases among school children; a home missionary society is reaching out to all parts of the city: newspaper work is done in city and other papers volunteers distribute tracts: moral welfare work—now fighting a lottery association. There is an English church paper, and prospect of a Chinese church paper. There is a staff of two Chinese secretaries and a writer working at headquarters.

SECTIONAL MEETING

STRENGTHENING VILLAGE CHRISTIAN COMMUNITIES

Employment in Active Christian Service of Every Individual Member of the Village Christian Communities.

Dr. Chen Wei Ping.

As we survey our country churches at the present time the conditions in different places differ widely. In some places we still have one pastor in charge of a great many small villages covering an area about forty li long and thirty li wide. We are inadequately staffed so far as our pastorate is concerned. How can we get a large number of competent trained leaders to be the pastors of our country Churches? That is the most important thing in the development of a village church.

As soon as we have these pastors how can we encourage them and build up a constituency every member of which is a soul winner? Unless the pastor is able to help others, his own spiritual life can never be fully developed, he can never realize the real spirit of Christianity. In all our village churches we should have every member able to do some social service in that community. But before he can serve others he must be a real Christian himself. We have nominal Christians enough; we now want real Christians.

I recently visited a little country place. I asked a certa in group of people to offer prayer, and none of them responded. Finally I discovered that none of them could pray. They had been church members for five or six years, and yet they do not know how to pray or to read, they were still illiterate. How can we build up a church with such a constituency? We must get our church members educated so that they can read and write either Romanized as in Fukien Province, or the phonetic script as in other parts of China, or Mr. Tung Ching-an's 600 characters. We must educate them so that they can read and pray and know the Bible for themselves, and they in turn go out in social service to others.

Dr. Boville has been travelling all over China. I do not know how large an area he has covered; anyway he touched many of the places I visited. He had been to those places before I did and he has turned the school boys loose in the summer time during vacation, and sent them out to do social service in small villages. In some places splendid results have been witnessed.

How can we harness every church member of our present constituency and bring them up to the place where we can send them out among non-Christians, to win others to Christ? They cannot realize the real spirit of Christianity until they do something themselves. So it is an important thing for them to do this, but as I said a moment ago there are different grades. In some places a pastor covers a big area—in other places a pastor is in charge of a big village. Then at a special time once every year outside help should be invited to that church to help the pastor have an evangelistic campaign to stir up and pull the members of the church out of their old ruts, give them new energy, new vision, and encourage them to do something for their own community.

In some places missionaries are still acting as pastors. That is very undesirable. We trust that we shall soon have enough leaders so that in every community where we can put a pastor we may have an educated Chinese leader who can carry out the whole program.

The Program of the Village Church. A Model Weekly Program.

Dr. C. E. Scott.

A model weekly program naturally begins with a very helpful Sabbath. It is important to emphasize the fact that the Christian Lord's Day as compared with the Mosaic Sabbath (which was a day of rest) is a day of abounding spiritual joy and active, intense witnessing. The whole idea of that day, of course, is to be a day of public and private worship, and of spiritual stimulus and inspiration of every sort.

The forenoon service the Christians generally call "the big worship." There are certain things which can be done to strengthen the sense of solemnity and of real worshipfulness in connection with that morning service. We naturally put forth a special effort in this service because out-village Christians can be present; many of them have to return to their villages after this service.

Various things occur to all of you experienced workers as to what can be done to emphasize the spirit of worshipfulness and solemnity in that service. For instance, if there is an elder or deacon present in the village, or if neither of these, a zealous Christian—such a one should meet with the speaker before the service to pray for that service.

In China as in America the more people who can be interested in the service, the more they feel responsibility for it;

and the more they are interested in the work of the church. The leading Christian is apt to want to do everything, even to take up the collection; it is a common experience that if several young men can be secured to help take up the collection that considerably increases their interest.

Though the congregation may be small, use ushers. We cannot be too careful to make the taking of the collection a solemn act of worship. To that end this part of the worship should be made formal, the ushers coming forward to wait for the blessing given by the pastor upon the collection.

This suggests another important matter, namely, the weekly collection. Ordinarily in the small church this is not developed. As you know, the collection is subscribed at the beginning of the year at the annual meeting, or possibly after one of the harvests. The time has come, even in many of the backward and poor churches, when we should begin the weekly collection as part of the big service in the forenoon. We know, too, that it is very helpful to use a blackboard. The pastor puts his text on it and also the main divisions of his sermon.

I am assuming that in a church where a model weekly program is put on, the village is apt to have a boys' and a girls' primary school—one or both. If that is so, the interest of the school children is greatly increased in what the preacher has to say if these pupils and the Christians can read off the points of his talk, and it is surprising how much of the truth in that sermon the Christians, and particularly the school children, will carry away.

The pastor or leader will make a helpful impression by speaking several times on one general subject, say the person of Christ, or the work of the Holy Spirit.

If there are those, say the ushers, who have tracts to hand out to the outside comers, much spiritual fruitage often comes from that particular small opportunity improved in connection with the morning service.

Then a very important factor to help build up a spirit of fellowship in the church is what we do to the out-village Christians after the service—how we receive them. There should be a room in the church yard, outside the church building; if the out-village Christians are heartily received here, and hot water and fuel are provided, they will feel welcome and wish to exert themselves to attend future services.

In the afternoon, shortly after the noon meal, something in the nature of a meeting for children is helpful. The adults will attend but it is surprising how pleased the school pupils and street children are if there is a service which they may particularly call their own. For the sake of the development of leadership it is very helpful to have someone else than the pastor lead this children's service. One essential of this leadership is that the man shall like children. That afternoon service is particularly to help those who attend to memorize Scripture. There are probably many here who use the Sunday school colored cards as rewards for Scripture committed to memory at that service.

Superintendence and After-Care of Village Church Workers

Dr. Watts O. Pye.

In the supervision of our church workers in the country district, whether the supervision be done by Chinese or foreigners, I think the great problem is simply this: to know just how to give enough supervision and yet not too much—enough so as to ensure the preacher obtaining the help which he really needs on the one hand, and yet not so much as to make him feel that he has no initiative and no authority. So may I mention what might be some of the aims to be attained by such supervision, whether it be given by a Chinese or a foreigner?

The first aim should be to help the preacher to transfer his reliance from the superintendent to Christ Himself. One of the great hindrances in the rapid progress of our work is the fact that all too often the church worker has felt that he can rely upon the Chinese or foreign friend who has oversight of his work. He should be made to feel that he is master in his own field, that no missionary or other person has authority over him, and that in the plans for that field he must look to the Holy Spirit, and not to the missionary, for guidance and direction. Always, of course, he must be free to turn to the missionary for consultation as he may wish, but the decisions as to the methods and as to the work to be accomplished in that field must be left to himself.

In the second place, the aim of supervision must be to help him gain a mastery of the field and of his work. What we have tried to have the men do in our particular field is to have every preacher make a careful survey of his own field, map it and understand fully the conditions that are there, and then to plan a campaign for the field as a whole and not for any particular town or village or for any particular class of people concerned.

In the third place, it must be to help him to magnify his office and to win the hearts of his people. That is very necessary to building up the self-support of a country church. If the preacher can by his self-sacrificing efforts win their love and affection, one large obstacle in the way of self-support has been obviated.

And in the fourth place, such supervision should help the pastor in the country problems of his work.

In connection with the finances of his church, a committee should care for the finances, not only providing for the maintenance of the work for the men and the preacher's own support, but also providing for the work for women and the support of Bible women in that field. I think we have made a great mistake in dividing the work into that for men and that for women. A great deal can be accomplished if we can unite these two.

Another problem is in outlining and helping the pastor to define the responsibility in his field—helping him to make his congregation feel that they are the ones who are responsible for bringing new converts into the church. "Every Christian a missionary" should be our motto. The pastor's duty is to train and shepherd those whom his church members bring into the church. This will mean a great deal in hastening the growth and development of the individual congregation.

A third problem in which we can give real assistance is this: Many men grow discouraged because they say a considerable number of people make a start in the Christian life but sooner or later a large proportion of them fall back and gradually disappear. I think it is a great point if we can help our fellow workers to appreciate this fact, that the critical time in the experience of a new convert is during the first month or two of his Christian experience. The men whom we can during that period so instruct and so fill with the knowledge of the Christian faith and teaching will hold out and will move forward, and if we fail during that period to give this instruction we are likely to lose these. Here is a point where we can be of great service and help to the more inexperienced in the country field.

The fifth aim is to help the preacher to grow, spiritually and mentally. How is this to be accomplished? How is this supervision to be done? By personal visits. In such a visit the missionary goes rather as a guest than as the one who has authority and has charge of the field or of the worker in that field. We go to hear what our fellow worker would like to have us do. We are there as his servant. Where can we help him most? This visit should be so inspirational in its effect on the preacher that the latter will be able to do his work better in the weeks to follow.

The second way in which we can help is in the sending to him from time to time short reviews of the best new books that are coming out and thus give him the meat of these books.

Then, of course, there are summer conferences.

And I would emphasize the writing of pastoral letters once or twice a month. We all know what Paul did for his churches and the men who worked for him in this way, and I believe if we did more in sending tender, sympathetic, helpful messages to these isolated country workers we should see a great difference in the spirit manifested by them.

Discussion

The use of the Christian Endeavor as valuable means of training for leadership in Christian work was urged.

The following points were made: the best results in village church work are achieved through personal fellowship; church services should be short, in order to hold the interest of people whose minds are intent upon their work; nothing will be more effective in Christianizing village life than the building up of Christian homes; country preachers should have as much knowledge as possible of the science of agriculture; educational classes, as for the study of phonetic script, etc., are a helpful means of reaching people.

The salaries of country preachers must be more adequate if good work is to be done; a man with a family whose salary is $8 a month cannot meet any of the social obligations which are a part of a pastor's work.

Men who are too old to keep up with new methods and thought should make place for those who are equipped with modern training in education, theology, psychology, etc.

Work Among Students.

L. D. Cio

Evening Address.

The topic presented to me, that of "Work Among Students," is of great importance and I cannot do it justice. When I speak of this question as of great importance perhaps some of you would like to ask in what way can work for students be considered an important topic by the National Christian Conference? Or you may be asking, What relation has work for students to the individual churches? From among the many reasons to be given in answer to these questions I will choose four.

The first reason is that among the three tasks which are usually thought of as Christian tasks, that of evangelization, that of education and that of medical work, the educational is one and is in itself a work for students. It seems to me that we would name the matter very much better if instead of speaking of education as one of the tasks of the Church we spoke of work for students as one of the great tasks of the Church, for when we speak of education we have more in mind the teaching and work for students, but when we speak of students we are putting the work as it should be upon individuals.

The second point indicating why we should emphasize this work is that the present student generation determines the nation of the future. As the students are today, so the nation will be tomorrow. And therefore, if the Church has any consciousness of a task with reference to the nation of the future it should be concerned with the students of today.

The third reason for emphasizing work for students is that at the present time most of the large and significant movements among the Chinese people are student movements. If we think of some of these movements, for instance, the new literary movement, the Japanese boycott of a few years ago, the Fourth of May movement and a number of other movements of the same kind, we realize that these are in themselves student movements. The new literary movement has to do with intellectual topics. The Fourth of May movement has to do with economic questions. The Japanese boycott was concerned with commercial problems. The labor movement has to do with relations between labor and capital. And already there are anti-Christian and anti-religious movements. If we do not with our Christian effort endeaver to do something for these students they will certainly do something to us. They are already starting it.

A fourth reason for stressing the importance of this work is the fact that in Commission II you have this statement:—"With a view to securing a more comprehensive and united approach and appeal to the government and mission student field, the churches should assume their share of responsibility in this work by appointing well qualified Chinese and also foreign workers sufficient in number to co-operate with the Young Men's and Young Women's Christian Associations in carrying on and developing a strong, well-rounded program for students; and each city should be left to decide upon its own form of cooperation." In view of the argument presented it is evident that the Christian Church cannot but lay great emphasis upon work for students.

If we are then agreed upon the importance of work for students it is necessary that we should first understand the nature of students before we can proceed to help them. If we examine the students generally in China, we can probably divide them into three classes. There is one group of students who are earnest in examining into and studying the problems before them, the problems of their studies, the problems of their country; they are thoughtful students—those who are giving earnest consideration and investigation to the problems before them. No matter what sort of topics are before them they are eager to study every variety of question. They are interested in religion as well as those other topics and will study and investigate for the sake of studying but also for the sake of practicing religion.

A second group of students are those who follow others without reaching conclusions for themselves; they carelessly and blindly follow what they hear.

A third group of students may be characterized as those with a destructive attitude, marked by selfishness. They are not satisfied in developing anything except that which has distinct advantage for themselves.

Since there are these three groups of students, it is plain that the work of the Church should be in particular addressed to the first group. If the Church can make an impression upon and win the first group or a large proportion of them, it will have secured the second group, and if the first and second can be influenced Christianity will be in a position to deal with the third group.

Within the first group, that of the thoughtful students, there are many who favor Christianity. There are also many who attack it. We should lay particular emphasis upon those who attack Christianity. It is of particular importance that we understand what points it is that these students attack in Christianity. Christianity is not afraid of students who attack it. What we fear is the group of those who are neither in support of nor in opposition to Christianity, the indifferent group. So it is particularly important that the Christian Church should in relation to its students who have reasons for their attack on Christianity pay particular heed to understand every point of view. We should not only know in what ways they are opposed to us but we should know also what they attack. We should be thankful to them, in fact, for their opposition, in making points clear to us, and we should try to understand them. It is of great importance that we understand just what it is that they attack in Christianity. An examination of this would indicate that it is not so much Christian principles they attack as it is Christian methods. Because the methods that are used by the Church are often found to be faulty, they conclude that the principles of Christianity are also vulnerable. One of their claims is that Christianity is superstitious. On our part, we think of Christianity as something which does away with superstition. Have those who opposed Christianity because it is superstitious a reason for their case? It is necessary for us to study the ways in which Christianity has been presented so as to give such an impression. If we think of the methods which we have used, we will remember that very often we say to students, whether they are Christian or non-Christian, You must believe the whole Bible. Of course, we Christians all believe that the whole Bible is a revelation from God and to be believed. But if we say the whole Bible is the inspired revelation of God and without any further explanation send them to it and they discover in the Old Testament regulations which are contrary to the moral standards and life of to-day, it gives rise to a great deal of perplexity in their minds.

In the same way, if we set forth Christian belief in the Trinity to those who have no understanding and have not been prepared for it, it is very easy for them to raise the question, How is it that your God is said to be One when you teach Him as three? And if deep questions regarding the divinity are asked by every-day Christians and church members who may not be able to answer them satisfactorily to those who ask, it is easy for them to say, Well, isn't Christianity superstitious after all? Even those who believe it do not understand it.

I hope that none of you will misunderstand the illustrations I have given. Of course, all of us believe in the inspiration of the Bible. We believe in the Trinity and the divinity of Christ. I simply suggest that the ways in which these matters are presented to students are often such as to lay us open to their questions because our presentation really raises difficulties for them.

They also say that Christianity is selfish. We often speak of salvation as a personal thing, as being saved to go to Heaven, which gives a basis for this claim. We say, "If you come to church you may avoid falling into hell." Such presentation makes it possible for those students to say. "After all, do you Christians not urge us to be saved to avoid the punishments of hell for ourselves? Is not that selfish?" We should have regard not only to the questions of the present but of the future. Of course, we do believe in the future life but that does not mean that we disregard the present world. We need to lay emphasis too on the Christian teaching of service to the world that is, as well as emphasis on the future life and the world to come.

I might refer to a number of the points that the modern Chinese students attack, but there is not time. It is necessary for us also to investigate the need of these students. Seeing the condition of China at the present time, many realize that a higher kind of personal character is needed in China. They also realize that unselfishness is absolutely needed now in China. They feel the need for the spirit of sacrifice. They realize that China needs these characteristics now, but do not know whence they may be secured. It is the responsibility of the church to show that these characteristics may be secured from Christ and through Christianity and from nowhere else. How shall we help them to secure that which will meet these needs? Trying to meet this question, we at once think of the schools, both those which are conducted by the church and those conducted by other groups. There are many non-Christians in the Christian schools. What shall we do for them? This is a problem the Christian leaders need to give great attention to. What methods shall we use toward the students in Government and non-Christian schools? Can we not use Christian students to help them? Can we not choose in the Christian Church the very best kind of leaders for meeting the needs of these students?.

There are many other things to be said but my time is up. I ask this final question. There are many non-Christian students who become Christians and join Bible classes. But what happens to them with regard to the Church? Can we not for the future secure even better leaders so as to conserve these students and meet their needs?

THE WORK OF THE CHINA EDUCATIONAL COMMISSION

Dr. E. W. Wallace

Address

The China Educational Commission had its origin in action taken in China in the year 1915, when the China Christian Educational Association expressed the judgement that there should be "a careful study of the higher institutions of learning under Christian auspices by a commission of experts." This action was endorsed by the China Continuation Committee. The Committee of Reference and Counsel of the Foreign Missions Conference of North America and the Conference of Missionary Societies in Great Britain and Ireland were asked to join in the survey by providing the necessary funds and by appointing the members on the Commission from abroad. The home boards received this request with favor, but the survey was delayed by the war. It was not until the summer of 1921 that it was possible to secure the services of the British and American members of the Commission, and to despatch the Commission to China.

The Commission was composed of eighteen members, of whom eight were from abroad and ten from China. Of the latter, three were prominent Chinese educators, including Dr. P. W. Kuo, president of Southeastern University, Nanking, and Dr. Chang Po Ling, president of Nan Kai College, Tientsin. The foreign members were most carefully chosen; each was an expert of established reputation in his field of education; and it would have been impossible to find anywhere men and women with finer professional qualifications and experience, or with a greater sympathy with the ideals of the Christian church in China and its educational problems. The remaining members were missionaries of experience, representing different parts of the country and varying types of educational activity.

The chairman of the Commission, Dr. Ernest D. Burton, was qualified in an exceptional degree for the important position that he occupied. He holds high rank as a scholar and university administrator. He has served on a previous commission studying the field of education in China. He has been a life-long student of missions, and for many years a prominent member of a mission board. He brought to his task a mind of unusual clarity and discriminating judgment, together with a remarkable ability for sympathic understanding of individuals and of situations, and for coordinating into a unity the various contributions of the members of the Commission. Each made an individual contribution of value; the harmonizing of these contributions into a unified program of Christian education is due in large measure to the patience and insight of the chairman.

The Commission undertook its task with definite instructions from the bodies that despatched it to China. The original limitation of its study to higher education was removed, and all grades and types of Christian education were brought within its scope, as well as such study of Government and private education as was possible. In the words of a memorandum from the Committee of Reference and Counsel:

"Looking toward the future of China, and, in particular, to the development of the Christian community, the Commission will enquire, on the one hand, what part education shall take in building up the Christian church, and on the other hand, among the educational forces of China, what part Christian education shall take." (17)

For over two months the members of the Commission, in groups or individually, travelled throughout China. Thirty-nine centers were visited for periods of one to ten days each, and between four and five hundred schools were studied; conferences were held with groups of missionaries, often gathered from a distance, with Chinese teachers and pastors, and with teachers in Government and private schools; a number of special studies of particular problems were made by individual members, such as that on "Education and Chinese Agriculture" by Dr. Kenyon L. Butterfield. Following this field-study the Commission met together in Shanghai for two months, when the vast amount of data and the impressions thus gathered were most carefully studied. On the findings of these two months a report was prepared for presentation to the bodies which had despatched the Commission. This report is being published in China under the title "Christian Education in China." The English edition is already off the press; and it is to be hoped that every Christian member will secure and study it. The Chinese edition, which was delayed by the translation, will be ready shortly.

The summary of the general principles which the Commission believes should guide the Christian forces in China in the prosecution of their educational effort has been published separately, and is in the hands of each delegate to this Conference. I desire to call your attention to three aspects only of the subject. If these three general principles are accepted, the implications that are developed most carefully in the Report can be studied and worked out in our individual institutions and church organizations as well as in our schools and colleges.

I. From the earliest beginnings of Protestant Christianity in China a hundred years ago, education has been employed as one of the most valuable methods of accomplishing the purposes of the Christian movement. Its first aim was to provide an opening for the preaching of the Gospel,—for the winning of the confidence of the community, the breaking down of prejudice, and the conversion of individuals. With the development of a Christian community that aim has expanded to include the function of providing an education that is thoroughly Christian in spirit and method for the children and youth of the Church; and the training of those leaders without whom the Church can never rise to her full position in the developing life of China. To these two great aims there has been added in some places a third, that of permeating the life of Chinese society with Christian ideals, even though individuals are not led to ally themselves with the Christian community, in the belief that such a preparation of the minds of people will lead to more definite Christian results in the future.

So conceived, the extent of Christian education would be limited only by the available resources in persons and in money. But these are not unlimited. There is urgent need to take careful stock of what is being done, to determine the exact contribution that Christian education can make to the cause of Christianity in China, and to concentrate on doing well whatever is undertaken.

From another aspect a policy of concentration is found to be necessary, and desirable. Until twenty-five years ago or less, modern education in China was the monopoly of the Christian school. Today the expanding government system of modern education is covering the land. While the number of students in Protestant schools is over two hundred thousand, this is but one twenty-sixth of the whole school population of China. This proportion, further, is rapidly growing less. Ten times the present number of children will be in school when universal education is realized throughout China. It is inconceivable that the Christian schools will be able to multiply tenfold their students. Numerically therefore their influence is on the wane. It is therefore supremely important that the quality of the education that is given should be such that it will attract children from Christian and from non-

Christian homes, and that its distinctively Christian character should be maintained.

These facts, the recognition of which was the reason for the appointment of the Commission, are serious, but they are not cause for discouragement. Rather they should lead to a more successful use of this branch of Christian effort, as the limits of our fields are discovered and our forces concentrated upon making Christian education a vital factor in church and national life.

What then is the principle that shall guide us in such a concentration of effort upon the thing that we are here to accomplish? I quote the words of the Commission's report:

"The particular portion of the task to be undertaken must be carefully chosen. In view of the fact that only a thoroughly naturalized Christianity can ever make China thoroughly Christian, the chief immediate goal of the Christian educational forces should be the development of a strong Christian community. In this purpose should be included the numerical increase of this Christian community, but more especially its development in health, resources, intelligence, character and spiritual power. There can be but limited place for schools which do not contribute to this total result. The development of a Christian community within the nation is not indeed the ultimate goal of the Christian movement, but must be understood as the means to the achievement of the larger purpose of making China a nation Christian in principle and practice, and of elevating her national life in all possible ways. But the most effective means to this larger end is the building up of a Christian community, numerically, physically, economically, morally and spiritually strong, and this should therefore occupy the place of central importance in the Christian educational enterprise." (594)

The guiding principle of Christian education, then, is that it is for the up-building of the Christian community. This aim includes the education of the children of the Christian community under Christian auspices, the preparation of its future leadership, and the extension of its influence by the bringing of individuals into the Church through the school. The extent and nature of the education offered is to be decided by the needs of the Christian community. The school exists for the Christian community, and the realization of the purpose of the Church depends in very large measure upon the quality and spirit of the education that is given to the children of the Church and to its future leaders.

Because of this vital connection, it follows that Christian schools come more and more to reflect the ideals of the Christian community and to exemplify its spirit. Henceforth there is needed not "education *for* the Christian community" but "education *by* the Christian community". This means more than the adoption of courses of study and of teaching methods that are in harmony with those that are being developed in the national system of public education. Teaching and administrative positions must be filled by Chinese as rapidly as Christian men and women with the requisite ability can be secured. Chinese membership on boards of management of schools should be very largely increased, and should eventually displace foreign missionaries entirely. "Foreigners should be employed only for services for which there is as yet an inadequate number of competent Chinese, and the foreigners who are thus employed should be thoroughly qualified for their specific tasks." (591)

It is the duty of those responsible for Christian education to undertake the training of young men and women definitely for these positions, and to give them the experience that will make them fully able to bear the heaviest responsibilities. This task of preparing the future leaders of the Church is the first duty of the Christian colleges.

It is seen at once that the Church cannot afford to leave the training of its leaders to other bodies, for the character of the Church will depend largely upon the character of the Christian personalities that form its leadership; and the character of those personalities will be largely molded by their teachers in school and college. For the preservation of its own life, for the realization of its own ideals, for the accomplishment of its divinely-appointed task to this nation, the Christian Church in China must see that Christian education is provided, and must undertake the largest share in its direction and support. This conviction dominates the whole report of the Educational Commission.

The second aspect of our subject may be treated much more briefly. Christian education has relation not only to the Church but also to the system of Government education in China. The question is often seriously asked, and it was most seriously studied by the Educational Commission. What is to be the relation of the education conducted by the Christian Church to government education? Is there a permanent place in China for Christian schools, or are we to expect the gradual absorption of our schools into the government system? To put the problem in its most general form: Is there in the educational system of any country a place for private schools, including those that are founded and conducted by religious bodies?

After long and most thoughtful study the Educational Commission was able to answer these questions with an unequivocal, Yes.

The educational traditions of China are connected with the principle of private provision of schooling, with a required standard which the government determines and to which the student must attain. Present tendencies in the West are in this direction. Allow me to quote from a recent memorandum presented to a group of Chinese in Peking last December by Professor Paul Monroe:

"From the point of view of educational interests of the state, even of the government itself, it is desirable that the widest range of private educational experimentation should be permitted, always provided that the minimum essentials required by the state are observed. Particularly is such freedom desired where the development of the system is in its earlier stages, and also where the educational needs are far beyond the ability of the Government to meet adequately. Furthermore, such freedom is in consonance with the purpose and spirit of democracy, and contrary practice of rigid control quite in violation of both its spirit and purpose."

The Educational Commission points out the value to China of Christian schools and the unlikelihood of their being discouraged by the Government in these words:

"This is especially unlikely to occur with respect to the Christian schools if they are thoroughly good schools, patriotic and national in atmosphere and influence, avoiding all exotic and foreign characteristics, promptly and fully meeting all government requirements, and cooperating with government education in all practicable ways, and at the same time furnishing a healthy variant from the uniform standard, and producing for the changing life of China a Christian group, forward-looking and thoughtful, disciplined and self-controlled. In building up in China Christian education of this type we may be assured that we are building for a long future." (69)

Such a future, we must not forget, depends upon the maintenance by Christian schools of a high standard of quality, not only in regular instruction, but most especially in the production of Christian character and that Christian spirit which are the purpose of these schools. It is their function to do something which the government schools find it difficult or impossible to do, simply because they are government schools,—that is, to provide an education in which the religious needs of children are not neglected, an education which witnesses to the surpassing value of education permeated with the spirit of religion. Secular education has apparently been unavoidable, at least for a time, in the development of the democracies of the West: but we who are Christians can never be satisfied that it is the last word in education. And it is of supreme importance to China that she should have in her midst a comparatively small group of schools that stand for the ideal of the all-round education that makes full provision for the things of the spirit. To make this invaluable contribution to Chinese educational development it is essential that the Christian schools be of the highest quality; and that they show by their fruits in the sturdy character that China so needs and which Christianity can so perfectly supply, the contribution that our religion has to make to the problems of this great nation.

III. Mr. Oldham has rightly reminded us that in an undertaking so vast and so momentous in its consequences as the Christian Movement in China, it is of supreme importance that we take the nation-wide view, that is to use his phrase, that we employ Christian strategy. The biggest contribution to the cause of education and of Christianity in China that has been made by the Educational Commission is that for the first time such a nation-wide study of Christian education has been made, in its relations to universal principles, to educational practice in the West, to government education, and to the progress of the whole Christian Movement. On the basis of these considerations a broad and comprehensive policy of education for the Christian church has been prepared. This program the Commission has worked out in detail in the 400 pages of its report. Time forbids the presentation of these details but they are referred to the most earnest consideration of the churches and the missions and other individual institutions. It will be an incalculable gain to the Christian Movement, it may prove to be the one way by which the church can permanently maintain its educational institutions, if the place and character of each can be determined not merely in the light of its local position and contribution, but still more in its place in the educational plan for the whole church.

To quote from the report: "The purpose of Christian education can be most effectively achieved only by coordinating the entire body of Christian schools in China into a system in which each school shall take its place and contribute its share to the common purpose of all. This system should include all the work done by the various nationalities supporting Christian education in China, both Chinese and foreign, whether these nationalities are working separately, in the sense of sustaining schools of their own, or unitedly in the support of union schools. The governing principle of this system must be voluntary cooperation. There is no over-head power which can legislate for all, or compel obedience. Each mission, church, and institution should cooperate fully, according to its special part in the whole plan, but should retain freedom of initiative and action within the bounds of loyalty to a common cause." (618)

The Educational Commission gives a full outline in its report of what such a voluntary system of Christian education should include. There should be elementary schools connected with local churches and grouped together for purposes of supervision and oversight. Secondary schools are of the utmost importance for it is in these that are found young men and women at the age when ideals are formed and life decisions are made. The work of the Christian colleges and universities should be concentrated as far as feasible in order that the limited resources at the church's disposal should be most wisely used in the supremely important task of training her future leaders. For the correlation of the educational work in each province or group of provinces in China there should be a Provincial Board of Christian education; while at the centre there is needed a National Board of Christian education to serve as a general staff that will study the whole field of education and assist the various units to best make their contribution to the one great task.

With such a unified system of education, comparatively small in extent but superlatively good in quality; with a few Christian educators at the center to think and plan for the whole educational task of the Church; with a well-coordinated organization to distribute the results of such planning to every church, school and teacher; with teachers who are full of the spirit of Christian service and trained to most effectively realize the highest ideals of the Christian community; with a Church membership educated in Christian surroundings and trained to all the duties and privileges of Christian citizenship; with a regular supply of graduates from the Christian colleges to lead the Church in her victorious advance; what, under God, may not the Church hope to accomplish in the days that lie immediately before her?

The Commission sums up the challenge of the present opportunity in a memorable passage in its Report:

"The study which the Commission has made. . . . has brought them to the conviction that Christian principles may yet be the controlling force in China's life. . . . If the present hour of opportunity is vigorously and wisely seized, if unimportant differences are forgotten and all our efforts are united to build up a system of education, sound, vigorous, progressive, and fundamentally Christian, which shall in turn create a strong Christian community expressing in its life the spirit and principles of Christianity, we look with hope to the time when the religion of Jesus will be the religion of China." (117)

The China Educational Commission has made its report with this vision of the possibilities of Christian education before its eyes. It passes on to the Christian Church the task of realizing this vision, that through the school, as through the preaching place, the day may be hastened when throughout this land in all things Jesus Christ may have the pre-eminence.

THE PLACE OF CHRISTIAN EDUCATION IN CHINA.

Mr. Francis C. M. Wei

Address.

In the package that was handed to every delegate when he registered there were two pictures, showing the enormous mass of illiterates in this country. Out of every 436 boys 36 only are in schools, and out of every 904 girls only 4 are receiving any kind of education. This confirms the conviction of every one of us that the educational mission of the Church has really a tremendous task on its hands. Of course, the Church is not to undertake the whole task of the education of the Chinese people.

With all the enthusiasm and devotion, the self-sacrificing spirit and the generous giving of our missionary friends and of the home boards behind them, there is still a limit to their resources, financial as well as personal. Even when the Chinese take over the work which has been so splendidly begun by the missionary pioneers, it will still be too extravagant an expectation to entertain that the young Church in China will be able to provide schools for the myriads of illiterates in this vast land. It is not within the power of the Church, nor will it ever be, to undertake the whole task of the education of the millions of Chinese.

Thank God, the Chinese people are not waiting for the Church to do it. The government, provincial as well as central, is contemplating ambitious programs of education which have the hearty support of the people. We trust the moment China gets on her own feet, measures will be taken to effect their execution. Let us then take a long look and ask, What will be the place of Christian education in China, when the governmental system of education develops with increasing efficiency? Certainly it is a mistake to think that church schools will have to rival those of the government. On the other hand, it is a greater mistake to believe that church schools have developed in China just to fill a gap, to serve as a connecting link between the old China and the new, and are prepared to withdraw in course of time. It will rather be the duty of church schools to supplement the government system, not only in the area that is covered but also in the direction that is followed. The Church will ever have the desire to serve rather than the will to power.

The Church has not only to uphold Christian ideals of education, but it has to maintain Christian ideals in all fields of human activity. It must seek to exemplify Christian principles of life by placing leading Christian men and women in every occupation before the eyes of the people; it must endeavour to create even in the non-Christian world a public opinion which is fundamentally sympathetic with the Christian standpoint; and it must labour to permeate the nation with ideas which it is the mission of the Christian religion to teach. This means that the Church must pay more attention to its middle schools than it does at the present time.

The report of the Commission says;—"What may be called the backbone of the community, will come mainly. . . . . . .from the middle schools. Pupils who do not reach this level of education will scarcely be prepared to be lay leaders. If they go beyond the middle school they will for the present at least largely join the professional classes. The strength of the Church will come from the middle school. The leaders of the Church at large, its educators and moulders of public opinion, will come from the higher institutions, but must of necessity pass through the middle school. The qualified teachers of elementary schools will also come from schools of this grade. It is evident, therefore, that the maintenance of the right kind and number of these schools is the center of the educational problem. It is probable that no part of the whole task has received so little attention in proportion to its importance." This statement deserves our careful consideration.

Institutions with even a more far-reaching influence and of greater telling effect are undoubtedly the Christian universities.

In the Christian universities men and women are prepared for leadership not only in the professions which have direct bearing on the propagation of the Church, such as the ministry and education, but also in the other occupations, commerce, agriculture, and engineering, whose connection with the Church may not be so immediate. We must bear in mind, of course, that church institutions will not supply the country with all the leaders that are needed, nay, not even the majority of them. It would be folly for us to attempt to do so. With its comparatively meagre educational forces, the Church has to be content with increasing the armies of the professional men in the country by only a small fraction. But that handful of men, however insignificant be its number, will have a telling influence through their Christian point of view and their distinctly Christian approach to the various problems, economical, industrial, political and moral.

Especially in a period when the nation is confronted with problems some of which it was sacrilegious even to mention before, when the people are calling to account every tradition and custom which have been held sacred for ages, and when society is threatened with having its very foundations taken away with no substitute to take its place, the Church ought to feel it to be its duty, not merely to follow the beaten path of instruction, but to prepare men and women to do original thinking, not only barely to scratch the ground, but to dig down to the very roots and get at the fundamentals of the life and thinking of the people. This is the particular task of the Christian university. In the Christian university groups of Christian scholars will come together, feel the pulse of the nation, watch the great movements in the country, guage their significance, and endeavour to shape their direction. In that way, and in that way alone, Christian education may expect to exert its most far-reaching influence upon the destiny of the Chinese nation.

And is not China at the present moment most open to ideas of all kinds? What message has the Church for those who hunger and thirst for new thoughts? It is not sufficient for us just to talk in terms of broad general principles, but we must be ready to tackle the particular practical problems. It is not sufficient for us just to hand out ideas that interest the head, but we must send forth ideas that are explosive enough to stir the heart. The country at the present moment does not merely need teachers, but it needs more emphatically prophets. For these, we naturally turn to the Christian university.

Above all to the university, as one of the most promising places, we must look for the dawn of the true united Church of Christ in China. Enough has been said in this Conference about the Chinese Christian Church. For one, I am not convinced that we are ready for a united church yet. It is not something that may be made to order. It is not something that can be manufactured by a conference, but it has to grow in the experience of men. If we pledge ourselves to a united church now, it must of necessity be the result of a long series of costly compromises. This will mean the impoverishment of the Church, not the enrichment of it. We would be leveling down, not building up. We would have in such a church, the minimum of Christian experience, not the maximum of the treasures that belong rightfully to the Church of Christ. Such a united Church would be built on sand; for it would be built on a dogma, the dogma of a united church not on Christ, who reveals Himself in the experience of men. Such a union will be only the beginning of division. For one, I repeat, I am not convinced that we are ready yet for a united Church in China.

But, brothers and sisters, do not understand me to say that we should not prepare for a united Church. The National Council that we are resolved to organize, is one way to prepare for it; for it will naturally bring together Christian men and women with different preferences and experiences. They will come together, and learn the great lesson of mutual forbearance, and the priceless value of Christian fellowship. They will learn to appreciate viewpoints other than their own, and to respect the opinions of those who differ from themselves. I am deeply convinced that from such a Council our steps will be guided towards a united Church. And I am also convinced that the Christian universities on a union basis as recommended by the Commission for the six different regions into which the country is divided, will lead in the same direction. It would be impossible for Christian men to come together, approach the same problems, and share the same social, intellectual, and spiritual life, as students of a well organized Christian university must do, without arriving at a clearer mutual understanding, a deeper mutual appreciation, and a truer fundamental agreement. It would be impossible for life in such a university to fail to remove all the barriers that make the divisions in the Church Catholic.

It will be in the Christian university, if not any where else, that the united Chinese Church, of which we now see the vision will find its first expression. It will certainly be in the Christian university that Chinese Christian thinkers will interpret in terms of their own thinking the Christian experience which they have at first hand, and make a real contribution to the full expression of the Christian religion, for which this Conference is only one of the preliminary steps in a long process of preparation. In short, the Christian university will not only be the clearing, house of the various types of Christian experience of the Chinese but it will also be the nursery plot of the Chinese united Christian Church.

The educational enterprise of the Church in China is indeed an enterprise of the greatest importance, either from the viewpoint of the future of China or from that of the development of the Chinese Church. No single Christian body is sufficient to undertake the whole or any particular portion of it in any adequate manner. Team-work among all the Christian bodies alone is equal to the situation. The greatest economy and the most careful organization are necessary to carry the work to any degree of success. Rivalry and duplication will weaken the educational forces of the Church as a whole just by that much.

We owe our deepest gratitude to the Commission for its labour in studying various educational problems here in China. Its recommendations show keen insight and Church statemanship, and are of the highest practical value. The Commission in its report asks no Christian body to give up any portion of its work, but appeals to all Christian bodies to adopt the principle of co-operation in order to secure the greatest efficiency for the work of the Church as a whole. The educational system recommended by the Commission is no lion's den into which any foxy branch of the Church might well hesitate to enter, but it is a scheme by which all interests may be fulfilled. The Commission does not intend its report to be final. But on the other hand, one of its recommendations is that the investigation begun by itself should be followed up and continued, so as to bring every part of the educational work of the Church up to date. The report as it is however, will serve as a guide for Christian educators in this country for many years to come, and it undoubtedly deserves our closest attention and study.

Discussion

Dr. Howard S. Galt spoke as follows: The work of the Educational Commission in China, and the report of the Commission now published, are contributions of the utmost value to the Christian movement in China.

The Report of the Commission is not a book to be laid upon the shelf, where the reports of so many commissions and conferences lie in undisturbed peace; it is rather a handbook for daily reference, a manual for constant study.

The reason is, that the ideals and principles and policies in Education, stated or implied on every page of this report, are those which the great educators and investigators of modern times are introducing into education in the most advanced countries of the world, and which are making of education one of the greatest forces which mankind has learned to use.

Chinese and missionary educators in this land, who find difficulty in keeping abreast of modern ideas in education will find in this report a manual which not only sets forth by statement and implication what these modern ideas are, but *applies* them to the educational task of Christianity in China in a way which is as inspiring as it is illuminating.

I want to choose for further emphasis here one feature which the Report itself emphasizes from beginning to end. This is, the failure of Christian education to provide for the professional training of teachers. The Report of this Commission, the observations of Dr. Paul Monroe, the chapter in the "Survey Volume" entitled "Normal Schools and Normal Training," all call attention to this appalling weakness in Christian education, viz., that our schools from the lowest to the highest are nearly all conducted by teachers and principals without special professional training for their tasks.

Whatever may have been true in the past, the time has gone by when education, so powerful among the forces of social life, should be carelessly left in the hands of persons unacquainted with its principles and methods. Every generation, even every decade, which passes, adds to the burden and responsibility of the educational task, and makes success in this work, without special training for it, more and more impossible. Yet we have gone on from year to year, leaving our schools largely in untrained hands, and now the failures in our work are evident to all observers.

Let us frankly confess these failures, and deeply resolve that they shall not be continued or repeated. The Commission recommends an extensive system of normal schools, normal departments in middle schools, and colleges of education in our universities. What do we intend to do with these recommendations? Shall we treat them as inconsequential advice, gratuitously bestowed by a group of idealists? Or shall we accept them as pointing a way of escape from *threatening disaster* in Christian education in China?

If we assent to these recommendations we must begin at once to put them into practice, And we cannot begin effectively unless we begin at the foundation, with primary education, and provide for the training of primary teachers. In most of our educational centers we cannot establish normal training immediately, unless we resolve to allocate to this enterprise funds, institutions and personnel now engaged in other forms of work. We need not expect, and we must not wait for, new funds from abroad to establish the institutions for teacher training. We must hasten to atone for past neglect and by reshaping our school systems, and readjusting our expenditures of funds and effort, put the demands of teacher training *first* on our educational budgets.

And one other thing we must do as churches and missions. We must whole-heartedly support the teacher training enterprise. And that in three ways: first, we must encourage capable boys and girls to enter the normal classes; second, we must demand trained teachers for our schools, and be satisfied with no other; third, we must pay salaries which will adequately and honorably support the teaching profession.

Wells in the last chapter of that remarkable book, "The Outline of History," reminds us that education and religion are the two greatest forces of social life. In the task of Christian education in China we have these two forces united in an undertaking for humanity, the urgency and magnitude of which are not surpassed anywhere in the world.

We must not only win individuals to accept the redemption of Christ, and the Christian way of life, but the social life must be permeated with Christian ideals and the Christian spirit. In Christian education we have the guiding power and the dynamic force which can achieve this result.

But we cannot succeed unless we call to our aid all the knowledge and all the experience bound up in the modern science of education, as well as all of the devotion and self-sacrifice of our Christian faith.

Dr. R. Y. Loh spoke as follows: May I take this opportunity to mention a few facts that directly bear upon the educational policy to be adopted by the elected National Christian Council and indirectly concern the future progress of Christian work in China. It is often said that the mission schools, I mean primary schools, are provided for the purpose of educating the Christian constituency and spreading the gospel to the community ; but we Christian and church workers must understand that the laymen and non-Christians are taking a different point of view, that is, a school is a school, and the church is the church. For this simple assumption there have been raised many criticisms and even attacks upon missions. The outstanding causes upon which criticisms have been heretofore raised are as follows :

1. The curriculum of mission primary schools is to a large extent not in conformity with the national system of education. It is traditional in character and not motivated to meet the needs of the community and satisfy the desire of those who are attentive to the present educational tendency. It must be vital and practical. Get rid off those text-books which are pyschologically obsolete and select the best ones fitted for school children.

2. The mission schools lack trained teachers. According to the regulation of the Ministry of Education no teacher without some sort of normal training is eligible to teach the primary school. It is evident that normal training is required of every prospective teacher. Are our teachers well trained in the sense of "normal training"? Do we have normal schools enough to train Christian teachers for our mission primary schools ? The answer must be negative. If we don't have facilities for training the teachers, how can we get enough Christian teachers to take care of mission schools and expect them to get good results out of their instruction ? We need normal schools and good teachers right now !

3. Mission schools lack adequate supervision. The missionaries are too busy to look after primary schools, but they are largely holding the name of school principals and leaving school matters to the teachers themselves. Whether these teachers succeed or fail does not matter, they are there simply because they are Christians and their salaries are so low that the church or mission is able to pay. If the school is run in such a pitiful way, there is no doubt that non-Christians will criticize the mission schools, as being not for the benefit of the community at large but for the benefit of church members alone. So the mission school needs supervision ; the missionaries must keep an eye on the teachers.

In view of these facts may I suggest that the National Christian Council should take this matter into consideration. and adopt a uniform system of education upon which mission primary schools can be built and made parallel, if not superior to, those schools under government control.

Dr. W. H. Dobson felt that the Commission had entirely left out of consideration the problems of South China. Dr. Dobson claimed that is almost impossible to get trained assistants for the hospitals there, men trained in Christian colleges, and he pled for the same opportunity for the doctors in South China to secure Christian colleagues that is given to others. He presented the following recommendation: —

"Whereas the report of the Educational Commission, Chapter VI, indicates earnest effort to solve the difficult problem of medical education in China, nevertheless in the apparent absence of sufficient expert medical advice in the deliberations of the Commission, we consider that Chapter VI while shedding much Light upon, does not solve the problem of medical education, and we therefore request the China Medical Missionary Association to further consider medical education in the light of the above report."

SECTIONAL MEETING

THE PLACE OF ELEMENTARY AND SECONDARY EDUCATION IN THE STRENGTHENING OF THE CHINESE CHURCH

The Function of the Elementary School

Rev. G. H. Wong.

The establishment of the Christian elementary school has a distinct and definite purpose. The schools established by our church are answering to a definite demand or definite need of the people, as well as the community; so our educational system must be considered as an entity in itself, as a separate existence. Hitherto we have always connected our elementary schools with the church, one reason being that when a missionary newly come to China wants to establish a church he finds it necessary to come into contact with the people in some way, and the establishment of a school is one means of gaining the confidence of the people. In this way we have different elementary schools connected with the church. But we have now passed that time and we must consider the school a separate entity answering a definite purpose.

In many of the places I visit, the elementary schools established by the church have become such that they were established only for the school's sake. Connected with one church there is another school. Then when the time comes for the distribution of funds, they are swallowed up because there are so many schools that demand a share in order to be kept alive.

Today the school must have a definite object. "Suffer little children to come unto me, for of such is the Kingdom of Heaven." This must be the purpose. I mean that we must now look at the school not from the point of view of the church as a unit but with the children as a unit. The church must not have the school, but the children and the community must have it.

There are two things in education with which we must come face to face: the need of the individual and society, and the capabilities or capacities of the children and society. Every individual in society has the capacity to attain to a fullness of realization of the kingdom of God. In establishing or carrying on a school two things must be considered: whether the children are being developed; and whether the community is being bettered. I do not mean that in the future schools that are established must be exclusively religious; I mean that the normal capabilities of the children are spiritual and belong to the Kingdom of God.

All the activities of the children are there, and the school must develop such capacities so that they may be used for the Kingdom of God. We must develop the different kinds of capabilities so that they will come into the full fruition of a Christ-life. We must combine; we must take all our resources and develop one church and one school. We must take notice of the quality and not the quantity. We must see that the students in the schools have their different kinds of capabilities or capacities developed into fullness of power, so far as the children are concerned. That is the real function of the elementary school.

Training for Character and Life

Miss C. J. Lambert

As about 20% of the children being educated in lower primary Christian schools go beyond the lower primary, and 1% beyond the middle schools, it shows the great importance of the training given during those years, if the pupils are to be of any real value in the strengthening of the Church.

I have been asked to speak on "Training for Character and for Life," and I will begin by quoting from the Report of the Educational Commission, of which I had the privilege to be a member:

"The keynote of character is

(1) A knowledge of right and wrong

(2) A habit of right conduct, and

(3) A combination of these, implying the ability to see right and wrong in *new* situations and the ability and habit of ordering conduct to comply with this view."

Some have said "You cannot train character," but character is, in some of its important elements at least, a specific and definite thing, that can be trained. Christian character, meeting a new situation, determines the right *attitude* for a Christian to take, and then follows it with corresponding conduct. Training for character cannot begin too early, in fact the importance of a mother's need for care, consecration, and self-control even before her child is born is being more and more recognized, as the extent of her impress and influence is so great.

Before a child can yet speak, his character is being formed, and what self-restraint it has often cost a wise mother, who can detect the cry of passion from the cry of need, to teach her child the first lessons of self-control, by not running to it, when it has imagined that by crying it can command its mother's presence or obtain any thing it wants. Very soon it reaches the age for the kindergarten. Will the kindergarten child have any share in the strengthening of the Church?

As our Lord of old taught His disciples through a little child, so does He still, and if time would only admit I could tell of many incidents where a kindergarten child has strengthened the faith of his elders.

The training of the child begins soon to pass, partly from the mother to the teacher There is a beautiful poem called "A Mother to her New-born Babe" in which she addresses her babe, saying.

"How can I walk before thee and keep my garments white!"

It is not only the mother who needs to say that to her babe but also a teacher to a pupil.

We must first look at the workman who is going to do the work before we look at the material upon which he is to work or the tools which he uses.

The most important factor in training of character is the character of the trainer or teacher himself. The greatest of all Teachers taught the importance of this when He said, "For their sakes I sanctify myself."

If only a teacher could realize the magnitude and the possibilities of his work and that he is dealing with something far more beautiful than the most beautiful thing ever seen upon earth, something eternal—a living soul—and that soul (in its relationship to him) is like the soft clay that a potter can mould into any form he wishes, or like a canvas upon which the artist is going to produce a picture, while being thrilled with the opportunity before him, he would pause and take off his shoes feeling, "Truly, this is holy ground."

The teacher should remember that for *each* of the young lives under his care, God has a special purpose and this thought should profoundly influence his teaching.

Children usually have great insight and they read their teachers through and through. A child soon detects any attempt to deceive it. A Chinese child, whose mother had promised him a gift, was known to pray that God might prevent his mother from telling a lie. Another child of a Chinese Christian family was known to dislike heaven because whenever a friend or relative went there her mother wept so bitterly.

But now to think of the material and tools which the workman has to use. It is most necessary that the teacher should know the material upon which he has to work and to realize that materials differ. He must have a knowledge of the organism to be developed and try to place that organism in its right environment.

The development of character and personality should be sought, rather than mere impartation of information and training intellectual abilities.

Emphasis must be placed on the fundamental attitudes and habits that make up Christian character in the child, that he may develop mentally, physically and spiritually into a strong, healthy, self-reliant man.

The formation of good habits will be of countless value to a child in after life and he will acquire them more quickly when young. Association with older children of character has great value. Students imitate not only the teachers but the older students, thus catching the spirit of the school. Right conduct is habituated and the tendency to relapse is diminished, if right examples exclusively surround the learner.

First and foremost of all should be (1) the habit of thinking and turning to God in prayer as a loving Father, the habit of thinking with pleasure, not fear, of God as being everywhere and always present, Then (2) habits of truth and of honesty in action and thought, as well as in word; (3) the habit of looking at things from the stand-point of others, which is the essence of unselfishness, this to include care for the weak and helpless, also kindness to animals; (4) sensitiveness to the promptings of conscience and a growing appreciation of the standards of right conduct; (5) increasing strength of will, to obey the dictates of an enlightened conscience; (6) training in courtesy and in those forms of etiquette which are the expression of a spirit of consideration for others; and (7) training in the happy use of leisure through the appreciation of books, art and music, the participation in games and in social intercourse.

The qualities needed to fit children for a self-governed life among their equals are often acquired unconsciously in co-operative play more than from talking, and the truth that such development is quite as important an educational end, as the teaching of ordinary school subjects, should be frankly recognized.

The pleasure and profit that children derive from corporate games and other forms of social cooperation are a means for the child's social development and articulation with others. Games can be made so attractive that the children are carried away with enthusiasm and do not realize that they are being directed.

Children take a vital interest in *doing*, and suitable activities should be provided where they early learn the pleasure of doing for others. Even children in primary schools can make many little presents for the non-Christian children of a village Sunday school which besides giving pleasure to others, provides for themselves a stimulus and real pleasure in serving others.

The spirit of service cannot be taught too early, even in the primary school. It will often give a child an impulse to study if he is taught that he is not being educated just for his own good, but that he is preparing to be a great man and to do great things for others. There is a spirit of heroism in the sinking of individual interest and the thought of what he is planning to do for others when his time comes.

Joy in his own good work should be encouraged and the value of effort and real attempt should be acknowledged.

Love of truth and order, respect for law, respect for experience and due authority, should be taught not by hard and fast rules but by creating a dislike in the mind of the child for the opposite.

The first element of character, a knowledge of right and wrong, presents a teaching problem that is relatively simple, but a man may have the highest Christian ideals and principles, and not act upon them.

Right conduct also is relatively easy to teach. We learn to do by doing and as a rule, the performance excels in proportion as it is a maker of habit. In some types of society forms of conduct were instilled in all youth, and conduct of certain types was forced upon the boy or girl by examples and by practice, and every means available, the emphasis being on conduct, rather than upon the ideas behind the conduct so that they had little idea of applying the principle when new situations arose.

But neither moral ideas, nor correct moral habits, nor both together, are certain to produce the moral trustworthiness that is called character. To both these must be added, an ability to perceive the principles applicable to a new and previously *unexperienced situation*, and then *will*, to act in accordance with it.

In other words, in training for life our method must be that which will make our pupils know how and be willing to apply principles to new situations rather than to rely on rules of conduct, in order that when they find themselves in surroundings that they are unaccustomed to, they may know how to act and may have an increasing strength of will to obey the dictates of an enlightened conscience.

In training for life our aim must be the production of intelligent Christian personalities for the good not only of the individuals themselves, but also of the Christian community and of Chinese society as a whole. We must endeavor to do this with children who go no further than the primary and secondary schools as well as those who go on to college, and the curricula should be such as will prepare them for their future environment. The leakage from the primary schools is due probably, in a great measure, to the unsuitability of the subjects that they are taught at school, for fitting them for life.

The general knowledge that every child should have to broaden his outlook and enlarge his sympathies includes, among other subjects, the facts of health and sanitation. "Forming proper health habits during youth is the most important measure for improving the health of an individual and of a people as a whole."

All that tends to the understanding of the world about him, including nature study, stories of child life in other lands and a sympathy for the past, gained mainly through stories from the history of his own and other lands, should be given him. He should be given training in the elementary skill of the hand, including handicrafts, drawing, needlework and gardening. An intelligent interest should be aroused in the life of the social groups in which the child lives and in other forms of society. While attempting to develop an enlightened patriotism and an understanding of fundamental duties and privileges as a member of Chinese society, the feeling of world brotherhood and right international relationships should be strongly emphasized from the beginning, and the fact that we are looking forward to the time when all the kingdoms of the world will become one kingdom—the kingdom of God.

Time should be given for understanding, as far as possible, the vocations of others in order to enlarge sympathy and to arouse interest in the choice of a vocation.

We are sometimes over-cautious in beginning to get our pupils to think about the question, "What shall I do with my life?" It does not mean that what appeals to a child of 12 will of necessity appeal to him later on, or that he must be bound to the special calling for which earlier he may have expressed a preference, but the teacher must look ahead into the life which his pupil will probably lead and try to fit him to put as much into his life as possible, which will depend upon the amount he is able to put into the lives of others.

Plenty of scope must be given for self-expression. Much can be done in secondary schools in encouraging pupils to get up social gatherings themselves, for various groups in their own school: e.g., for all new comers, for those of the same surname, for those whose birthdays fall in the same month, and sometimes the children of a village Sunday school can also be invited. Character often appears in the way an entertainment is conducted and it gives opportunities for gentle guidance. Meetings such as those of the Y. W. C. A. or Christian Endeavor should be as much as possible in the hands of the pupils themselves, and even the younger children will begin early to take a share, free from all self-consciousness.

Training in Y. W. C. A. committee meetings helps to prepare our students to take their place on Synod and Church Councils. The more the teacher, and especially the western one, can keep in the background and yet see that all departments in the social life of the school are developing, the better. On Sundays the elder students can teach the younger ones or go out to conduct Sunday schools themselves. When once they begin to give out, they are much more willing and able to take in.

All secondary education should include some training and practice in teaching even if the students are hoping to go on to college.

Pupils should be encouraged to take an interest in mission work going on in other countries and to correspond with children of other lands. The exchange of photos and school work helps to enlarge their horizon, and sometimes the support of a child in another country can be undertaken by the school missionary band.

Our pupils must be led to realize that there is no department of life that should be separated from God their Father, and constant turning to Him in simple prayer should become perfectly natural. Every facility for prayer should be made. In every school (and home if possible) a room should be set apart where converse with God can be held without interruption, for although a child should be taught that he may pray anywhere, it is difficult for any girl or boy to get quiet in class room or dormitory.

I have seen children so get the habit of going to their heavenly Father for help that they will go into the school chapel and kneel down to pray at any free period during the day and I have heard of a Chinese Christian home where in spite of a crowded house, a small room is set apart as a place to have quiet talks with God.

No training for charactor or for life will be of real avail unless the child learns to know God as his Father and Jesus Christ as his Saviour. And gradually to realize the beauty and meaning of the words, "For Thou only art Holy, Thou only art the Lord, Thou only, O Christ, with the Holy Ghost, art most High in the glory of the Father."

Discussion

Miss M. Wood made the point that whereas the missions originally undertook education largely to provide themselves with workers, it is now clearly the duty of the Church to educate its children. Only insofar as the Church does take this responsibility can we think of the part of the elementary school in strengthening the Chinese Church.

Miss K. L. Schaffer said that she had known of a mission starting to subsidize the schools in its district, to the extent of about one-fourth of the teachers' salaries, but had found it increasingly impossible to meet this financial obligation.

Dr. Ida Lewis pled for a still greater change from the memorization and "What and where" method to the modern method of religious education that gives the children themselves a greater part in the class-work. Children for whom the Bible has been made real and living have been found taking responsibility for bringing to the school their friends from non-Christian homes.

Other points made in the discussion were as follows:

There should be greater emphasis in the schools on the stewardship of life and possessions.

There should be parent-teacher gatherings in order to arouse greater interest on the part of the parents in their children's education.

There must be closer connection between the church and the students of our middle schools and colleges, so that when they come out of the schools they will find a place in church life.

The old-time authority of teachers is now being challenged, and the answer is more student government.

Chapel attendance will be voluntary when our chapel services become the culmination of our religious activities. They should be congregational and not carried by the leader alone.

There is great need for normal training for our primary teachers.

SECTIONAL MEETING

THE PLACE OF HIGHER EDUCATION IN TRAINING FOR LEADERSHIP IN THE CHURCH

What the Colleges Have Done for the Church.

Dr. Warren H. Stuart

Most of the colleges have functioned since 1900, and of these a large part only in the last ten years or less. The contribution they have made and the influence they have exerted in this short time is tremendous, but only a sample and a prophecy of what they will do.

I will briefly outline five ways in which the colleges have contributed to the Church. To do this in ten minutes demands the utmost compression.

1. The colleges have furnished trained men and women for Christian work in the following influential professions: the ministry, teaching in mission and government schools, medicine, Y. M. and Y. W. C. A. secretarial work. Graduates are—in the ministry 361, teaching in mission schools 684, in government schools 82, medicine 180, other Christian work 77; non-graduates are 5 to 10 times as many. A few have become writers, social workers, home missionaries. They have also furnished hundreds of educated Christian laymen, the backbone of their communities; wives and home-makers; and students abroad. They have furnished some of the strong men in the government—notably Dr. W. W. Yen and many others less well known. A great contribution has been made in this respect by St. John's. It seems not too much to predict that the next President, or his successor, will be a graduate of a Christian college.

The Association of Christian Alumni, meeting yearly in Shanghai, sets a fine pace for unselfish service.

These college men and women have become the reinforced concrete columns on which the new structure of the Chinese Church is being built. To illustrate: when the "Y" was organized in Hangchow five years ago, nine of its twelve directors were Hangchow College men; at the last meeting of Hangchow Presbyterians I counted and just one half were Hangchow College men; the mission station of Kinhwa, Chekiang has just been turned over to the Chinese Church, and among those who take up the responsibility are Shanghai College men.

2. The colleges are winning students to Christ. "The school is the preaching-chapel of the future", said a Manchuria mis-

sionary recently. The increase in 1920 for colleges and middle schools was 14% as compared with 6% in the Church at large. 66% in the college grades are Christians (though not all won in college). Witness such revivals as have recently swept through Hangchow, Soochow, Shanghai, Canton and other institutions. Such students are and have been influential witness-bearers in their homes and communities—counting far more than either the uneducated Christian or the professional worker who is often not wanted. In one family in Nanking twenty persons are now church members as a result of the influence of one middle school girl (not yet in college) who became a Christian while at school. In Canton Christian College, from one mission eight students joined the church in one year; the missionaries testifying this to be more value than they had been able to get in seventeen years.

3. The colleges have trained students in service and actually, through students in their student-days, have done a lot of service. This could be illustrated at great length. A fine example is the Yangtszepoo Social Center. Read their fourth annual report, and see how much is accomplished in the way of social service, and as a laboratory for the students. The students of Fukien Christian University have every Wednesday afternoon free for civic service which is part of the curriculum. Canton boys go out into neighboring villages on health campaigns. Sixty percent of Ginling students did service for the Church on Sundays last year.

The Daily Vacation Bible Schools numbered 382 last summer, with 1752 workers and 21,000 children. For the coming summer, Dr. Boville reports, the whole body of students in Soochow and Shantung Univerities have volunteered their free time for the entire summer, undertaking work in twenty-five centers, and assuming all financial responsibility. Peking is planning for forty-two schools, and Shanghai has arranged for fifty. A large part of this vacation work is a direct contribution from the colleges to the Church.

4. The colleges have given standing proof of the close harmony between the Christian religion and the best scientific and literary culture. Christianity in a nation divorced from education and culture is unthinkable; culture in a nation, divorced from religion, is dangerous in the extreme.

The Christian college shows the harmony between the two at its highest and best. It dissolves the clouds of ignorance, superstition, and prejudice which are all that Christianity has to fear. The college gives that same interpretation and scientific humility and fearlessness towards the Scriptures which enables them to make their best appeal to the life of a nation.

The extension work carried on from such universities as Tsinan and Nanking has formed a helpful link with old time scholars and the educated public. It may be added that students have raised the standard of preaching in many churches and kept them from stagnating.

5. The colleges (and especially the union colleges) have contributed a great deal to the unity of the Chinese church by enabling the future leaders to know each other on the campus in athletic and other intercollegiate meets, in student summer conferences, etc. The influence of student friendships becomes of incalculable value in later years, when these men and women have become leaders in their respective communities.

What the Church Expects from the College.

Dr. J. F. Li

1. The college must produce critical prophets who can find the mistakes of the Church and who can lead us into the right way as did the early prophets.

2. The school should prepare guiding prophets to lead the Church.

3. The school should produce interpreters of the truth through Chinese thought. Chinese scholars are needed who know modern science, philosophy and literature very well and who can think and find out the real thing that is best in China, having a strong conviction, using Chinese thought to interpret the Christian experience.

4. Interpreters of Biblical truth are needed, men who know the original language of the Bible and who at the same time can put it into the Chinese language.

5. We need men who can interpret religious experiences through Chinese hymnology.

6. Leaders must be trained to be mediators between foreigners and Chinese, between old and new, and between different denominations.

7. The school must give us real educators who know their subjects well and at the same time have Christian character, those who can think for themselves and grow in their thinking and influence.

8. The school should prepare the kind of Christian laymen who are very well learned and who are very much interested in the church.

9. We must have first class schools. The hope of the church is to have a few good schools where we can educate the Chinese, so that they may feel they are having first class education which is just as high as anywhere in the universities in Europe or America.

The Place of the Christian College in the Educational System of China.

Dr. Luella Miner

Perhaps the Educational Commission *has rendered us no greater service than in helping us to realize how great and permanent a place the Christian College may have in the educational system of China, and so in the whole life of the nation. We may admit the possibility of the passing of our great opportunity in elementary education if the government widely expands its present system and makes education compulsory. Even in secondary education we may find our field narrow in the future. But there is always room at the top, and here, if we can really bring our work to the top in quality, we shall find an opportunity for service so far reaching, pressing problems so intricate, and possible achievements of such paramount importance to China, that they challenge Christian colleges to a supreme effort.

The tolerant attitude of the government toward non-government schools is attested by the fact that there are over 37,000 such schools, not including Christian schools, and the interest of the public is shown in the expenditure annually of over $6,600, 000 for private schools.

The Christian college will diminish opposition and increase efficiency in proportion to its conformity to the government system wherever this can be done without sacrificing the sacred principle and still more sacred spirit of Christianity. Any sacrifice here for the sake of gain in the popularity and quantity of our work would only diminish the special contribution which we are called to make.

This promised permanance of the Christian college in China will be assured only if Chinese members of the staff take an ever-increasing responsiblity for making its life and spirit indigenous, and Western members, as long as they continue on the staff, show wisdom in selecting only the best things of the body, intellect, and heart which the Christianity of the West has to offer.

Research of the careful type which is possible only in colleges is needed to determine what should be eliminated from the contributions offered by western civilization and by a Christianity which has acquired a flavor of the occident in its transit around the world, and still more to discover what precious things in China's heritage are in danger of being destroyed in this radical

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*Several quotations made in this address from the Report of the Educational Commission are omitted for lack of space.

age. May not the reverent spirit of Christianity with its clear-eyed valuation of ancient ideals and keen sense of modern needs stand as the guardian of ancient treasures, and bring forth things both old and new for the eager, bewildered China of today. The Christian college here may furnish a "healthy variant" of which she might be as proud, a hundred years hence, as Christianity has reason to be proud today of being the unacknowledged mother of the simple, expressive modern Chinese language, and the beautiful, understandable hymns of the church, which may have opened the vent through which there now pours a stream of Chinese "free verse."

The Christian college should be quick to respond to the appeal of a need which is not being met by other colleges. The Training School for Physical Directors conducted in Shanghai by the Young Women's Christian Association is a case in point. A large proportion of the young women trained in this school become physical directors in government schools where they may become a potent religious influence. Yenching College meets, on a small scale, a demand for advanced kindergarten training.

The field of higher education for women offers a most challenging opportunity to the Christian college, yet today the proportion of women to men is as one to ten. True, government universities are now open to them, but Christianity with its safeguards and inspirations should take this as its special task, and in doing it, Christianize the social order, especially the relations between men and women. At no time better than at the college age, and in no place better than the college environment, can men and women be taught to study together their mutual problems and practice the cooperation which alone can reconstruct China. One of the greatest needs of the time is spiritual leadership, and the Christian church in China will never come into the full strength and beauty of her life until more of her women have the academic training which will lift their intellectual level, then give a spiritual infilling which will give them the vision, courage, and sacrificial purpose essential to leadership. This influence of womanhood must radiate from home, hospital and school as well as from the walls of the Church. In Chinese womanhood we have in rich abundance the raw material for this leadership, the greatest of China's undeveloped resources.

Since the Christian college exists only to serve the Christian church in China, we can determine its place in the educational system only when we have studied the task of the church both extensively and intensively.

"The teacher is the indispensable factor in the whole Christian enterprise." We believe that the teacher, even more than the physician, will be effective in the "peaceful penetration" of the life of China. All Christian educators should read Dr. Monroe's article in a 1921 number of The International Review of Missions, where the importance of teacher-training, as a means of exerting influence on a nation is vividly set forth. A problem which the Christian School of Education can study far more effectively than a government school is that of the type of worker needed in the rural community. The blend of teacher, preacher, social service expert and agriculturist can be perfected only in a Christian atmosphere, quickening the senses to every human need, and this sacrificial service can be rendered only by one who follows in the steps of the Master. When we consider how large a proportion of China's population is rural, the work of the Christian college in this program of the church looms large before our eyes.

We mention last, because it is of supreme importance, the training of religious leaders, the leaders of leaders. A study of our two Conference text-books shows us on the one hand opportunity, on the other failure. We see our opportunity in the host of 360,000 communicants and one million children and adherents from which to draw men and women to be trained, and in the readiness on the part of China's millions to receive the Christian message, even the intellectual class, whose interest has been stirred by the new tides of thought, and whose temporary antagonism can be transformed into allegiance if we have Christian leaders equal to the situation. We see our failure in the fact that in all the Protestant Christian schools combined there are only 96 men of college grade preparing for the ministry, or for any form of religious leadership, and only one woman. The new Church of Christ in China, born of this great Conference, responsive to its opportunity, willing to get under its load, will surely faint and grow weary unless leaders come forward in increasing numbers, and with multiplied spiritual power. It is because we believe that the Christian colleges will realize that they are in China for such a time as this, and will meet this need, that we can loose this young giant of a Church and let it go.

Discussion

Dr. White said that if there is anything the Church should expect of Christian colleges, it is emphasis on the education of women. It is the shame of the Christian Church in China that of the 2,000 students in Christian colleges only 150 are women. Co-education has been proved to result in equal opportunity for education of women and nothing will so stimulate women's education as the opening of our men's colleges to women. Dr. Paul Monroe claims that unless this is done by the Christian colleges they will lay themselves open to the charge of conservatism in this as other lines.

Dr. A.B. Dodd said that the Church must expect from the college that it will not destroy the faith of the students in the fundamentals of Christianity, and that students must be trained to think that by putting the Church first they may best serve their country.

In the further discussion which followed, Dr. R. K. Evans, Dr. C. H. Fenn and Dr. Lucius Porter drew upon their experience to interpret the profound difficulty in which the student of today so often finds himself as he tries to adjust his inherited or immature religious thought to the scientific training which he is bound to receive in his college work. Dr. Porter claimed that Christian institutions must present some sort of standard of truth by which the student may learn to distinguish for himself between truth and falsehood; and that only as the very atmosphere of our colleges are permeated with the spirit of Christ may our young people think their way rightly through all the currents of modern thought.

SECTIONAL MEETING

MEDICAL WORK IN THE CHRISTIAN PROGRAM

The Spiritual Meaning of Christian Medical Work

C. E. Elliott

I wish in a very few moments to express my convictions as to the peculiar importance of hospital evangelizing and some of the reasons why it is not more successful as a soul-winning agency than it generally is.

In a police court at home, the offenders are classified according to their sentences as long-timers, short-timers and casuals. The long-timers seem to me to correspond with the students in our schools, the casuals with those who are only touched by street chapel work. The peculiar place of the hospital is that in the course of a year from a few hundred to somewhere between one and two thousand men, women or children are brought into contact with the gospel for periods varying from one or two days to several months and which generally average from three to four weeks. I know of no other agency that reaches the same number of people in precisely the same way, and I need not mention in this place that, of course, among our patients we find those who are not touched by the Gospel through any other of the Christian agencies at work in China.

I am not one of those who ignore the other side of medical work as exemplifying the compassion of the Bible, but from the evangelistic standpoint, it seems to me that we spend a great deal of money to create an opportunity of a unique kind, and this opportunity is rarely taken full advantage of.

I shall content myself with simply mentioning several headings under which I think we fail or wherein we ought to make changes.

In the first place, my experience has led me to a very strong conviction that the doctor or doctors in medical charge of the hospital should not be in charge of the evangelistic work. The reason for that is simply that most of us are not big enough to be red-hot on two different kinds of work. However much in earnest the doctor may be, unless he is a very unusual man—indeed his anxieties morning, noon and night are in another direction—the amount of thought and planning that he gives to evangelistic work is not such as would ever make a success of it. On the other hand, where there are non-medical members of a hospital staff or those who come in to do evangelistic work among the patients, the medical members, whether doctors, medical students or nurses are in great danger of thwarting and belittling the efforts of those whose sole work in the hospital is preaching the Gospel. Without intending to do so, we obtrude on the patient the tangible things for which we come to him, and the patient having come to us for healing is inclined to turn from the evangelist who is trying to hold his attention for spiritual things to the man who will listen to his complaints. The demeanor of doctors, students, and nurses often gives without intending to do so the feeling that after all the tangible things are those that are occupying the best brains and the best attention of the hospital staff. For this reason I have alway surged that the evangelistic work of a hospital should be someone's chief work.

One of the painful and humiliating things that we find in our own hearts is that we are all more interested in what we call our own converts than in the converts of other people. Recognizing this, those who are best fitted in any station for evangelistic work should be given the responsibility of controlling the evangelistic and teaching work in the hospital. All the medical staff should put this under the control from an evangelistic standpoint of the one who is thus in charge. We should say to him, We are prepared to the limit of our strength to do whatever teaching, preaching or personal work you assign to us. What we feel unable to do is the thinking, planning, preparing of literature and the general oversight of the work so that no one may come out of the hospital without having had an opportunity of clearly understanding the elements of the Gospel.

In spite of the fact that a few years ago people considered medical work as something they were ashamed of, we can never think of the way Christ identified Himself not only with sin but with suffering and pain and disease, but we realize that He was qualified to do the work of attending to the body in a way that perhaps the Church today has lost sight of.

Medical work reveals in two or three ways a great spiritual function.

1. It identifies itself with sickness and suffering and with pain and in that way brings out as nothing else does the concern of the Saviour of Men with suffering. Think of the life of those who have been out of touch with Christ; Christ by coming into contact with suffering individuals has brought a new meaning into the world. It was the obvious thing that the early church took this question of healing as one of the most important functions it could perform.

2. In the second place, medical work has a supreme spiritual meaning in that it brings an atmosphere of love and sympathy and dispels those fears which are the accompaniment

of sickness. It has been the privilege of the members of the medical or nursing profession to dispel fear and to give that as a great message to the community that is growing up in the new Christian Church.

3. Medical work today has a unique function in the building of a new consciousness on the part of the community at large as to the health of the community.

Let me uphold what seems to be the whole aim of our medical work, the making over of life on the pattern of Jesus Christ. We look at the individual and see his possibilities and we seek by helpful ministration to help the individual to life.

One of the great essential principles we ought to apply to every part of our religious work in hospitals or anywhere else, is to make a spiritual diagnosis of the condition of those who come to us and then apply those great treasures out of our boundless resources which will help them most.

The Christian Hospital in the Life of the Community

Dr. Fred M. Auld

What functions can the Christian hospital serve? How best can it serve the community in which it is placed?

In a large city like Shanghai the constituency is very different from what it is in a small city. I need but mention this point for you to see that it has an important bearing. I mention one phase of our work to try and serve the members of our community.

Let me say first of all that we have just recently constructed a new hospital which we aim to conduct on modern lines. The hospital is not a large one but it is our purpose, so far as finances will permit, to conduct it on high grade modern lines. We realize that if the whole work were conducted on that basis the number of patients received would be very limited indeed. We recognize that those who are real hospital patients who have to be admitted to the hospital proper and receive the best attention are at one end of the extreme. At the other end are the dispensary patients. But there is the great middle class who do not need the careful attention that the modern hospital can afford and who cannot be taken care of in the hospital.

We have had hostels for men and women built on hygienic lines, with fresh air and sunshine in abundance, floors of concrete, smooth and easy to keep clean. Relatively large numbers of these patients can be taken care of in these hostels. Another purpose of the hostels is to take care of people who come from a distance, who need not be admitted to the regular hospital but who can be taken care of by the dispensary.

Another advantage in this type of building is that of housing the country people who come from a distance.

There are three main features to have in view in constructing such hostels: it is a means of providing for the relief of suffering among the middle class of patients; a means of accommodating convalescent patients; and a sort of model, if you like, for hygienically constructed buildings such as the people can construct themselves.

Discussion

Dr. Mary Stone: I just want to say a few words in witness to the Lord's goodness. When we came to Shanghai we did not know where to settle so we asked some friends. We said we wanted to go to the darkest place in the native city where they need our services most. They said, If you settle there you can never meet people because it is so far outside of the city. The Lord led us to locate in a house on Arsenal Road. People said it was a haunted house because so many of the people who had lived in it before had died. We found that it was haunted by flies and mosquitos, so we screened the house. That is the one we use for the nursing home. When we got the place, we wondered how we could train nurses without a hospital. From our house we could see another haunted house. We could get no one to go and see about it so at last my sister and I said, "Let us go ourselves." Two little children led us into the house. It was so dilapidated we could not do anything until it was renovated.

So long as we serve the Lord he does give us success. Even though we are located in an out of the way place people have come to us and we have been able to serve the rich as well as the poor.

One day a stray dog carried a Bible into the soldiers' camp near our house. When the soldiers read the Bible they came to ask where they could get more. Now they look after our special interests.

Dr. T. D. Sloan: Some time ago when the Nanking College was closed there was a question as to whether the hospital would be closed. The Christian hospital in any community creates an atmosphere in which all forms of Christian work can proceed with greater facility than they otherwise could.

Another function that has brought great satisfaction is the relation in which the hospital stands to the community. It affords an opportunity for patching up the missionaries and those in Christian schools who need medical attention. It creates a real opportunity to help those who are to be standard bearers in this fight against sin.

Another interesting point—it is the training ground for native workers and furnishes an example for those who shall succeed in this work.

The last thing which I would mention as giving the greatest satisfaction to those who work in the hospitals is the propagation of the health idea from this center, by providing literature, addresses, and example in the building up of an atmosphere in which health rather than disease exists.

Dr. H. Jocelyn Smyly: I take it that the function of this discussion in relation to this Conference is to bring up the challenge, What is the Chinese Church going to do in the future in regard to hospital work? I think the answer to that question asks another, namely, Am I my brother's keeper? Perhaps someone would say "as to hospital work, no, because that should be taken care of by the Government". I want to put forward one or two considerations which are the very special work of the Christian Church.

One is the spirit in which medical work is to be carried on, the spirit and traditions of medicine. Medical work was carried on by the Greeks and we carry on our scientific methods based on their ideas but there is emanating from the practice of medicine the spirit of Jesus Christ. Now in the East, I do not need to describe to you the spirit of the Chinese doctor. The Chinese doctor in his drug shop sells medicine to cure disease. It is quite clear that the doctor does not take responsibility for his patient, neither does the patient entrust himself to the doctor. What we have to get in the medical profession here is the spirit that says, "I am my brother's keeper," so that when the sick man comes the doctor takes the whole responsibility for his case, if the patient will allow him, until he is well.

The work of the hospital is to show that spirit. And on the other hand there is the duty of the community to the hospital. This thing costs money and you have to get the public in this country to realize that and to realize their responsibility to their fellow citizens and to prepare for it, not to wait until they find a poor sick man by the road side, ubt to have things ready.

There is one other point that is the duty of the community doctors,—research and the support of the progress of medicine,—such things, for instance, as autopsies, which are repulsive but an absolute necessity.

Dr. G. M. Guinness: The Commissioner of Foreign Affairs gave us the opportunity of speaking to the officials. The Public Health Association of Kaifeng became an established fact. It was suggested that we invite the heads of the schools to meet the Public Health Committee and discuss moral conditions in the schools. I spoke to these men on the moral welfare of the students. By the Public Health Association and by this work among the students the Community was reached pretty widely.

Christian Forces Keeping The Nation Well

Dr. S. M. Woo

In so far as the church stands for right living and affects education she is perfectly able to keep the nation well, but today we are concerned with more specific Christian forces.

It is a matter of specialization, helping our brother at different stages. The motive is the same, to help them and keep them well. How indispensable medical practitioners are in public health, who give us information on vital statistics which are so important to public health!

After all, we are all in the same boat, only the work is so extensive that we have to specialize. We shall never be able to prevent disease as the present state of knowledge should enable us unless every practitioner is a health officer. But we have to admit that owing to the fact that practitioners are so busy, so interested in the science of curative medicine, which is very fascinating, and so absorbed in treating our patients, who are so many in proportion to the number of doctors, that very often we do not give enough attention and put enough emphasis on the preventive side.

There are a few points I would like to suggest for discussion. If we keep them in mind they will enable us to do a good deal without very much extra effort.

Every time we see a patient we ought to prescribe hygiene. When a patient gets indigestion he asks, "What shall I do to keep well?" Then is the psychological moment, and one word at that time is worth more than all the preaching to people who are perfectly well.

Then in training the medical student, I think we ought to encourage some students at least to study public health.

Then I think we ought to pay more attention to the early detection of disease, because at this early stage it is so much easier to stop the danger. The Chinese people are already very much interested in public health and I think before very long there will be a number of health departments in different cities. On many occasions they ask for the advice of the doctors, and I think at such times we ought to put in some time and cooperate.

Discussion

Dr. Sung: The prevention of disease must begin with the child. We must have associations especially to study how to take care of the health of the child. If the child is taken care of, we will have a healthy community.

Dr. W. W. Peter: Since we are a section of the National Christian Conference, I think it very pertinent to ask ourselves a number of questions. One is, Shall there be included in the program of the Christian Church of China for the next few years matters pertaining to public health? I think there should. If this is to be included in the program of the Church, who is to be responsible for carrying out these things? Is the individual teacher or the doctor or the nurse to be responsible for working out the program to use in transmitting ideas to the people? Or is there to be a central committee to take care of this? If there is to be a central organization, how is its policy to be determined, its staff secured and how to be maintained? I think we as members might well consider these in our thinking.

Dr. Wong Bah-wei: We cannot separate Christian propaganda from medical work. The two have to go together and therefore from my own experience two measures are practical.

First, we must distribute pamphlets on health topics. I am using pamphlets prepared by Dr. Woo, but am also preparing pamphlets of my own in which I add Christian teaching at the end so people will get the Christian teaching while reading pamphlets on health.

Devote some of the church meetings to talks on health and in order not to separate the two, add some kind of Christian teaching to the health talks so that people who come to the health talks will also get Christianity.

The Christian Nurse

Miss Lillian Wu.

Hospital work has wide scope. I want to dwell particularly on the duty of a nurse.

1. The nurse has to be with different doctors. Different doctors have different ways of doing things and it is very hard to follow all the types of training from all the different countries. Only Christians will be able to put up with that kind of a situation.

2. When people come to the hospital they do not realize the change, so it is necessary for the nurse to approach the lower class people in a tactful way. You cannot order them to cut out the noise and to cut out habits which they acquired outside the hospital, but in a loving manner you will be able to persuade them to do whatever you like.

3. Servants do not understand the significance of hospital work. They come to the hospital just to get their wages. You have to instruct the servants before real Christian work can be done.

4. Patients come from different kinds of families, some rich, some poor. The rich people come to the hospital with a number of maids and servants. The nurse has to tell these patients who are accustomed to numerous servants that it is not neceasary to have so many servants in the hospital. This is sometimes difficult.

There are other difficulties, but the nurse who is a real Christian is able to overcome difficulties of all sorts.

Christian Nursing in China

Mrs. T. A. Hearn

The first foreign trained Christian nurse to come to China to engage in caring for the Chinese was Miss E. M. McKechnie, now Mrs. C. H. Thompson of Springfield, Massachusetts, a graduate of the Woman's Hospital of Philadelphia. She was sent out by the Woman's Union Missionary Society and was associated with Doctor Reifsnyder in the Margaret Williamson Hospital of Shanghai. Mrs. C. J. Davenport, the second missionary trained nurse, arrived in China in 1891 and engaged in hospital work in Wuchang.

During the next two decades many other nurses came to China and worked in the mission hospitals as assistants to doctors, as pharmacists and in other roles necessary through the inadequate staffing of the mission hospitals at that time. They did not attempt to train nurses but only to train assistants for special departments.

In 1909, at Kuling, there was organized the Central China Association for Nurses and Associates, with a membership of five nurses and two doctors. Since that time meetings of foreign nurses in China have been held annually or biennially with increasing attendance.

In 1912 the Nurses' Association of China was organized as the outgrowth of the Central China Association for Nurses and Associates, a constitution was adopted, a curriculum for training schools for Chinese nurses was recommended and adopted, and plans were made for uniform examination and certification of Chinese nurses.

In 1922, after a period of ten years, the Nurses' Association of China has a membership of about two hundred foreign nurses and something like one hundred Chinese nurses. There are fifty-five Training Schools using the recommended course of study covering a period of from three to five years. A certain standardization as to requirements in candidates for admission to Training Schools has been reached, a number of textbooks have been translated, the bilingual "Quarterly Journal for Chinese Nurses" is now in its third year of publication.

The uniform examination for the Nurses Association of China diploma was first given in 1915 and three of the six candidates received diplomas. Since the first examination about three hundred and fifty diplomas have been issued to Chinese trained nurses. More than two hundred nurses have this year applied for examination.

One of the most important issues before the Nurses Association of China today is the securing of the best possible training for the Chinese nurses, training that aims not only toward providing the best possible assistance for the medical profession in the prevention of disease and in the restoring of health, but also for the demonstration of Christian character and service.

The Nurses Association of China believes that Chinese pupil nurses are entitled to the best practical training that we can give them, to such theoretical training as will enable them to give intelligent assistance to the doctors and intelligent service to the sick, and to a realization of the dominating spiritual purpose that controls our work in China.

One of the essentials of a good Training School is a high standard in educational requirements. In some of the better known Training Schools, such as St. Elizabeth's, Shanghai, as well as in some of the smaller ones, the number of applicants who are graduates of middle schools far exceeds the demand. This is a promising sign of the increasing good repute of a profession until recently unpopular amongst the conservatives.

From the viewpoint of the Training School, pupil nurses should be trained with the purpose of developing them in intelligence, efficiency and character.

While in training, pupil nurses are entitled to the best care that we can give them. They should be as comfortably housed as possible. Considering that the larger part of their waking hours are spent among the sick, in sight of abnormalities and disease, we should provide for them such quarters as will enable them to rest and study comfortably. They should be given regular hours of duty, of rest, of class work. Care should be taken that a nurse's serviceability in a special kind of work, such as night duty or operating room work, should not result in too long a period of that work to the neglect of training in other departments.

The practical and theoretical training should be under the direction of a foreign trained nurse, who should have the sympathy, the assistance and cooperation of the other members of the staff. It is almost impossible for the foreign nurse, over-burdened with the daily routine and with the hundred small duties that call for the foreign supervisor of nursing, to find the time to master the Chinese language sufficiently to do efficient teaching in several subjects. Fortunate indeed is that nurse who finds the foreign staff and the internes willing to help her with the teaching. Not only does this give the pupil nurses better teaching in technical subjects, but it brings the doctors and nurses into a relationship of consciously working together towards providing the hospital with a good nursing staff. The course of instruction should be planned to bring the instruction as nearly as possible to the Western standards.

The spiritual and religious training of the nurses calls for the leadership of Christian nurses and doctors. There should be a constant ethical teaching and the study of the Bible, especially of the life of Christ, who chose to spend His life healing the sick, teaching the ignorant, and preaching the Gospel.

Perhaps our ideal of nursing seems high, but not so if we consider the value of the individual, especially when we consider that each Chinese Christian nurse stands daily in the eyes of the patients as the representative of the Christian religion and as the demonstrator of it.

After all is it not true that the reputation of our hospital service among the masses is in a large measure in the hands of our nurses. It is they who constantly have contact with the patients. Their little acts of daily service win their confidence and affection. A patient who has been nursed by an intelligent, consecrated nurse can not be wholly disinterested in the spiritual principles that dominate such a life.

To get the best nurses and the best nursing we must give them our best in care, in teaching, in sympathy, in appreciation. On the other hand we are to require of them faithfulness to the duties of a profession that is, when properly exercised, unusually well balanced in its physical, mental and spiritual activities, and that offers great spiritual rewards when followed in the spirit of Him "who came not to be ministered unto, but to minister."

Discussion

Miss Nina D. Gage: I simply want to enlarge upon some of the hospital opportunities of which Miss Wu spoke. She spoke of the opportunities of the nurse in the hospital. There is also in the hospital the Christian teacher of nurses. She must plan her curriculum so that the nurses will take their places in some of these different fields of service. She must also show the Christian bearing of her teachings. Often there are opportunities outside of the class room for the Christian teacher and her students, for example as adviser for the Christian Association. In this way she can guide the pupils in their Christian life. It is at this point that the nurse can be kept in touch with the church.

REPORT

OF THE

CHRISTIAN LITERATURE COUNCIL

ON

THE PRESENT STATE AND FUTURE TASK

OF

CHRISTIAN LITERATURE IN CHINA

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I. THE PRESENT STATE OF CHRISTIAN LITERATURE IN CHINA

During the last few years the China Continuation Committee, through its Christian Literature Council and its Survey Committee, has given much thought to the investigation of the problem of Christian Literature, its present state, its adequacy, its needs.

(*1*) *Christian Literature—Its Extent.*

Through the indefatigable labours of the Rev. George A. Clayton a "Classified Index of the Chinese Literature of the Protestant Churches" was prepared, and finally published in 1918, giving a complete catalogue of the publications in Chinese issued under Protestant missionary auspices, and containing much information concerning the scope, purpose and value of many such books. It is hoped that this Index will be further amplified and kept up to date.

In the Survey volume the inferences which may be drawn from this "Classified Index" as to the extent of the field covered by Christian Literature are clearly set forth. The areas reached or not reached by such literature are also shown. All that is attempted here is to emphasize certain facts revealed by the Index and the Survey which are of significance for the future.

For well nigh a century Mission Presses, Literature and Tract Societies have been producing Christian literature in Chinese needed by the growing Chinese Church. The range of literature produced is strikingly testified to by the Index. It may be said, indeed, that, while there is an urgent call for new literature along many lines to meet the ever growing needs of a living Church and the awakening hunger of the new China, yet no other Church on the mission field has, speaking generally, been better served than the Protestant Church of China. It may also be said that apart from what may be called tribal areas there is no single language area without some Christian literature, and, even in tribal areas, wherever there is an active evangelism literature is also provided. It must be borne in mind, however, that a large proportion, probably not less than two-thirds, of the total given in the Index are booklets and tracts. The one-third which may properly be styled books has to be further reduced, if we consider the community as a whole, and there must be deducted denominational and other specialized literature such as medical and scientific works appealing to a limited constituency. Such books, of course, have their value and are necessary, but will not find their way to, nor are they intended for the shelves of the ordinary reader.

An examination of the Survey, and particularly of the article under the heading "The Proved Demand for Chinese Christian Literature," also shows that of the books listed in the

Index a large proportion are proving their present value by the hard test of sales, and making a definite contribution to the building up of the Kingdom of God in China.

These are achievements for which we should be devoutly thankful to God, and they call for deep gratitude to the men and women who have laboured so faithfully in preparing this stream of silent witnesses to the Way.

(2) Christian Literature—Its Inadequacy.

Notwithstanding the encouraging nature of the results of the Survey, as indicated in the preceding section, it is all too sadly true that in almost every department of Christian literature the provision made is deplorably insufficient. It is not a sound position to assume to compare ourselves with other fields, or to have regard to the literature provided simply as it is in the mass, and without relation to the appalling need. If we have due regard to what needs to be done and compare with it what has been and is being done, then we must confess that our achievements are pitifully inadequate.

When we study the detailed analysis of that portion of the Index which deals with books and booklets falling under the general theme of religion, we are struck first with the paucity of works dealing with natural theology and the comparative study of religion. There is only one exposition of the doctrine of Confucius, and that by a foreign missionary, though there are two or three attempts to comment on the Classics. Booklets which directly face the Buddhist position are few in number, while literature for Moslems can only be described as painfully meager. The recent formation of a strong committee to deal with literature for Moslems and the generous provision of funds for this purpose have gone far to solve the problem in that particular direction. Works on theology are undoubtedly inadequate in number and too largely written from the Western standpoint. The advent of the Chinese theologian should be more than a matter of hope: it should be a subject for earnest prayer and careful preparation. Lives of Christ abound. Few of them are mere translations, while most have been based on Western originals. These originals have guided, rather than fettered, the translators. Several of the translators have been Chinese, but no Chinese has as yet attempted to *write* a life of the Master. The time is perhaps drawing near when such an attempt will be made.

In general, the analysis of the Index shows that the greatest shortage is in the following types of books:

Standard theological textbooks.

Books, not text books, but on theological, expository, and homiletical subjects such as would stimulate the trained pastor and enable him to keep fresh in his preaching.

Books on apologetics, specially fitted to meet the insidious incoming of materialism.

Books on the religions, ethics and philosophy of China.

Books on the social aspects of Christianity.

Books specially designed for women, adolescents, and children respectively.

Story books for adolescents to counteract the evil influence of novels of a certain type, which are now being sold by hundreds of thousands.

It should be added that comparing the amount of literature produced for non-Christians and for the Christian community, the relative shortage is very much greater in the latter case. Considerable leeway needs to be made up for preachers, teachers, church leaders, and the Christian family.

In addition to the question whether there is a shortage or otherwise in the quantity of literature provided, either as a whole or in certain particular types, is the further question of the quality of the literature that we have. Is it of a high grade of excellence in subject matter, and from the point of view of literary presentation? In a word, is it well adapted to the end in view? We record with gratitude that much of the literature produced is of high quality and in great demand. Many testimonies are received by the various societies to the comprehensiveness and excellence of the literature which they issue. It must be confessed, however, and none are more ready to confess it than the societies themselves, that such excellence is by no means uniform. It must also be recognized that failure, particularly in certain lines, is extremely difficult to avoid owing to the kaleidoscopic conditions obtaining in this country. With the very language itself undergoing rapid changes within the space of a single decade, the problem of acceptable literary presentation becomes very difficult indeed, and particularly so when the translators are in large part foreigners. No sooner does the missionary translator acquire a certain measure of facility in the use of his literary instrument, than he finds it is superseded by an instrument of more modern type, and he has to continually adapt himself to the changing style. For a similar reason many books which were once considered of high literary quality have now become obsolete and are no longer in demand. Books on the title page of which the name of Kwang Hsu occurs are not wanted. It is urged that it would be better that such books, particularly books for non-Christians, should, if possible, be revised and brought up to date. Their style should be improved, the arguments or statements verified, and new facts added. Where such revision is impossible, the books the sale of which may possibly in the long run be a disadvantage rather than an advantage, should be omitted from the catalogues of the societies concerned.

The comparative failure of certain lines of literature to attract attention and accomplish the object for which they are produced suggests certain changes in policy and method as desirable. It is believed that there is need of larger Chinese representation both in the administration and on the staffs of the Literature and Tract Societies, and that there should be a growing number of books the authorship of which is wholly Chinese. It is therefore extremely urgent that steps be taken, more adequate to the need than any that have been taken hitherto, to promote the development and training of literary talent in Chinese Christian men and women, and that fuller representation be given to Chinese on the managing boards of the various societies.

It is also felt that there is much room for improvement in the general get-up of our books. More attractive forms, both in style and binding, and more illustrations should be used.

(3) *Christian Literature in its Relation to the New Intellectual Movement.*

In reviewing the present state of Christian literature in China, we must not fail to glance at the measure in which the problem is affected by present day movements, such as what is termed the New Thought Movement, the promotion of the National Language, and of the Phonetic Script. The century of intercourse with Western nations, the increase of international commerce, the phenomenal growth of missionary education in all parts of China, the large and rapidly increasing number of students educated in America and Britain have resulted in the flow of the "tide" of New Thought in such volume as threatens to sweep away much of the old thought of China, notwithstanding the immense reserves of inertia which have accumulated through the centuries. By all who are intimately acquainted with this movement it is recognized as pregnant with great opportunities for the Christian Church, and at the same time attended by great perils.

In view of the full and illuminating statements, describing the origin and character of the movement, which have recently appeared in the *Chinese Recorder* and elsewhere, it is not necessary in the space at our disposal to do more than briefly indicate its bearing on the problem of Christian literature. As has been pointed out, the movement is many sided, touching many different phases of society and of the individual life. Its outstanding feature is that of independent inquiry and a critical attitude. It is intellectual, and counts among its leaders the ablest men of Young China. It is fearless in its advocacy of what it believes. Its aims are democratic, it seeks the social uplifting of the people. Its attitude towards religion is one of full and free inquiry, taking nothing for granted, but prepared to accept any truth that is proved to be truth. Here surely is a challenge. In the very fact that it is prepared fearlessly and frankly to examine whatever claims Christianity or any other religion can show to be well founded, this movement invites the Christian Church to produce its credentials. It will take nothing for granted. We desire nothing else. We plead nothing more nor less than that men shall examine whether these things which we proclaim be so. Here then is the new task set before Christian literature, for it is by this channel, and perhaps this channel alone, that those under the spell of the New Thought Movement are to be reached.

The new and tremendous responsibility is laid upon the Christian Church of providing literature specially fitted to help those whose minds are thus open to all truth which can be substantiated. In the presentation of the truths of our religion nothing must be taken for granted, but fully and with cogent argument the reason for the hope that is in us must be given, and this must be done having in mind the viewpoint of those whom it is sought to reach. In a word, sympathetically, understandingly, patiently and with thoroughgoing intellectual fearlessness, the reasoned faith of Jesus Christ must be made plain; it must be shown convincingly that He and He alone can fulfil all our noblest aspirations. As to the two who journeyed and communed with each other of their doubts and perplexities Jesus Himself drew near, and, side by side with them, drawing out from them all that was in their hearts, showed them how He Himself was the solution of their problems, so today the Christian Church through its literature must draw near to Young China in their intellectual uncertainty and perplexity and with that same Divine sympathy win their confidence and resolve their doubts.

(4) *Christian Literature in its Relation to the National Language.*

It is a question whether the new movement in the matter of the National Language is not destined to be even more revolutionary in its results than the movement referred to in the preceding section. In a valuable article on language areas in China we are told that many leading Chinese are convinced that the language of the whole country must be unified. Patriotic sentiments are being utilized for this purpose. The year 1920 saw the movement encouraged by the number of national language newspapers throughout the country. This movement has been especially fostered by the Peking National University. The most fundamental philosophical discussions have been written and widely published in the simplest speech which can be readily understood throughout all Mandarin regions, and this literature is also circulated freely in many places where Mandarin is little spoken. Public schools in every province of China are undertaking to teach the pupils of even the primary grades to read this National Language and write compositions in it. The leaders of the movement for unification of the language have no hope of eliminating the local dialects in the immediate future, but they do hope that all students and those who are moving about and coming in contact with peoples of other regions, shall understand and be able to use, in addition to their dialect, the one universal language. Publishing houses, such as the Commercial Press, are issuing their readers in this language for the whole country. Among the missionary body many workers are hoping to introduce the National Language with special emphasis upon the Phonetic Script, not only for the ordinary students, but also for the illiterate. Strong committees representing the missionary body in such centers as Foochow, Canton and Soochow are pushing the movement. Such a movement obviously must react on the problem of Christian literature. On the one hand much of our literature at one stroke becomes obsolete. Books written in the old classical style with the direct object of reaching the literary classes, must be re-written in the new National Language if they are to be acceptable to those very same classes of readers. On the other hand the spread of this language—Chinese as it is spoken—means wider education, a larger reading constituency, and, most important of all, a growing taste for reading. Christian literature must be prepared for this new development. We must be ready, if need be, to scrap the old and obsolete and use this new instrument to the full for the accomplishment of our high purpose. Let the Gospel Message be carried forward on the new tide.

Let it be noted, however, that whatever be the cost involved the gain is immeasurable. As has been pointed out by one of our ablest young Chinese leaders, the old style was to a large extent a faulty medium for the expression of Christian thought. Its essence was the use of ancient poetic phrases, historical allusions, and ready made expressions largely, if not entirely, non-Christian. The day has dawned when the convictions and yearnings of Christian hearts, the experiences of Christian life, may be told in language which is their most natural form of expression.

Recent literature shows that already those who are facing the problem of its production are alive to the new opportunities and the new responsibilities. "The output of Christian literature in the National Language," we are told, "has increased by leaps and bounds within the last three years, and a number of Christian periodicals are using it exclusively."

(5) *Christian Literature in its Relation to the National Phonetic.*

Hardly less pregnant with possibilities for the future is the movement to promote the National Phonetic. New Thought, New Language, and New Script. The revolution is complete. The Phonetic system, with its thirty-nine symbols adopted by the Government, is spreading with phenomenal rapidity. In Shansi, Governor Yen has used herculean efforts to make its use general among the people. The missionary body under the enthusiastic leadership of Miss S. J. Garland have not been behind in promoting the wide-spread use of the system in the Christian community. The Bible Societies, Tract Societies, Sunday School Union and all other Christian literature agencies are publishing literature in this script. What a vision is opened up by this new development for any who will use their imagination in even the smallest degree: the women and children of the Chinese villages with their limited horizon, with their sordid monotonous existence, may with but small expenditure of effort obtain an instrument which will open to their gaze a new world alike of fact and of imagination. But best of all, it makes it possible to hope that every member of the Church throughout the land shall be a Bible reader, and the Church a Bible-reading Church. But on the other hand, how great is the problem which this opportunity creates! A large part of the Mandarin literature hitherto produced in the character should now be produced in the script as well. Given that reading is made easy, why should the script reader be debarred from the best of at least our simple devotional and other religious books? Or why should they not read simple works of history and imagination and magazines duplicating those produced in character? The possibility and need of providing in the script special literature for women and children are obvious. In a word, a whole world of new effort and responsibility is opened up to us by this new movement, and we must not fail to enter and possess the land.

II. THE KINDS OF LITERATURE NEEDED FOR THE ACCOMPLISHMENT OF THE CHURCH'S TASK.

With this brief resume of the facts revealed by the Survey we will now present as comprehensive a statement as space will permit of the different types of literary production needed for the accomplishment of the Church's task. For the sake of clearness they are divided into three classes. In some directions efforts have already been made to meet these needs, as shown in the Survey. In the conclusion to this Report will be found a condensed statement of provision which needs still to be made.

A. Permanent Literature.
B. Periodical Literature.
C. A Press Bureau.

A. Permanent Literature.

This class of literature may be presented under three subheadings:

1. Literature designed for the non-Christian public.
2. Literature designed for the Christian community.
3. Literature designed for Christian workers.

1. LITERATURE DESIGNED FOR THE NON-CHRISTIAN PUBLIC.

a. Books presenting the saving truths of Christianity.

At the fourth annual meeting of the China Continuation Committee (1916) a valuable report was presented by Dr. Cheng on existing evangelistic literature. Among the findings of that report which still hold good today, it is urged that the present evangelistic opportunity in China calls for the ministry of the printed page to do a much greater service than has hitherto been accomplished. In particular more books are needed that give the positive positions of the Christian religion, stating what Christianity stands for, and what are its essential and fundamental teachings. With the present unparalleled opportunity for evangelistic effort it is urgent that first and foremost our thought, energy, time and money, be concentrated on essential and fundamental truths, on producing books which meet men's deepest needs, through which men are brought to Christ and Christ to men. In this connection attention is drawn to the facts revealed by evangelistic campaigns in recent years, showing that there is a paucity of effective literature adapted to men and women who in the course of such campaigns have been brought under the influence of the Gospel Message and are earnestly inquiring the way of salvation. In preparing the kinds of books mentioned above the needs of these campaigns should be borne in mind.

b. Apologetic Books.

There is still great need for books which present the Christian Apologia, not in its controversial aspects, but rather from the point of view of meeting the religious difficulties which men find in the way of their accepting Christianity. There are many today, especially among young students, who have earnest purpose and are consciously or unconsciously looking for the star to guide them to Him who can save them from their sins. But their perplexities and uncertainties are many, and there is need that these shall be met sympathetically and convincingly. Among such books should be some on the indigenous religions of China, written in the same spirit, from the viewpoint of the seeker himself desiring to know which of all the religions presenting themselves to him is the one which will lead him into the high way of a full orbed, glorious and holy life.

c. Annotated Portions of the Scriptures.

It has repeatedly been urged particularly by Chinese Christian leaders, that annotated editions of selected portions of Holy Scripture be prepared. They should be arranged in a form and written in a style suitable for use among officials and scholars, and they should be prepared by the collaboration of missionary and Chinese scholarship.

d. Books presenting the Practical Application of Christianity.

Not least in their apologetic value would be books which present the practical application of Christianity. Christianity is life, its greatest dynamic is the dynamic of a life, its greatest attractive force is the magnetism of a life, and its most convincing evidence is in the lives of those who are swayed by its power. We need more books and tracts which are testimonies to what Christ has done for, and is doing through, individual lives. The time has more than fully come when the library of Christian biography should be enriched by biographies and autobiographies of Chinese Christians, both leaders in the Church and those in humbler spheres, whose lives are striking examples of Christ's power to save and use them in the service of God and man.

e. Books presenting the Social Application of Christianity.

One of the most urgent demands of the present hour is the demand, voiced by many missionary leaders and Chinese Christian workers, for literature presenting the social application of Christianity. In this time of world convulsion, and of political unrest in China herself, China's Christians are asking, with more seriousness than ever before, "What is our responsibility to society and to the nation?" This attitude creates a psychological opportunity for Christian writers to send forth a stream of literature saturated with the Christian spirit, which will point towards the right solution of the social, national and international problems now confronting the nation. Such literature must be prepared by those who have thought deeply and clearly on the fundamental principles of Christian sociology. Associated with them must be men fully in touch with the current of thought of present-day China. The literature thus prepared should deal specially with moral welfare and include books, tracts and posters on social purity, integrity in civic life, hygiene, temperance, and the evils of gambling as well as books on humanitarian and philanthropic enterprises.

2. LITERATURE DESIGNED FOR THE CHRISTIAN COMMUNITY.

The preparation of literature for the nurture of the Christian life must be in the foreground of all our plans. The Christian propaganda cannot gain that accelerated momentum necessary, if China is to be won for Christ, unless the positions already gained are maintained and strengthened. "Ye shall be witnesses unto me," said Christ. It is the silent witness and spoken testimony of the tens of thousands of His disciples in city and village which must be relied upon as the greatest evangelistic force at our disposal. Without it the Church's task must be begun over again with every generation.

a. Books for Christians generally.

The primary need for the purpose outlined above is for books which make the meeting of Christian truth as we find it unfolded in the Scriptures clear to the simplest mind; books which will kindle devotion and create hunger for living fellowship with the living Lord; books which will give clear guidance in those practical problems of conduct which confront the Chinese Christian in his everyday life; books which will inspire with missionary and evangelistic fervour; in other words expository books, devotional books including aids to private devotions such as Jowett's Book of Prayers, and books which tell of missionary endeavour and achievement. Some effective books of this kind have already been published but the field still remaining to be occupied is vast. Such books will be read, if they are of the right sort and adapted to the minds of the readers for whom they are intended. The church is hungry for them.

b. Books for the Home.

Literature such as has been sketched in the foregoing section needs to be supplemented by books specially adapted for women, young people and children. The place of woman in the home, her high ministry, her great responsibility, her difficulties, her temptations, all need special treatment—more so, much more so, in China than in the countries of the West. The growing interest in the problems which gather around childhood and adolescence, and the need of a higher sense of responsibility for the development of Christian character, call for special literature for young people and children. Books of adventure and wholesome fiction, well illustrated and written from the Christian point of view, are a great desideratum. The number of literary workers interested in preparing literature specially adapted to the home is as yet small, and it is of great importance that the matter of producing such special literature be pushed vigorously at the earliest possible moment.

c. Illiterates.

A part of this same problem is the provision of literature for the hitherto illiterate classes. This problem is now being vigorously grappled with by those engaged in promoting the phonetic script, and is fully treated in the reports presented by them. Much has already been achieved, but a vast field is opened up, to enter upon which will call for all the Church's energies.

3. LITERATURE DESIGNED FOR CHRISTIAN WORKERS.

a. For Ministers.

It is a lamentable fact that the provision made for the minister's library in China is unspeakably meager. The minister in a village in Western countries, slender as his means may be, has the walls of his study lined with book-shelves packed with books. What does he not owe to the theologians and expositors whose works are to be numbered by scores, while the books possessed by the average Chinese pastor can be packed on a single diminutive shelf! A cursory glance at the Index would suggest that there is a large number of books available, but, as has been pointed out in Part I of this Report, the sales indicate that an extremely small proportion of these really reach the shelves of those for whom they are intended. Much of this literature is too dry and bony to entice readers who are not under the pressure of the class room. There is more and more need for translations which will be full — not digests — and reproduce the spirit as well as the basic meaning of the original. Books like Faber's "Commentary on Mark's Gospel" are all too rare. Recently the Christian Literature Society has made some effort in the direction of providing commentaries. The Bible Dictionary too has been eagerly sought after, but beyond the literature recently provided, there is an ocean of room and an unlimited field for literary effort in the production of books other than commentaries and dictionaries which, rich in suggestiveness, will stimulate thought and cause the mind of the reader to glow with messages of fire.

b. For Evangelists.

There is a large number of noble men who without any special training, or with only such training as can be given in

Bible institutes, permanent or temporary, are doing earnest self-sacrificing work as preachers of the Gospel. For these there needs to be provided literature somewhat special in character, largely expository, but including books directly helpful in their evangelistic work. Homiletical books giving specimen evangelistic addresses, outlines and suggestive topics for addresses, as well as simple but full and comprehensive instruction as to method; books on the value of and the methods to be used in personal work; books on the indigenous religions and how to deal with them in such manner that without rousing acrimonious controversy on the part of their hearers they may yet show the supreme power of the Gospel of Jesus Christ and Him crucified; books rich in illustrations, bright and telling, drawn from nature and from human life—all these are needed in simple style, brief, but not so brief as to fail in suggestiveness and inspiration.

c. For Christian Primary School Teachers.

There is probably no class of Christian workers in greater need of the sympathy and whole-hearted support of the Church as a whole than primary school teachers. In most cases isolated from other Christian workers, chained by duty to a small village with its circumscribed interest, with few opportunities of association with those of the same grade of education, their daily life is by the necessities of the case rendered one of dull routine, with little to relieve its monotony. For men so situated the prime need is a lofty sense of the dignity of their office. the supreme value and high possibilities bound up in the child life committed to their care. They need also to be kept in touch with all that is being done, the advances being made, by others engaged in the same calling, to be kept posted up in the best and most up-to-date methods of teaching. Apart from summer institutes and similar education agencies the one way of supplying this need is by means of literature.

In addition to the usual text books on methods of teaching and the general principles of education which the China Christian Educational Association are issuing, or planning to issue, there need to be books of an inspirational character. books religious, historical, geographical, political and social, which, while not necessarily dealing directly with education as such, will broaden the outlook of the readers, bringing them into touch with the wider world outside their own village, and thus greatly enhance the value of their teaching and influence on their scholars.

d. For Social Workers.

In another section the need of literature on social and moral welfare problems is urged. The literature there contemplated is such as would be needed for enlightening the community in general. There is special need, however, for books for social workers as such, dealing with the methods which need to be followed, and which experience has shown to be most successful, for the prosecution of such work. These books need to be inspirational as well as practical in their treatment of the subjects dealt with. They should be simple and have in view not only city life and the experienced worker but also the village and the less educated, but not less earnest, followers of Jesus Christ.

The books provided should exalt social service as "an avenue for the adequate expression of the Christian life." They should show the responsibility of the Christian community as the "salt of the earth" for conserving the moral well being of the social order of which they form a part, and the opportunity which is theirs to initiate community organization for social service. There should also be books of a practical nature, aids to workers in the detailed application of Christian ideals, and dealing with the methods to be followed and which experience has shown to be most successful in the prosecution of such work. To be more specific, books dealing with the best methods of promoting hygiene in the home and in the community, of the different ways in which the problems of child life can be dealt with, particularly the guidance which may be given to parents in the training of their children, the use which may be made of the Scout Movement in training the youth of the Church in social service, and the development of night schools, are all much needed for social workers.

B. Periodical Literature.

While recognizing the contribution made by the existing periodicals the Council is impressed by the urgent need for developing those we have, rendering them more efficient for their purpose, and also for increasing the number of such periodicals both for Christians, and for the growing circle of those outside the Church who are prepared to read what Christianity has to say for itself.

Following the same classification as in Section "A" there are three distinct classes which need to be provided for:

(1) The non-Christian public,
(2) The Christian community,
(3) Christian workers.

1. PERIODICALS DESIGNED FOR THE NON-CHRISTIAN PUBLIC.

a. A Christian Newspaper.

Not a few Chinese Christians have repeatedly urged the establishment of a Christian daily newspaper. Such a paper is much needed. Indeed there should be a Christian daily in each of the large centers such as Peking, Nanking, Shanghai, Canton and Chengtu. If it were possible, a beginning might be made at Shanghai, but the obvious difficulty is that the area that can be affected by a daily must in the nature of the case be limited. Altogether aside from the prohibitive expense involved in such an undertaking the Council doubts whether in the present state of China, with poor communications and the lack of trained and responsible journalists, it would be feasible to issue a daily newspaper that would truly represent Christianity. It does feel, however, that a weekly should be started along the lines made familiar in America by such papers as the *Independent* and by the *Spectator* in Great Britain, but devoting more space to distinctly religious matters. This paper would form an excellent channel to reach thoughtful men within and without the Church and would endeavour to interpret to the Chinese the best in Western civilization, while at the same time assisting in the development of an indigenous Christianity. Such a paper would need to be of a high standard, representing the best Christian thought on present-day problems. It is desirable that, if possible, it should be largely, if not wholly, under Chinese editorship. The following may be specified as the aims to be kept in view in the paper here suggested:

1. To discuss public questions from the Christian standpoint and irrespective of this or that political party.

2. To show the claims of Christianity and its inevitable relationship to the welfare of China.

3. Tô interpret to the public the great moral movements that are benefiting society such as the Red Cross, the Anti-Liquor, the Anti-Child Labour and the Anti-Social-Vice Movements, the Prevention of Cruelty to Animals, etc., and to promote such movements in China.

4. To aid welfare movements that have been already started in various centers by full publicity and wise advice.

5. To provide a general medium for the dissemination of general news and to provide the Chinese public with a newspaper from which all doubtful advertisements, all black-mailing and all matter of a questionable character is excluded.

b. A Young China Magazine.

In addition to a Christian newspaper such as is outlined in the preceding section, it is desirable that special efforts be made in the way of periodical literature to meet the New Thought Movement, The characteristics of this movement are dealt with in Section 1. of this report, and in Sub-section A of Section 2. The need is urged of books of an apologetic character specially adapted to meet the difficulties of those who have come under the influence of this new "intellectual ferment." But there is nothing so kaleidoscopic in the rapidity and frequency of its changes as what we generally term "New Thought," and the literature which is to meet it in any adequate sense must be adapted to every new phase which it presents. Herein lies the special value and need of *periodical* literature specially prepared for this purpose. The Y. M. C. A. has produced a magazine entitled *Progress*, which has had a wide circulation and has done much in this direction. Recently in Peking a group known as the Apologetic Group, consisting of Chinese Christians and missionaries. have produced a journal under the title of *The Life*, and, to say the least, the journal is, as its title suggests, alive. Each member of the group undertakes to contribute articles to the magazine, to contribute to its maintenance as much as fifty dollars a year, to share in directing its general management and progress. The general aim of the magazine is to give an adequate representation of the spirit and power of the Christian faith in such a way as to convince all earnest and unprejudiced seekers after truth of the unique character and essential truth of the religion of Jesus Christ. It seeks to be independent of foreign or ecclesiastical control and to be an organ for the free and unfettered expression of opinion of Chinese Christians of all shades of religious conviction. The paper is welcomed as a most encouraging evidence of vitality in the Chinese Church. It has its difficulties. It needs wider backing, more adequate financial support, but it already has a circulation of between 1,000 and 2,000 and it is in demand by ministers, college teachers and students, and various evangelistic agencies; its circulation extends to twenty-one provinces, Japan, Indo-China and places even farther afield. Such efforts cannot fail to do much good and need to be extended and multiplied so that the opportunity created by the intellectual attitude of Young China at the present time may be used to the full before the opportunity passes never again to be within our grasp.

2. PERIODICALS FOR THE CHRISTIAN COMMUNITY.

a. A Family Newspaper for the Christian Community as a whole.

It should be issued weekly, and written in simple Mandarin (both in character and in the National Phonetic.) The paper needs to be adapted to the needs of the rank and file of the Christian constituency, some 700,000 people, about half of whom are reported as "literate" and should contain material appealing to the different interests of father, mother and children. In addition to distinctly Christian instruction and Church news, it should endeavour to further the well-rounded development of individual and family life. Experiments have already been made in this direction in the *Christian Intelligencer* and the *Chinese Christian Advocate*. But there is room for considerable development along the same or similar lines.

b. A Woman's Magazine.

The high place given by Christianity to womanhood is one of the strongest aspects of its appeal in China. The Church already has a large force of women workers, but there is need for the inspiration and instruction of still greater numbers who, as volunteers, can contribute immensely, within and without the home, to the establishment of a Christian civilization. To aid in this there is a positive need for a woman's magazine of the highest type, to appeal to the increasing number of well-educated women. Such a magazine has been begun in the *Woman's Messenger* (Nu To Pao), for which there is already a large demand.

c. A Child's Magazine.

In addition to the attention which should be paid to the interests of children in the home in the general Christian newspaper mentioned above, special consideration should be given to the attraction and cultivation of the child mind through some periodical designed for children alone. There is now available in China color printing of the best type and it is possible to put on the market a child's magazine that will make an intelligent and effective effort to capture the oncoming generation. A magazine, *Happy Childhood* now issued by the Sunday School Union, presents a firm foundation for the kind of magazine desired. It is under excellent editorship, and only needs encouragement and support to make it one of the most popular periodicals published.

d. A Boys'and Girls' Magazine.

The problems associated with the adolescent, as distinguished from those of the child and of young men and women of mature age, is one which calls for very special treatment in a periodical or periodicals for boys and girls, preferably separate magazines for boys and girls respectively. Such magazines need to have in view both the school and home environment. The Methodist Publishing House publishes a magazine called *The Young People's Friend*. Such efforts need and are worthy of encouragement.

3. PERIODICALS FOR CHRISTIAN WORKERS.

a. A Preachers' Magazine.

It has for some time been widely felt that a special periodical for the use of pastors and other Chinese Christian workers is one of the most urgent needs of the Christian Church to-day. Committees of the China Continuation Committee have repeatedly reported in that sense and their reports have been endorsed by that body. When we think of the wealth of periodical literature specially provided for the ministry in Western countries and couple that fact with the meager libraries at the disposal of the Chinese preacher, the wonder is how freshness can be maintained in his preaching even in the very smallest degree. There are at the present time over 1,000 Chinese pastors in the Chinese Church and 11,000 full-time evangelistic workers. A large proportion of the latter have had few, if any, advantages of higher education. Many of them are living isolated lives in out-of-the-way places. There are between five and six thousand centers in which such workers are to be found. For these, and for pastors of Chinese churches, a monthly magazine is greatly needed. Such a magazine should be union in its nature, strongly evangelical in tone, but with a catholic outlook. Its primary aim should be the unfolding of Scripture in such a way as to stimulate personal study of the Bible and perennial freshness in the expression of truth by the preacher. It should therefore be largely homiletical and expository; wealthy in illustrations; and contain sermons by the best Chinese preachers. In order to assist the preacher in his relation to social and civic life it should deal with matters of national importance and contain articles by the best authors on world problems. It should also be the medium of exchange of thought and experience among missionaries and Chinese Christian leaders.

b. A Theological Review.

It may be that two magazines will in the end be found to be desirable, one such as is outlined above and one a high grade theological magazine for those who have had an advanced education. It is suggested that the staffs of our theological schools might combine to produce a critical and exegetical review of the latter type.

c. A Teachers' Magazine.

The number of teachers in mission schools is about the same as that of evangelistic workers. Of this number approximately 75% are teaching in primary schools. Comparatively few of these have had any adequate training in the theory or practice of teaching. They have little to aid them in their work and to relieve its monotony and drudgery. The Council feels that there should be provided for these teachers a bi-weekly or monthly review, edited with the village schools in view. It is hoped that the China Christian Educational Association will be able to produce a periodical of this type.

Allied to this is the need for literature aiming at the training of Sunday School teachers. The China Sunday School Union already has a magazine entitled "Teacher's Quarterly," which is sectionalized, so as to show how the lesson should be treated for seniors, intermediates and primaries respectively. This publication it is desired to considerably enlarge, and issue in three separate magazines for the different grades named. The China Sunday School Union is grappling with this and similar problems, and needs to be encouraged and supported both on the field and at the home base. The whole question of Sunday School literature is fully treated in the China Sunday School Union report and in the report on religious education.

It may be possible to combine in one magazine the objects aimed at in the Preachers' Magazine mentioned above with those suggested in this section having in view the recommendations of the Educational Commission with regard to preacher-teachers.

Conclusion.

The above mentioned periodicals represent what the Council regards as the minimum output of the Christian Church adequate to a fitting expression of its message to the nation as a whole. Existing publications have been already mentioned under some headings as in part meeting the need. Others which have not been mentioned might, and should also be utilized to this end. Certain new periodicals would probably have to be developed as soon as adequate support is available. It is hoped that the China Christian Educational Association will be able to undertake the editorial and publishing responsibility involved.

C. A Press Bureau

Allied to the need of Christian newspapers and other periodicals is the use that may and should be made of the secular press for the publication of Christian articles. The Council has given careful consideration to this question and is agreed that a Christian Press Bureau in China should be organized as soon as the necessary finances can be secured and the required staff appointed.

The aim and scope of the Christian Press Bureau should be: to supply to the secular and religious press in China, information regarding subjects of current interest, economic, social, governmental, educational, moral, religious. The endeavour should be to make available the best thought of Christian leaders in China and other countries on matters of current interest and of vital concern to the Chinese people. The presentation, while strictly non-partisan, should always be from the Christian point of view.

In accomplishing this aim the Bureau should study Chinese public opinion as expressed in its daily press and periodical literature, and in books which are having wide influence. It should endeavour to become a clearing house of reliable information on matters of current Chinese opinion.

Regarding the timeliness of this proposal the Council has received strong commendations both from leading missionaries and from prominent Chinese Christian laymen in different parts of the country.

A beginning has been made with such a Bureau by the Christian Literature Society with encouraging success. While it is difficult to ascertain the exact number of secular papers reprinting C. L. S. articles, as many of them are without acknowledgment, nevertheless a record is kept of over a dozen papers by regularly receiving their issues. In the C. L. S. Report for 1921 it is stated that as many as 115 articles were reprinted in this way in the course of the year, and the papers reprinting them were in twelve different places, viz; Sungkiang, Hankow, Ningpo, Canton, Changchun. Tientsin, Peking, Shansi, Foochow. Kirin, Chungking, Shanghai.

Evidence is often received in incidental ways that many other papers use the articles. Considerable correspondence has resulted with readers, but so far the follow-up work is weak through lack of funds. Another difficulty is the impermanence of many papers, and the low standard of morals, but the articles have large educative value in elevating the standard and tone of those papers in which they appear regularly.

It is believed that for the work of this Bureau new workers should be enlisted, drawing upon the Christian agencies now in the field for counsel and advice; that it is essential to the success of the work that a highly qualified man, trained in journalism, should be secured; and that before the work of the Bureau can be developed in any large way it must be assured of an adequate income.

III. FUTURE DEVELOPMENTS NECESSARY FOR THE PRODUCTION AND DISTRIBUTION OF CHRISTIAN LITERATURE.

A. Production.

1. The Discovery and Development of Chinese Christian Literary Talent.

We have spoken of the renaissance in China, and the challenge it presents to the Christian Church. How are we most effectively to take up that challenge? In so far as it is to be responded to in the printed page, it is increasingly apparent that the literature produced to meet this movement must be Chinese in its presentation. Much of the existing Christian literature is no longer in great demand by the Chinese people. The literature today which is having the widest sale is the literature which has been prepared with the cooperation of trained Chinese Christian writers. The Council believes that in the future the efficiency and fruitfulness of the Christian literature to be used by the Chinese Church will depend in no small degree upon giving a greater freedom to the Chinese author and translator in expressing the thoughts which have mastered him in such language as will in turn make them attractive to the Chinese mind. What has just been said must not be interpreted to mean that the place of the missionary in the production of Christian literature in China is of small importance. Far from it, the results achieved by missionary writers in the past are immense. And to-day, the opportunity confronting the missionary who combines enthusiasm for literary work with an adequate knowledge of the Chinese language is greater than it has ever been. But the literary missionary must be a man who will set it before him as his undeviating objective that ultimately this branch of Christian service will be wholly in Chinese hands. The Council believes it to be of fundamental importance therefore that early steps be taken to insure the development of an adequately trained group of Chinese translators and authors to meet the needs of the present day. There is no need more urgent from the standpoint of the production of Christian literature.

The most serious element in the situation, however, is not the absence of literary talent in the Chinese Church, but the fact that only a comparatively few of those Christian Chinese who seem to have literary gifts are at the same time able to go to Western sources for their most inspiring ideas. And on the other hand it often transpires that the Chinese young man who has fluent knowledge of a Western language has purchased this fluency at the sacrifice of a thorough knowledge of Chinese literature. It is only here and there that the Church has produced men who combine the talent for writing in Chinese with an efficient mastery of English or some other Western tongue. It stands to reason that for some years to come the chief source of material with which to create an effective Chinese literature on Christian subjects must be the West. If this is true, and if it is also true that we must more and more look to Chinese leadership in the preparation of Christian literature, we are forced to the conclusion that one of the most fundamental and far-reaching tasks before us is that of developing a Chinese Christian literary talent which will be able to lay hold of the thought that has transformed the West and to make it a living power in China.

It should be added that incentive is needed to call out the best men, such an incentive as would move them to devote themselves to this work with a deep sense of vocation. The great power of literature in the social and political spheres should be emphasized and the correspondingly great possibilities of service in the Kingdom of God which lie in the path of those who devote themselves to Christian literature. It should be noted also that there are many men whose gifts would make them prominent in any branch of service, such as teaching or preaching, but whose best and greatest gifts lie in the direction of literature. It is must desirable that nothing less than the best possible should be contributed by each man as his part in the development of the Kingdom of God.

In the light of past experience both of literature organizations and of individual literary workers in China, it is believed that six effective lines of effort should be presented at once.

a. In Educational Institutions.

Teachers in schools and colleges are urged to use every effort to discover and cultivate among their pupils the gift of writing good Chinese. For this purpose more highly qualified teachers of Chinese are needed than are provided in many of our mission schools. It is suggested that the heads of departments of Chinese in colleges and universities should possess a knowledge of English. The teaching should be based upon a thorough knowledge of the classical as the foundation of modern literary Chinese. Students should be taught at least one foreign language. They should be trained in literary method, particularly with a view to their acquiring facility in going to original sources for their material, and not merely the ability to translate Western books. Special emphasis should be laid on the power of clear thinking and of concise as well as accurate literary expression. And, not least, the student should be well drilled in the use of the best current style of Mandarin.

b. Scholarships and Fellowships in China.

The Council believes it advisable also to make provision for the intensive training of a selected few of the most promising young men and young women who may be discovered through other processes. Although there is at present in China no school of literature, yet several of the Christian colleges are offering satisfactory courses in Chinese literature and translation. It is proposed that to young men and women of promise who have completed at least the first two years of their college studies a limited number of scholarships be offered. Recipients of these scholarships may be selected on the recommendation of Christian colleges and universities, or discovered by other processes. These scholarships should provide their holders with the cost of tuition and living expenses in approved colleges, and their recipients should be required to do their work with special attention to literature, combined with the study of religion, philosophy, sociology, economics, political science and such other subjects as may be deemed advisable.

c. Fellowships Abroad.

In the course of time fellowships should also be provided which will enable their recipients to go abroad for further study and inspiration. The best literature will come in the end from those Chinese who can go to Western sources for material additional to that obtainable in their own language, and travel in itself constitutes one of the most important elements in that broadening process by which men are best qualified for such a service as this. It is believed that some universities already provide fellowships for Oriental students, among which may be mentioned the School of Religion in California.

d. A School of Literature.

It is recommended that as early as may be a School of Literature be established in connection with one of our Christian universities. The special training for translation and literary work afforded by such a school would be the best provision we could offer in China for the attainment of the object sought. The standard of entrance to such a school should be high, aiming at securing men and women of marked ability who have laid a good foundation in the study of Western languages, and who at the same time possess natural literary gifts. It is contemplated that such a school may be established in connection with the Peking Christian University. There is also a School of Journalism at St. John's University, Shanghai.

e. A Correspondence School.

A limited experimentation has been made in the use of correspondence as a method for training literary talent. The Council believes that the results achieved justify an extension of the idea to apply to the entire Christian Church in China. As an illustration of the need for such an effort it may be mentioned that one of the most serious problems in connection with existing Christian periodicals in China is that of securing contributed articles from Christian leaders of experience. A very small percentage of Chinese Christian leaders have the courage to attempt to express their thoughts or to record their experiences in literary form. It is a serious loss to the entire Christian movement that those who are accomplishing worthwhile results in many different fields of Christian effort, or men who from the pulpit or platform are giving expression to deep religious thinking, are not to any large extent passing on their experiences to the Christian Church as a whole. The Council believes that a correspondence school offering sympathetic and constructive criticism to Christian men and women who desire to give literary expression to their deepest thoughts will result in raising the general standard of literary efficiency of the leaders of the entire Church. It is also expected that a correspondence school would stimulate young men and young women with marked literary talent to improve their gifts and to fit themselves for a specialized service.

f. Prize Essays.

While the Council cannot too strongly emphasize the need for the education and training of Christian literary workers, particularly in our schools and universities, it must be borne in mind that in China, as in the West, it will be found that many possess natural literary gifts and even literary genius who have not received such training. Some method is desirable to call out such gifts. For many years there have been intermittent experiments in the offering of prizes for monographs or essays on subjects of vital concern to the Chinese Church. These experiments have resulted in bringing to light latent talent hitherto unknown to the leaders of the Christian forces. The Council believes that a judicious continuation of this method will be of real value in encouraging men and women to try out their literary ability and in discovering talent which can profitably be invested in the making of Christian literature.

A combination of this method with that outlined in section (b), now in operation, is of peculiar interest in this connection. It is well known that the plan of offering prizes for Chinese essays was first employed by the late Dr. Timothy Richard and was regarded by him as of very great value. With characteristic generosity he bequeathed a sum of money to be invested and administered for this purpose by the Christian Literature Council. The Council has decided to use the income derived from this fund and award it to the successful competitor in the form of a scholarship. The first Timothy Richard Scholar and Prizeman has been selected and will commence his studies next autumn at the Peking Christian University.

Other efforts are also being made. In Manchuria a prize was offered for the best tract under the title "No other Name." Manuscripts were received from as many as 134 competitors, and the Central China Tract Society is now publishing the tract which was declared by the judges to be the best presentation of the theme.

2. THE INCREASE OF LITERARY OUTPUT BY MISSIONARIES.

In the preceding section the Council has endeavoured to show the urgent need that there is to discover and develop Chinese literary talent, so that Chinese Christian writers may be brought forward who will produce an indigenous Christian literature. That must be our ultimate objective. But time and patience will be needed for its accomplishment. For years to come the Chinese Church must look to the Church in the West for help in the development of religious thought and of its expression.

Translated works have yet a great service to perform in preparing for the advancement of Christian ideals in this land. And for this work the foreign missionary is needed. The volume and extent of Christian literature required is briefly set forth in Part II of this Report. To make adequate provision for one class alone, the ministry, calls for many literary workers. But how few there are in this field is painfully apparent. The preparation of Christian literature as a branch of missionary work has in the past been regarded too much as a secondary matter. It may be carried on or left alone according to the convenience and preferences of those concerned. The Mission Boards, the missions on the field, and a majority of the missionaries have been affected, often controlled, by such wholly inadequate views of this great and vital department of the missionary propaganda. Evangelistic work, educational work, and medical work are carefully considered, and men and money are appropriated to carry on and extend their operations. But the production and distribution of missionary literature is often passed by.

These things ought not so to be. The missionary literary worker is an essential part of the missionary organism. It is true that some who have had the vision have devoted themselves to this branch of service and it is to them that we owe the translation of the various versions of our Bible, our Commentaries and Bible Dictionaries, the preparation of our hymn books, and the publication of a large variety of books both instructive and uplifting. But all that has been done by the heroic few is pitifully small as compared with what ought to have been done. We need, and have long needed, many more books and much better books. The awakening China is the land of the printed page. The literary outlook in this country extends towards ever-widening horizons. We do not want fewer workers in the other three departments of missionary labour; but we must have more missionaries giving their time and strength to the preparation and distribution of Christian and general literature. In these days of the new intellectual awakening the Chinese mind is in a nascent state. Like a chemical element, which, at the instant of separation from another element, has quick affinity for a new combination with some other element, so the Chinese mind, now breaking loose from its century-old affinities, is eager to seize and absorb any new ideas with which it may come in contact. The Church will be derelict to her plain duty if she does not avail herself of this opportunity to pour into the Chinese mind the material out of which the New China must be moulded.

The Council therefore makes the following suggestions:—

1. That the National Christian Conference urge upon our Mission Boards that they make the literary department of missions prominent in all their plans, and appropriate adequate funds for its support and development.

2. That they consent to set aside a due proportion of their qualified missionaries for the work of Christian literature, having in view the relative urgency of the other departments of the work, and that the Literature Council include in its aims the selection of such men as are preeminently fitted for this work and recommend to the Boards their appointment thereto.

3. That it be urged upon the Mission Boards that in the selection of candidates for the mission field they have in mind the need of men with special aptitude for literary and journalistic work.

3. LITERATURE PRODUCING AGENCIES.

a. Existing Agencies.

The agencies already existing are: the Bible Societies, the various Tract Societies, the Christian Literature Society, the American Presbyterian Press, The Methodist Publishing House, The Canton Baptist Publication Society and other similar denominational agencies. Efforts are now being made to coordinate of the work of some of these agencies as indicated in the next section. There has also been an amalgamation of Tract Societies, which, it is hoped will make for increased output. There is still needed, however, a considerable expansion in the productive energy of such agencies by additions to the staffs of translators and by increased funds.

b. Translation Bureaus.

It is also suggested that, especially for the production of theological literature, translation bureaus be established in connection with our Christian universities. In the production of medical textbooks in Chinese, and of the literature of medicine generally, excellent results have been obtained by the establishment of such agencies. What the present situation seems to demand is an extension of this plan, which has distinct advantages of its own. Aside from the production of textbooks there is a vast realm of specialized literature, needed by students and the general public alike, which could be best produced by translators in bureaus such as are here suggested. Such workers have easy recourse to the test of practice; in their selection of literature to be translated or compiled they are likely to be guided by what the actual situation demands rather than by more remote considerations. Moreover, they will be able not only to do translation work but to put into final form for general consumption much good material which would otherwise remain in the half-baked state in which it was prepared for this or that group of students.

Much use can also be made of undergraduate students in the work of translation. In connection with the bureaus of the Medical Missionary Association students have already made a good contribution to the output. With the increasing use of Mandarin for literature generally this will be a still more likely source of help. Incidentally such bureaus would help to solve the problem we were considering in an earlier section. They would become more than the name "translation bureaus" indicates. Students assisting in the production would insensibly develop a taste for such work, and under the stimulus of contact with new currents of thought and with government institutions, the "bureaus" should develop into sources from which original literary products would emanate.

At such centers as Nanking, Tsinan and Peking, to mention only the Northern area, such bureaus could be set up with comparatively little expense for overhead equipment. Buildings and other necessary accommodation, to a large extent, already exist. At these places are Schools of Arts, Science, Medicine, Theology. All alike are crying out for textbooks, unless, indeed they temporarily feel the pressure less keenly because they have already resorted to the use of English for teaching, and see no prospect of getting them. Here, too, men engaged in the production of literature would be in close contact with educationalists in teaching, and with pastors who instruct the Church.

c. A Chinese Christian Publishing House.

It is the growing conviction of many that the time has come when we should have a literature producing agency wholly Chinese in its management and control, which would be maintained from Chinese sources assisted by funds from abroad. A Chinese publishing house, it is believed, would be likely to produce literature wholly Chinese in its manner of presentment and would be one important step towards the attainment of the objective, already mentioned, of producing an indigenous Christian literature. No conflict need arise through the multiplication of sources from which literature is to come, provided that they are wisely coordinated, and this could be done through some such body as the China Christian Literature Council. In the meantime, the Christian Literature Society is working towards a natural devolution of its work upon Chinese leaders. A long step towards such a consummation has already been taken in the appointment of equal numbers of Chinese and foreigners on the Board of Directors, and the Society is at the present moment seeking a Chinese Co-Secretary.

B. The Problem of Distribution.

We may perhaps claim that some success has attended our efforts to prepare Christian literature, but all are agreed that our greatest failure is in distribution. How few comparatively ever read a page our of tracts!

In his book entitled "Christian Literature in the Mission Field," Dr. J. H. Ritson points out that the problems of distribution; in which the real usefulness of Christian literature is so largely bound up, have as yet hardly received any concentrated attention. Unless the Mission Boards and the workers on the field awake to the seriousness of the distribution problem, it will never be solved even in a measurable degree. While it is true that every missionary and every Christian is a potential distributor of Christian literature, many Mission Boards vote no money for distribution, with the result that their missionaries either do nothing to distribute literature, or pay for it out of their own meager salaries.

The existing agencies in China for the distribution of Christian literature are almost entirely missionary organizations, and it is doubtful whether any of them can carry on without financial support from abroad. Many Mission Boards give their evangelistic workers in Japan an annual grant of, say, 500 Yen for the purchase of literature, and it would be a great step forward if all the missions in China included a regular item for literature in their annual estimates submitted to the Boards. The building up of an enlarged and educated Christian constituency in China is being promoted by the money invested in the support of evangelistic missionaries and grants to schools, but little money has been invested as yet by the missionary societies as a whole in ensuring that this Christian constituency will be adequately provided with the literature that is so much needed for the development of character. Not only so, the proved demand for existing Christian literature, in spite of all the handicaps under which the literature agencies are working, emphasizes the need for a vigorous forward movement to *take* Christian literature to the millions throughout China who reverence the printed page and are prepared to study the teachings of the foreign religion.

1. THE MAGNITUDE OF THE TASK.

The problem is to put into the hand of every man, woman and child who can read some statement of Christian truth, and, in the case of those who are sufficiently interested to ask for more, to go on providing follow-up literature. The number at present in schools is four million and a half, and Dr. M. T. Z. Tyau claims that while eleven years ago one out of four hundred was in school, now one in eighty is in school. At the Conference of 1890, Dr. J. Campbell Gibson estimated the number of readers at twelve million, three hundred and seventy-five thousand, out of a population of three hundred million, and many other experienced missionaries confirmed this estimate. Otherwise stated, ten per cent of the men and one per cent of the women could read. Education has made much progress since 1890. A moderate estimate would give twenty million readers, and the yearly rate of increase is accelerating. The magnitude of our problem of distribution may thus be realized, and less than one hundred thousand dollars a year, counting all agencies, is given to help solve it.

2. SPECIAL PROBLEMS

a. Students.

The students were formerly reached spasmodically, say once every year, or every three years, as often as there was an important examination. The free distribution at these examinations, however, was confined to a few large centers. Books were given away on a large scale as the candidates left the examination halls. Now students are crowded into modern schools. They are, day after day for some years, where their addresses are known, and theoretically can be reached many times a year if we had the means. This in contrast with the more or less haphazard way of the old examination system. But how can they be best approached? Assuredly by literature. Out-of-date books are worse than nothing, and there are few fresh ones. The Christian Literature Society has adopted a method worth noting, viz;—sending gratis to the Government schools of high school grade and upwards a monthly sheet devoted to religion and specially prepared for students. At present only one copy goes to each school. This possibly is placed in the reading-room. In this way four thousand five hundred copies are sent out regularly.

b. School Masters.

In the new schools there must be at least over two hundred thousand teachers. They are the most potent influence in the lives of the pupils. What are we doing to reach them? The mails can do something, but personal contact should be established between them and local workers who may offer them literature.

c. The Middle Classes

Merchants, artisans, and shopkeepers who work in public, and for the public, should be, and are, less hidebound than the scholar. In former days the student class was the most vocal and influential in all crises, and the student body to-day carries on the tradition with this difference; the press and the telegraph immensely add to their powers of expression and influence. At the same time, the middle classes are becoming more and more powerful. The merchants occupy a more commanding place with the increase of their trade, and chambers of commerce in every city are a power to be reckoned with by the Government of the day. How can we best reach this "New Estate" in the realm?

d. The Family.

The strategical importance of women who have the entire charge of children in their early years has not been fully realized or used. The children can often be reached through the day or Sunday schools, but a more influential way to reach them is via the mothers' responsibility for them. Women in the home constitute one of the most conservative groups in the Orient; they are not easily accessible to the influences of literature, but it is probable that gifts of books and papers prepared especially for this purpose may form an entering wedge, leading towards the time when they will regard the securing of good literature as part of their responsibility for home-making.

3. METHODS.

We come now to the methods to be adopted in order to secure the end desired, namely, to get our literature into the hands of the people for whom it is prepared. Investigations have made it clear that, as already stated, literature societies and publishing houses have been relying almost entirely on the missionary body for the circulation of their books, and it has been felt for some time that a more direct approach to the constituency is essential. In other words, advertising on a larger scale than heretofore should be adopted, a system of field agents should be organized, and local bookstores should be made more stable and increased in number.

a. Advertising.

A vigorous advertising policy has contributed very largely to the dissemination of Christian literature in Japan. The largest and most successful Christian Japanese publishing house spends no less than ten per cent of its sales in advertising, and attributes its success mainly to this cause. A considerable amount is spent on advertising in newspapers in country centers where the firm has consignment stocks with local stores.

In China the Christian and secular press, particularly the daily press, should be freely used for advertising purposes, each book being described so as to guide purchasers in their selection and perchance tempt many who would otherwise pass them by.

There is published a small periodical called *The Bookman*, the organ of the Christian Publishers' Association, in which information is given as to recent issues. This periodical is issued four times a year and sent free to every missionary, Chinese pastor, teacher, etc. whose names are known to the Secretary of the Association. Its value might be considerably increased by giving more space to reviews of books, as well as information about the different classes of literature available. As an advertising agency also this ought to be of great service. But in order to effect this funds are needed. It is suggested that it would need to be subsidized to 25% of its cost. The press bureau too (see II. *C.*) might well be utilized for advertising purposes, bearing in mind that advertisements should, wherever possible, give information showing the value and helpfulness of the literature advertised.

It is suggested that missionaries everywhere can help considerably by placing the Index in prominent places where it would be easily accessible, such as in preaching halls, in hospital waiting rooms, and in the recreation rooms of Y. M. C. A. and institute buildings.

Other methods of advertising might well be adopted, such as the use of advertising postcards with reply order postcard attached. Book-mark advertisements might also be used, supplying in each case a synopsis of the contents of the book advertised.

b. Other Methods for Increasing the Circulation of Christian Literature.

In addition to direct advertising it is suggested that various methods are possible by which the demand for Christian books and other publications might be fostered. For example, it might be possible to obtain reviews from prominent public men such as General Feng Yu Hsiang, Governor Yen and others for insertion in the public press.

It may here be mentioned that some success has been obtained, from the evangelistic point of view, by letters written and sent by post to individuals—a method of evangelism by personal correspondence. The Christian Literature Society has instituted this method with considerable encouragement. In the course of such correspondence the point must be reached when books can be recommended. Such work might well be developed, and to this end it is desirable that a list of addresses be compiled of suitable individuals known to missionaries or Chinese pastors in their respective localities to whom such letters might be sent.

It is suggested that when prizes are awarded in schools and colleges they should largely take the form of Christian books. The number of books suitable for this purpose is increasing year by year. Students might also be encouraged to engage in voluntary colportage work in their vacations as a special form of social service.

It has also been suggested whenever lectures are given in any part of the country by our prominent Christian leaders, exhibitions of Christian literature, at which specimen copies of books, periodicals, and tracts are on view, be arranged, so that the moment when the hearer's interest is kindled may be seized to put him in possession of what will be of permanent benefit to him.

Another practical method would be for missionaries who are keenly alive to the literature needs of the Christian community in China to see that arrangements are made for adresses at mission meetings and conferences of missionaries and Chinese leaders on the subject of Christian literature and its use.

One great reason for smallness of circulation lies in the fact that a large proportion of the constituency, even the Christian constituency, are not readers; they have not acquired the taste. One very necessary method for promoting the circulation of Christian literature, therefore, is to create a taste for it. It is urged that in our schools and colleges special attention be given to the cultivation of this by providing good libraries and by devising ways and means for getting the books read.

Missionaries, Chinese pastors, evangelists, and Christian teachers may do much to assist the circulation of Christian literature by recommending good and suitable books to those with whom they come into contact. It is recommended that they have condensed Chinese lists of such books constantly accessible, as well as copies which they can place in the hands of possible purchasers. Christian students also may do much among students in Government schools with whom they have considerable intercourse.

c. Field Agents.

The sales of the existing societies are very largely on a mail order basis, but in a country of the size of China, and where very few periodicals, on which we must largely depend for advertisement, have a circulation of more than 5,000, such a method of selling Christian literature has obvious limitations.

Colportage is a time-honoured mode of circulation which has had excellent results in the past and is worthy of being considerably developed. The China Baptist Publication Society does extensive work by this means with the best results. Apart from the Tract Societies there seem to be no other agencies which engage colporteurs for the sale of their publications, but wherever the method has been adopted it has proved fruitful. It should be emphasized, however, that great care needs to be exercised in the selection of men for this work. The old method of engaging men who, though of good character, were fit for little else, is, or should be, obsolete. Only worthy men should be chosen, and even then should receive careful preliminary training.

When all has been done that can be done along the lines indicated in this and the preceding sections, it is to be feared that the problem will still elude our efforts unless some more radical line of development is discovered. The literature and tract societies are all painfully impressed by the urgency of the problem, but owing to more or less straitened circumstances, and the continued emphasis on the preparation of new literature to meet progressive conditions, they have experienced great difficulty in grappling with the problems involved in effective distribution. The Christian Publishers' Association have recently given much thought to the matter, and in their judgment, in order to broaden the field of sales, a system of travelling field agents is essential. It is the proved and tested method of publishing firms in both the East and West. It is estimated that there should be a force of at least ten such men, to each of whom a sphere comprising, say, two provinces be allotted. Part of the field agent's work would consist in training and supervising colporteurs in the art of selling books, and his helpers would be carefully chosen with a view to effective approach to different classes of the Chinese public. They should serve all societies, and their work should be coordinated under the direction of some central body. Such a plan of course should be developed by stages; it should be tried out in one or two centers first and extended to other centers as experience suggests. At the present moment, except for the Seventh Day Adventists, there are only *two foreign men in all China giving their whole time to the distribution of the wealth of Christian literature* already available. It may be that others well fitted for this work have already emerged and that their respective missions would be willing to set them apart to do this service for the whole missionary body in their respective areas.

d. Bookstores and Branch Depots.

At the present time the Literature and Tract Societies have depots in about ten of the most important centers and there are also Christian bookshops maintained by missionary societies in about 20 other cities. But the sum total of these agencies so compared with the extent of the field is as but a drop in the ocean. And yet it is manifest that one of the keys to the distribution problem is the utilization of a net-work of local bookstores all over the country, either general bookstores stocking Christian books, or Christian bookstores established for the purpose.

1. *General Bookstores.* In Japan every town with a population of over 50,000 has a bookstore stocking Christian

books, and probably 30 or 40 of these bookstores are managed by Christian men. There it is regarded as an axiom that a publishing house must have country outlets, either bookstores under the supervision of local missionaries or stocks placed with general booksellers supervised by a travelling agent. Much of this work is done through general bookstores, a method which is regarded as more satisfactory than to run purely Christian bookstores. In China, also, we must look eventually to the general book trade as the most fruitful means of disseminating our literature. But at the present stage there are considerable difficulties in the way. Repeated efforts have been made to interest Chinese book firms in the matter of Christian literature, but so far without success. There is still a strong prejudice against stocking books which are distinctively Christian, and the fact that the large majority of Chinese Christians are desperately poor has caused the Christian publishing agencies to adopt the policy of pricing books as low as possible, so that they are not able to allow commercial firms the discounts to which they are used, even if the latter were willing to handle Christian literature, which they are not. The ultimate needs of the problem, however, cannot be met in any other way, and in spite of present difficulties it is necessary to look forward and plan for the day when there will be general book stores all over China handling Christian books. Chinese Christians might be encouraged to regard bookstores as a livelihood, and efforts should be made to impress upon outside bookstores that there is business to be done in Christian books. There are many general stores supplying miscellaneous foreign goods conducted by Christian men. These also should be encouraged to stock Christian literature.

2. *Christian Bookstores.* The experience of Christian bookstores under missionary superintendence has been decidedly varied. It would seem that there are three great difficulties in the way of the success desired: the lack of capital, the lack of continuity of administration through changes in the mission staff, and the fact that bookstores which are exclusively for the sale of Christian books have such small returns that they cannot be made to pay without subsidies from the Mission Boards. The experience of various societies in the past has been that difficulties often occur in connection with consignment stocks placed with local stores. The question arises whether the time has not come to adopt some system of coordination by which adequate superintendence of such bookstores and continuity of administration might be secured. It is suggested that the problem is somewhat allied to that dealt with in the preceding section, and that the end desired might

be accomplished by placing the superintendence of local Christian bookstores in charge of the field agent advocated in that section. Small committees of missionaries and local Christian Chinese, preferably business men, might be formed to assume financial responsibility. The bookstore could then be placed in charge of a competent Christian salesman who would conduct the business under the direction of the field agent. With such an arrangement the Literature and Tract Societies could without hesitation grant books on a consignment basis, with favourable terms. The field agent would visit each bookstore in his field periodically, and either personally or through his travelling helpers cultivate the field with a judicious and well organized publicity so as to assist the bookstore in its sales.

In order adequately to meet the need for literature distribution efforts should be made largely to increase the number of such local Christian bookstores. Careful investigations have been made by the Christian Publishers Association as to the basis upon which such bookstores may be established so that the arrangements may be satisfactory to the societies who will supply the stocks, and thoroughly effective as a missionary agency in the local center. Experience has shown that it costs as a rule from $15.00 to $20.00 Mex. per month to maintain a local Christian book store over and above the discounts which Christian publishing agencies are able to allow on purchases of stock, and to assist towards meeting this deficit it is suggested that the Christian Publishers' Association, or such other agency as may be deemed advisable, should make subsidy of half the amount, leaving the other half to be furnished by the local mission or church in order to secure the necessary degree of local interest. These subsidies should be granted by the Association only in approved cases. In no case should a subsidy be granted unless the Association was satisfied as to the permanence of the local arrangements and unless the local missionary forces were prepared to contribute part of the cost of maintaining this missionary agency. Such a plan is worthy of consideration, and the Christian Literature Council has the matter before them for further investigation.

e. Libraries.

The success of libraries in Western countries in promoting a taste for reading is well known, and suggests the desirability of a much greater use of this agency than hitherto. Libraries should be established in connection with churches, institutes, hospitals and all educational institutions. A greater use might be made of circulating and lending library methods such as those so successfully employed in some places. Such libraries are of special importance at Government educational centers. All efforts made in this direction should be encouraged, and wherever possible special discounts given on orders of new books for this purpose. Cooperation in civic libraries also may be possible in some places.

4. Free Grants and Subsidies.

In considering this subject it needs to be remembered always that there is little or no demand in the market for much of our Christian literature, however good in style and content it may be. With comparatively few exceptions, these books and tracts are propaganda, and even though they may not be polemic in method they are intended to transform the faith and customs of the people. Many of these cannot be sold at cost price, and still less with profit. A demand for them must first be created. It is good business policy to give away and sell below manufacturing costs some at least of our Christian books in order to awaken a desire for them The primary aim, as this is an essential part of our missionary work, will be to develop their widest possible circulation and reading without reference to cost. The possibility of securing large circulations in this way is shown in the success of the Committee on Work for Moslems in circulating their new tracts, for which certainly there was no natural demand among the people for whom they were prepared. And it is exemplified further in the sale of the Holy Scriptures by the Bible Societies, their sale being greatly assisted by the cheap price placed upon the books. We must also keep before our minds the need of reaching the uninterested masses, and in particular the opportunities for broadcast distribution at Pilgrim Shrines, at large fairs, in connection with tent evangelistic campaigns, at village lantern lectures, and in the work of evangelism.

It is the considered judgment of the Council, therefore, that funds must be provided to subsidize the publication of Christian literature in China, so that many good books can be sold much more cheaply than is now possible. The books produced should be divided into classes; for example, as follows: *Class A* would include such books and tracts as meet some present demand, so that there is a ready market for them, which makes it possible to sell them at prices that will cover their manufacturing cost plus marketing charges. *Class B* would consist of literature for which there is only a limited demand, but which ought to circulate widely; the selling price cannot exceed manufacturing cost and may be less than that. *Class C* would be those books and tracts for which there is practically no demand but which are essential in our missionary work, and these must be sold at prices far below manufacturing cost, for the same reason that the Scriptures are sold in that way. For *Classes B* and *C* subsidies must be provided at the time each manuscript is published, and these would be determined in each separate case so as to make it possible to sell the book or tract at a price which would overcome the lack of demand for that particular article.

The Council is of opinion, however, that the subsidized distribution of literature, and still more free distribution, needs to be used with considerable caution. Our resources are so limited that we cannot afford to allow waste, either by free distribution where unnecessary, or by careless distribution. The question is often asked: "Are books when given free valued by the recipient as highly as if purchased?" To which the obvious answer is: "In most cases, no." It may be urged, on the other hand, that if the purchaser will not purchase, it is better to give it free rather that he should not receive it at all. But even so, there is such a thing as a whole area becoming "Christian literature hardened" by a too undiscriminating distribution: and free distribution in any given area injures the prospects of selling. It should also be remembered that every book sold at a price to cover cost brings money to provide another reader with the same book, whereas in the case of subsidized books, every purchase lessons the amount available for distribution. Another consideration must be borne in mind with regard to books sold, but at less than cost. One serious consequence of the sale of such books is the stifling of individual literary effort. The author finds that he cannot put his own book on the market without considerable personal loss because similar books are subsidized.. Not only is there this tendency to stifle individual initiative in the production of literature, but also in its distribution. If the prices of Christian books in general were fixed on a commercial basis as in the case of general literature it might be possible to draw many Chinese Christian business men into the work of distribution. This can only be achieved upon a basis reasonably profitable to the bookseller. But if it could be achieved the results would contribute much to the upbuilding of the Christian Church in China.

In a word, the method of free distribution and subsidies is an expensive method. As it is, the Mission Boards at the present time are unable to cope with the demands made upon them. It behooves all those, therefore, who are interested in the circulation of Christian literature—and who are not?—to promote selling wherever they can and to use the free distribution method sparingly. But it still remains that of certain classes of literature, a wise distribution, either wholly or partly free, is needed, and is justified by results.

5. THE CHRISTIAN PUBLISHERS' ASSOCIATION.

This Association was formed in October 1917, and held its first annual meeting in the following January. It is an organization of missionary publishing houses, in which all unite for the purpose of greater efficiency in the accomplishment of common tasks. It consists of the following:—

The Association Press of China (Y.M.C.A.)
The Canadian Methodist Mission Press
The China Baptist Publication Society
The China Christian Educational Association
The China Medical Missionary Association
The China Sunday School Union
The Chinese Tract Society
The Christian Literature Society
The Evangel Press
Mr. Leslie
The Methodist Publishing House in China
The Mission Book Company
The Presbyterian Mission Press
The Religious Tract Society of London
The Religious Tract Society of North and
  Central China
The South China Alliance Press
The South Fukien Religious Tract Society
The West China Religious Tract Society
The National Committee Y. W. C. A.

The object of the Association is to ensure a united and progressive policy in matters of production, distribution, nomenclature, and kindred matters. Its attention has been devoted mainly, however, to the problem of distribution.

Since the China Literature Council was formed it has proposed an extensive programme for the production of new literature. In addition to this, there is already a body of well-tested literature. But what will all this avail, unless it reaches the public? It is therefore felt that the most urgent task and the most natural to which the Christian Publishers' Association can give its attention is that of promoting the circulation of our literature.

The question is therefore whether some such association as this may not be the agency for the solution of the distribution problem discussed in the preceding section. Branch depots and local Christian bookstores should be union efforts, and for their efficient management and progressive development they need to be under the superintendence of those who are experienced in this branch of service. The same considerations apply, though perhaps in less degree, to colportage work. The sphere which might be occupied by the Christian Publishers' Association, therefore, is one of the greatest importance. We must remember that formerly there was no competition, and the circulation of Christian literature was comparatively large and easy. Now, the China field is covered by secular book companies with large capital behind them. They employ numerous agents, establish bookstores in every important center, and advertise extensively in every large daily.

The inference is obvious. The problem of "sowing China deep with Christian literature" is distinctly one for united effort and constitutes the principal sphere of the activities of this Association or of some other central body.

If, however, the Association is to succeed, not merely in coordinating the efforts of the several publishing houses, arrange for the interchange of stock, adjust prices on a uniform basis and such like subsidiary matters, but also take in hand the nation-wide distribution through field agents, branch depots, local Christian and general bookstores, it must be provided with adequate funds. The Association or whatever agency may be established for the purpose, must have capital sufficient to allow of a large consignment fund so that local bookstores can be supplied on a consignment basis, to allow subsidies to these bookstores to make up the loss on books sold below cost, and to permit of discounts and possibly free grants being given to lending and circulating libraries; and it is urged that the time has come when a large forward movement on bold lines such as are here suggested be attempted, having in view a nation-wide circulation of all forms of Christian literature in China. It would be one of the duties of the Christian Literature Council to include in its appeals for funds to the Mission Boards through the Christian literature councils in America and Great Britain, the necessary budgets for this supremely important and even essential branch of Christian literature.

C. The China Christian Literature Council.

I. ITS ORIGIN.

As an indication that the Mission Boards in America and Great Britain are also alive to the urgency of the plea set forth in the preceding section, it may be recalled that special committees on Christian literature have been formed by the Foreign Missions Conference of North America and the Conference of Missionary Societies in Great Britain for the express purpose of assisting in the coordination and effective working of existing literature agencies, and to promote more aggressive and far-reaching efforts in the production and circulation of Christian literature in the various mission fields.

In order to make it possible for these committees to render efficient service to the cause of Christian literature in mission fields it was necessary that there should be representative bodies in those fields corresponding to the Christian literature committees at the home base, and coordinating the various literature forces and interests in a similar way. Efforts were therefore made to create a body in China that would be in a position to coordinate existing agencies and promote a Christian literature policy national in its scope and acceptable to all the different interests involved. The result of these efforts is the present Christian Literature Council.

II. Its Functions.

The functions of the Council are to provide an organ through which the Chinese Church and the missions in China may express their judgment and convictions as to the policies to be adopted for the spread of the Gospel through the printed page. Such a body would not in ordinary circumstances undertake the preparation of particular books or periodicals. Still less would it expect to become a producing or distributing agency. But it would seek to keep before all the churches in China its convictions as to the immediate need in the field for Christian literature, with information as to the amount of success attained in meeting those needs; it would endeavour to correlate and present to the proper authorities in China and abroad the programs and requirements of the several agencies for the preparation, production and distribution of Christian literature; it would suggest methods by which potential literary talent might be discovered and developed, and latent talent encouraged; it would be prepared to make recommendations for the establishment of such new enterprises as the development of Christian literature demands; and it would be free to call attention to any extraordinary requirements for the promotion of Christian literature in China and not included in the above categories.

III. Its Organization.

The following is the Constitution of the Christian Literature Council as adopted by the China Continuation Committee at its Fifth Annual Meeting, April 27-May 2,1917, and subsequently amended:—

Constitution of the China Christian Literature Council.

Article, Name, And Functions.

The name shall be the China Christian Literature Council (referred to elsewhere in this Constitution under the abbreviated name of Literature Council). In its relations with the China Continuation Committee the functions of the Council shall be solely consultative and advisory, but in its relations to the proposed International Christian Literature Council, the Mission Boards, the Chinese churches and others, its functions shall be either consultative and advisory, or executive and legislative, as those bodies request.

Article II. Objects.

1. To serve as a means whereby the Christian literature forces of China may express themselves unitedly.

2. To exercise such legislative and/or executive powers as may from time to time be entrusted to it by the proposed International Christian Literature Council and others.

3. To serve as a means of communication between the Christian literature forces of China and the Edinburgh Continuation Committee, the proposed Christian Literature Council and others.

4. To promote cooperation and coordination among the Christian literature forces of China.

5. To receive and disburse funds for the encouragement of translation and for the preparation and publication of Christian literature in China.

Article III. Composition.

1. The Literature Council shall be elected by the China Continuation Committee and shall consist of twenty-four members. In electing these members consideration shall be given to adequate representation of the Missionary Boards in North America and Europe through their missionaries and the Chinese members of the churches organized by or associated with them. In making these appointments the primary consideration shall be to elect those who understand best the needs of the field in the department of Christian literature. In addition to these twenty-four members, the Chairman, Foreign Secretary, and Chinese Secretary of the China Continuation Committee shall be ex-officio full members of the Literature Council.

2. Members shall be elected for a period of three years, and shall be eligible for re-election. One-third of the members shall be elected each year by the China Continuation Committee.

3. If a member leaves the country to be absent for at least a year, his (or her) place shall be regarded as vacant.

4. In the event of a vacancy occurring *ad interim*, the Executive of the Literature Council shall have power to fill it until the next Annual Meeting of the China Continuation Committee.

Article IV. Officers.

The officers shall be a Chairman to be elected by the China Continuation Committee, a Vice-Chairman, a Treasurer, and a Secretary, the latter three officers to be elected by the Literature Council.

Article V. Executive Committee.

1. The Executive Committee shall consist of twelve members, including the officers, and shall be elected annually.

In addition to these twelve members, the Chairman, Foreign Secretary, and Chinese Secretary of the China Continuation Committee shall be ex-officio full members of the Executive Committee.

2. The members and the officers of the Executive Committee shall serve from the close of the meeting of the Literature Council at which they were appointed, until their successors are elected.

3. The Executive Committee shall have power, *ad interim*, to act for the Literature Council and under such instructions as the Literature Council may give.

4. Minutes of all meetings of the Executive Committee shall be sent to the members of the Literature Council.

Article VI. Meetings and Quorum.

1. *Of the Literature Council.* Regular annual meetings of the Literature Council shall be held at such times and places as it may determine. Special meetings may be called by the Executive Committee. At all meetings twelve of the total members of the Literature Council shall constitute a quorum.

2. *Of the Executive Committee.* The regular meetings of the Executive Committee shall be at least thrice a year and shall be held at such times and places as the Executive Committee itself may determine. Special meetings may be held at the call of the Chairman, Secretary, or any three members. Seven of the total members shall constitute a quorum. A vote of the Executive Committee may be taken by correspondence, in which case a two-thirds vote of all the members of the Executive Committee shall be necessary to a decision.

Article VII. Sub-Committees and Special Committee.

The Literature Council and Executive Committee may appoint sub-committees of their own members, and special committees composed partially or wholly of members outside the Literature Council, to secure information and to carry out the other purposes of the Literature Council.

Article VIII. Amendments.

Amendments to this Constitution shall require for their adoption a two-thirds vote of the members present at a regular meeting of the Literature Council, and in the case of Article I and Article III, 1, amendments shall also require the approval of the China Continuation Committee. Notice of proposed amendments shall be sent to each member of the Literature Council not less than four months preceding the meeting at which action is contemplated.

4. Proposed Modifications

In order to carry out the functions outlined in the preceding section, due representation must be given in its organization to two elements, the Chinese Church and the sustaining missions. To secure this as well as continuity of policy, the Council is of opinion that the following modifications of the Constitution should be made:—

a. The China Christian Literature Council shall consist of 32 members, divided into four classes, one class retiring each year. Members of retiring classes to be eligible for re-election.

b. The National Christian Council of China or such other national body as may grow out of the National Christian Conference of 1922, shall elect one-half of the membership of the China Christian Literature Council, electing four members of each class at its annual meeting. In the case of *ad interim* vacancies caused by death or resignation or absence from China, the National Christian Council to have the right, in such manner as it shall determine, to fill such vacancies as affect members elected by itself.

c. After information has been obtained from Great Britain and North America as to the nature of the support to be provided for the China Christian Literature Council, apportionment of the remaining one-half of the seats upon the China Christian Literature Council shall be made by the National Christian Council to the churches and missions related to the Boards contributing to this support. In the case of vacancies in any of these seats the place may be temporarily filled by action of the Executive Committee of the China Christian Literature Council until the next meeting of the National Christian Council, which shall designate the mission or missions that shall elect a regular member of the China Christian Literature Council to fill the vacancy.

It is suggested that the above recommendation of the Council be taken into consideration by the National Christian Council and the Constitution of the Literature Council be determined by that body as may be deemed best.

Summary of Important Points

(1) The amount and quality of Christian literature now available are seen, after a careful investigation, to be inadequate to the needs of New China.

(2) The New Culture Movement (New Tide) and the growth of the Chinese Church make the need more urgent than it was at the last Conference.

(3) There is great hope in the movement to unify and simplify the language, and for illiterates to employ the new thirty-nine phonetic symbols.

(4) There is urgent need to discover and train Chinese literary talent, and as a corollary to encourage the Chinese themselves to establish a purely Chinese Publishing House.

(5) But however excellent the literature produced, it is useless without distribution, and the problem of distribution cannot be solved without the outlay of much money for advertising distributing agents, bookstores, etc.

(6) The Christian Literature Council or its successor will continuously study this problem, and hopes by the aid of the Literature Committees in Great Britain and America to act as distributor of the money provided by Boards, thoroughly aroused as to the strategic importance of literature.

SECTIONAL MEETING

CHRISTIAN LITERATURE

Since the subject of Christian literature is so fully presented in the report made to the Conference by the Christian Literature Council, which is published herewith, there were no set papers given at this sectional meeting. The main points of the discussion were as follows:

Dr. T. T. Lew: I would suggest three things that could be done with profit to literary work as a whole.

(1) If we wait until a man or woman graduates from college, it is too late to conscript him or her for literary work. Can we not make an appeal to middle school principals to give ample opportunity to their students to practice writing and publishing work. Every middle school ought to get out a magazine. More time should be given to it. I have found again and again that good writers and editors will come out of such practice, and thereby we may hope to have a group within the next ten years.

(2) An able writer must understand and write good Chinese, but he must not know only Chinese. It takes too long to learn a European language unless study is begun at a very early age. We ought therefore to have some of the older writers study Japanese.

(3) Too little has been done along the line of book reviews and magazine reviews. Books published by missionaries in one part of China are seldom brought to the attention of people in other parts of the country. Book reviews should be included in every magazine and periodical. We must learn to write book reviews. "Life" has received not a single book from a publisher in two years—although it is perhaps safer for some publishers not to send their books for review!

Mrs. T. C. Chu: I will only mention a few points that I have in mind concerning the importance of developing a Christian literature in Chinese. First, I want you to realize with me that in China literature is a tremendous force—the pen is always a powerful weapon. Practically every new movement and every new reform is carried out by means of the pen. Some twenty years ago the Chinese were finally made conscious that they were behind other civilized peoples. This marvelous change was brought about mainly through the efforts of one writer, the pre-eminent journalist of China. Buddhism has become really strong in China only since writers have taken it up. If Christianity is to conquer China and to become the Chinese religion we must produce in China a Christian literature worthy of the dignity and depth of our religion.

My second point is that the first function of literature is to represent life—to depict the joys, sorrows and aspirations of mankind. There are men whose clean life, whose ability and efficiency, sacrifices and courage are little known to the people of China. Who is to record the story of the missionaries in China?, Their lives, activities, their aims, their joys and sorrows, should have a significant place in the nation's literature. Who is able to do this adequately? Not the missionary, but the Chinese Christian himself.

My third point is that at the present time opportunities are open for the Christian to take a responsible position in the New Thought Movement. Dr. Lew made this point also. My theory is that the literary reformer that we need must have good training in the old classics, a solid foundation work; must know one or more foreign languages other than Chinese; and must possess a natural gift in writing.

I find that the Christians as a class are still the best language students in China, and also that many of them have shown exceptional ability in writing. The only difficulty is that they are not versed in the classics. If we Christians take a part in the formation of the language, we cannot merely help to give form to the language but we can also ennoble it and vitalize it with Christian ideals. It is therefore necessary for Christians to take part in the New Thought Movement. The very nature of the literature will have thus been influenced.

Fourth, we should regard the study of literature as a preparation for promoting the Kingdom of God. As Jesus came down to live among men in order to be like them, so if we want to serve our fellow-men who are not Christians, we must know their feelings, their thinking, their conception of life, their habits and manners. Now how can we know all this? It is by the study of Chinese literature. By knowing the people thoroughly we may win their confidence; then a little expression, a soft word, a little touch will give them confidence in us. Otherwise we cannot convince them and win them. So, for the sake of the Chinese who are not Christians we should study more of the old and new Chinese literature.

I believe by raising the general standard of Chinese education among the Christians the Church will be rewarded, because later on there will be born in the Church better Chinese scholars and another type of worker will be formed for spreading the Gospel.

Rev. H. K. Wright: Some of us are finding the need so urgent that it seems to me the most suitable body to carry out Dr. Lew's first suggestion without delay would be the China Christian Literature Council. I would like therefore to make the following motion:

MOVED, That in line with the suggestion of Dr. T. T. Lew, we request the China Christian Literature Council, in consultation with the Christian Literature Society, to send a letter to every Christian Middle School in China,

(1) pointing out the importance of Christian literature, for the preaching of the Gospel.

(2) pointing out the lack of writers and the necessity for beginning early to train literary leaders and workers.

(3) recommending the schools to that end, as far as possible, to establish school papers in which a chance for the development of talent may be found.

This resolution was adopted.

Dr. J. P. Bruce, read the following resolution which had been put into his hands by Dr. Lew:

RESOLVED, That it is the opinion of this Conference that among the earliest tasks to be undertaken by the National Christian Council is that of promoting the production of a more adequate supply of high-class Christian literature. The Conference further expresses its conviction that the most pressing need is that Christian literature should be made wholly indigenous, and to this end urges upon the Christian Literature Council the prime necessity of taking immediate steps to secure as large a number as possible of adequately trained Chinese literary workers, to develop Chinese leadership, and to obtain the support of Chinese churches in the production and publication of Christian literature.

Mr. Carlton Lacy: More and more the literature bodies must of necessity be interdenominational or non-denominational bodies. It is difficult for the denominations to release a man for such work. Can we not urge upon missions and churches the importance of linking up promising students with the organizations which are engaged in the production of literature? And secondly could it not be recommended to the literature organizations that they provide funds for scholarships to help these promising young men and women to become the sort of literary leaders the Church must have? Only by generous far-sighted cooperation are we going to help in this matter.

Dr. P. MacGillivray: I have devoted my life to literary work, and during the last half of that period my eye has been fixed upon Chinese talent. Among the men whom I call my colleagues I give the utmost liberty to develop their powers along these lines; in no case have I used influence to induce them to change what they have written, provided the meaning was correct. I am interested in all the plans suggested for the development of literary talent. The Christian Literature Council is using most of these and some other means for this development. I feel, however, that a great deal of help is not to be found in the hope of getting young men and women from the colleges. The solution, to my mind, is in faith and prayer—faith that God will raise up men and women who will do it.

It is because of our lack of faith that we have not more writers in the Christian Church to-day, and that is the reason also for our not having more leaders in other branches. We must pray the Lord of the harvest. They must be thrust into it by an inner compulsion.

I might add that the Christian Literature Society is prepared to pay handsomely for original Chinese work. That is one way in which we are ready to encourage literary production.

Dr. J. L. Stewart: It is taken for granted that we have already agreed there is a great call for Christian literature and a great constituency waiting for this Christian literature. Nor need I spend time in speaking as to the commodity that we have. It is presumed that we have the proper commodity. In the minds of some, the commodity is the great thing. I have here the words of the Council that this is not their most difficult problem. All are agreed that the greatest failure is in distribution.

The question with us for these few minutes is the distribution of Christian literature. How are we going to get the commodity out to our constituency? It is a sort of business proposition.

One of the first means is to arouse interest—it is a matter of advertising. In the report many ways were suggested for advertising through the press, that will be effective not only here in Shanghai but throughout China. The press is there; can we and will we use it for advertising? Another means for advertising is by mail. Men and women all over the country can be reached by mail. Do we use this means? The Christian Literature Society will tell us "Yes." Placards, calendars, book-marks, are still other means.

There is another kind of advertising which appeals to the ear. Everyone engaged in Christian work can be called upon to tell the groups to which they have access. And every school should have its library and the means of learning about these things. Our hospitals, too, should have books.

Besides advertising, we must be able to "deliver the goods." We must have branch agencies scattered over the country. Once we had a branch of the Christian Literature Society in Chengtu, but perhaps it failed because it carried only one class of literature. Someone will need to study all the details connected with successfully conducting a business like this. Also we must get the matter nearer home to people—we must have drives, by means of which we can spread news about our Christian literature.

We want also more permanent ways. The colporteurs employed by some of our missions are examples of one way. We need in every mission a man whose particular business it is to see that literature is distributed. In this regard there is still another very important matter to be brought up. We need somebody even higher up than a man in every mission: we must have field agents here and there. In Szechuan that could readily be done. The field agent would have a man in each mission to emphasize the importance of literature, and then we would have stores scattered throughout the country, and then we would have the colporteurs who would bring the literature immediately to the attention of the people.

I would like therefore to move this resolution:

RESOLVED, That this Conference express its sense of the urgency of the problem of securing a nation-wide distribution of Christian literature. It urges upon the various Christian publishing houses the need of coordinating their efforts to this end. And in particular it recommends that steps be taken with a view to establishing a system of field agents, colporteurs and bookstores throughout the country.

Rev. J. P. Bruce: The problem is how to secure a nation-wide distribution of the Christian literature which is prepared by our producing agencies. At present no one is satisfied with the existing extent of the distribution of literature. Mail-orders are practically the one means used, and the number of people who are reading our books must therefore be hopelessly small compared with what it ought to be. We sometimes forget that here in China we have no book trade such as we have in the nations of the West. In western countries if you get an author to write a good book, the publishers are at rest on the subject of its distribution. Here in China we have no such regular book trade. Modern booksellers are extremely few, and old-time booksellers have no interest in the kind of books we have and want the people to read.

I have heard the suggestion that if the price of the book were such that it would allow the seller to make a good profit we could partly solve this problem. I think the price of the book ought to be fixed to allow such a margin of profit that any seller could afford to handle it, but there must be an additional sort of pushing energy. There must be some coordinated system of field agents, having colporteurs and bookstores under their direction—not necessarily under their control—and in these stores some person trained for such work, and not a man that is put into the book store because he is no longer fitted for other work.

I believe the report indicates for us the lines we should take. The thought of a field agent in every area is enough to make our board secretaries rise in fright, but it is not so formidable as it would look. It is a case of coordinating the forces that we already have. The Bible Society agent sells only Bibles; why not have central depots selling every class of book that the Christian forces want to have distributed among the people? It seems to me that we have hitherto been content with sporadic ways of doing things and in this flood-tide of opportunity we are wading in the shallows when we ought to be out into the deep. I believe we can now make a fresh start.

The resolution proposed by Mr. Stewart was adopted.

THE REPORT OF THE COMMITTEE ON THE CHURCH AND CHINA'S ECONOMIC AND INDUSTRIAL PROBLEMS

Address

By Mr. C. C. Nieh

I notice that the report of Commission II is full of points with relation to industrial problems. We who are engaged in industrial work are thoroughly in favor of those points. From the numerous points made in this report I will choose a few to stress.

The most important one, as I see it in this report, is that which emphasizes the need of improving the conditions of living, and health and pleasure and recreation of the laborers. These problems of the control of labour, the securing of greater efficiency from labourers, and the adjustments of their conditions of life, are problems which I myself have studied for some time, reading carefully the American and English journals with reference to these problems. Some years ago I purchased books dealing with scientific management, and others along these lines. Although these books are many, the ideas may be summed up in this: the main thing is the emphasis upon the health and strength and recreation of labourers. In this the most important thing is health and strength because these are the foundation of industrial efficiency.

I will now give a few of my own views with reference to this problem. In the first place, it is of importance that official legislative bodies deal with these questions because they are of such general significance that it is important to deal with them in a reasonable way. The Minister of Agriculture and Commerce is considering the problem of laws for regulating labour. A good deal of study has been given to it, but it is not possible yet to record the results of that investigation. In the second place, various special organizations, of which this Conference may be considered one, should investigate these problems, especially groups in which labourers and operators meet together. In the third place, it is most important that these problems should be taken up step by step or serially. We should investigate the nature of conditions and then step by step, in a properly arranged order, deal with the solution of the problem.

Although there is a great deal of discussion and investigation of these problems in many quarters, still there is something lacking, because there is no order in the study, and because these industrial and labor problems are confused with various political issues in many places. For this reason, such meetings as this which can seriously and earnestly examine these problems, with the needs of the labourers and industrial managers in mind, and study from the point of view of real labour, are of particular value.

Although I can speak only a few words this morning, I wish to assure you that I rejoice in the fact that this body is dealing with these questions, and can assure you also that the manufacturers are deeply interested in the investigation which you are making, and will be glad to cooperate and help you in carrying out improvements.

With reference to what is going to be said subsequently from this platform by Miss Harrison and others, I am very glad to say that I am in hearty approval with what they are to utter and I wish you to realize that my feeling is that that which improves the conditions of the labourers improves the factory, the industrial situation and the outlook, and any thing which improves factory work for the operators should also improve it for the labourers.

Address

By Miss Agatha Harrison

I am not going to take time discussing whether this group should or should not enter the field of the problems brought about by the coming to China of modern industry, for the fact that the whole of this morning and a sectional meeting one afternoon are given over to the matter in such a crowded program is a conclusive proof of the Church's concern.

I hope you have had time to study the report of your committee on China's economic and industrial problems. Mr. Nieh and I decided to speak this morning straight to the industrial section—the other parts will be dealt with in your sectional conference later. We are faced with a grave situation. Those of you who come from industrial centers realize its gravity, those who do not, can imagine it, and sooner or later will be brought into touch with it for the modern factory system will have its effect on every phase of life – there is no one in China who will not be involved in some way. It is touching home life and agricultural life. What is the Church doing to help the industrial workers adjust themselves to the tremendous change that the modern industrial system brings?

Your committee has inquired into the industrial situation here in China and now faces the tremendous fact that with few exceptions the factory system is being built on the bad foundations of child labor, long hours, inadequate wages and working conditions that are a menace to life. Does the Church stand for that? For cheap lives and cheap labour?

Let us put ourselves in the place of the growing army of men, women and children in industry and view our responsibility from that angle. Can Christianity have any appeal to them if it does not touch a condition which is the negation of Christianity?

Must the tragic and humiliating history of the West be repeated here? Will China continue to bring all the best in the way of mechanical invention and leave out the big responsibility toward the human side? There is no stability and no future for a system that has such a basis. It is of no use to blame one group of society alone. We are all responsible. Can we who are Westerners, in the light of our history remain silent in the face of what is going on?

China is in danger of beginning her industrial history on the basis of valuing machinery higher than life. Men are sent to America, England, Germany, and Japan to study the latest methods of production. How long will it take us to realize that the human factor is the biggest of all? Why should industry be developed in such a one-sided way? In the West we are beginning to realize our mistake. Emphasis is being laid on the need for consideration of the human element. Could not China show the world a better order for industry by combining these two from the very beginning?

Now is the time for shouldering responsibility and helping. The committee carefully considered how that help could best be given and felt that it could not do better than take as its standard the International Standards which workers, employers, and government representatives drafted at Washington in 1919.

China was outside that agreement. Realizing the practical difficulty of putting all these standards into effect now, we selected three points for your immediate endorsement:

1. No employment of children under twelve full years of age.
2. One day's rest in seven.
3. Safeguarding the health of workers by shortening working hours, improving sanitary conditions and installing safety devices.

Children are defenceless. Ought not the church to help all such? It has been said that 'the hope of the church lies in its children because the future depends on them.'

Is not one day's rest in seven a physical and mental need? Can anyone work twelve hours a day one week and a twelve hour shift at night the following week without suffering in the long run?

And are not safety devices for protecting the workers from machines just plain humanity? There are people in this room who could tell terrible tales of what they see in their hospitals in the factory districts. Is there any reason why the modern system of ventilation and sanitation should not accompany the modern machinery? Will anyone gainsay these points?

As soon as they are mentioned people begin to formulate the difficulties in the way, for instance, that children are better off in the factory than on the streets, that their tiny wage is needed for their food, that there are no schools, no legislation. Do you realize that there is nothing said in China today that was not said in England one hundred years ago, yet the difficulties were overcome.

I put these recommendations in front of a business man the other day. He was silent for some time and then said. "This is the finest answer to the anti-Christian movement that I have seen." Would it not be a wonderful thing for this Conference to go on record for taking this stand—for doing what no church in a similar stage of its history has done?

It has been said over and over again that nothing can be done until there is legislation, but what is legislation but an official seal on public opinion and the efforts of a few pioneers? These two necessary elements are at hand—there are some employers, one or two are in this room, who are willing to be pioneers. Mr. Nieh has expressed himself on this matter this morning and I have been in touch with four other representatives of the cotton industry who say that I may tell you that they too are in sympathy with these standards. They realize the great difficulties in the way, but are appreciative of all that the constructive help of such a group as this may mean. These men are Mr. Brooke-Smith, Sir

Edward Pearce, Mr. C. Arnhold, and Mr. G. Okada, who with Mr. Nieh represent some of the leading cotton interests of China. Public opinion is aroused, it remains for this representative Conference to voice it.

In the report of Commission III on the 'Message of the Church' given on Saturday Dr. T. T. Lew said, 'We hereby call upon the Church to mobilize all her forces to work for the regeneration of the home, of economic conditions, of political standards, of educational, industrial and commercial life, in thought and in practice, through the spiritualising power of Christ, and to accomplish it at any cost and at whatever sacrifice the Church may suffer.'

We need not enter upon palliative superficial work, but work backed by the principle of the infinite value of each human being. With this international standard as our goal, there is an immense work ahead. The Church then can go forward courageously, rallying all its splendid educational, health and social service facilities for dealing with the problem and resolutely planning all its future work in the light of approximating this standard.

There are two things which this Conference might do.—First, acknowledge the responsibility of the Church in this field, and second, mobilize all its forces in the light of the international labor standards. In the West the industrial problem is the most acute question of the day. Between labor and capital a gulf is fixed that the Church and other bodies are trying to bridge. The situation will rapidly get to the same point here if not checked. I submit that there is not a greater challenge across your path than this one which we present to you this morning."

Discussion.

Rev. Wang. I wish to request the Conference to pay special attention to the responsibility of the churches and missions in developing industrial work. I have four points:

1. If the Church will help development in industries it will find many open doors for evangelistic work.
2. Through the development of industries, the Church will be able to secure more financial help in support of its work.
3. The churches have also much work in the country, and people in the country usually do not have much money except during harvest time; because of that, the work of the Church in the country districts is rather slow in its development; on the other hand, if the Church helps in the development of industry to a very large extent, the money from the industries can be used to help develop the work in the country.

4. If the Church assists in the development of industries, it will be in a position to find support in the development of a very strong leadership within itself.

The Christian church and missions should earnestly make an effort to develop proper industrial work.

Rev. A. M. Sherman: We spent a great deal of time in framing the National Conference and the National Council, all dull and uninteresting work, and sometimes we have grown very restive under delays. But we believed that preliminary work was necessary and important because we all want the National Council which we believe is capable of great leadership in the church in China. But when one has spent a long time in preparing a machine, it is a great joy to see at last that the thing can really go. So we breathed a sigh of relief when this question of the social application of Christianity was introduced by Mr. Nieh and Miss Harrison. We have now set the machine that we have prepared, to work, and I think that it is a work that is worthy of the National Conference and Council.

I live in the city of Wuchang, a great industrial center. Our hearts are saddened there every day as we see in the early morning, at half past six, the little girls, an army of them, pouring out of the factories after they have labored there all night for a small pittance; and then we see the day shift coming, another army of little girls who are going to spend the whole day there, without any play or opportunity for schooling or recreation, without any childhood at all; a veritable slaughter of the innocents. May we not as a Christian Conference express our mind on this subject? Shall we not do something after what we have heard this morning? I know that resolutions are often futile, but it is one way to get things started, and one way to focus attention on something upon which we want attention focussed. It is one way, especially resolutions of such a representative Conference, to mould public opinion, and one of the chief functions of the Christian Church in the world is to mould public opinion. I therefore would like to ask our Business Committee to prepare a resolution expressing our strong disapproval of child labor in the new factories of China, calling upon the leaders of the new industries in China to combat this growing evil, and asking our National Council to give the widest publicity to this expression of our united Christian opinion.

Mr. Wang: I have heard with great interest the speeches by Mr. Nieh and Miss Harrison, and greatly approve of them, but I feel that more is needed in dealing with this problem than associations of capitalists, or corporate action with reference to it. I call attention to the fact that the Christian Church has always been a church of the poor. This is not merely a labor movement, but a movement of the poor. I wish to make three points.

1. The Church should deal with the problems of the small capitalist, the more or less poor capitalists—those who have only a few workers in their shops, and should help them to see that a good workshop means better workers and a better product from them.
2. The Church should deal more directly with the laborers themselves, helping them to be conscious of their own needs instead of only providing shorter hours or improved conditions, which should be provided by the manufacturers. We should help the laborer to help himself so that he becomes interested in his own needs. How can we persuade poor families to give up child labor when they need every bit of money they can get? We need to begin with the families and help them understand the significance for themselves and for the country if they destroy the health and strength of the children. I need not mention the great number of small boys who are pulling rickshas, which challenges us to help them realize their condition. I think this is a field for the Christian churches to work in, and I believe that a Christian Daily could be a great help, as to methods by which to meet the problem.
3. I believe the Church could carry on work within the factories if we could persuade the capitalists to understand, and it ought to be possible for Christian workers to get into factories and by means of story books, and education in classes help the workers, and help the capitalists by showing them how these improvements bring improvement to the whole work. What is needed is personal work.

Note: For the resolution passed by the Conference on the Church and modern industry see section on resolutions.

SECTIONAL MEETING

THE APPLICATION OF CHRISTIANITY TO CHINA'S CHANGING ECONOMIC AND INDUSTRIAL CONDITIONS

Discussion

Mr. M. T. Tchou presided during the discussion in which about ten of the sixty people present took part.

In introducing the subject for discussion, the chairman stated that there was nothing more perplexing or more challenging to the Church than the reclamation of the industrial and economic system of our day. He called attention to the fact that in nearly all of the countries of the western world there is class warfare, expressed in strikes, industrial unrest, certain forms of socialism, bolshevism; and that these doctrines, whether right or wrong, indicate something radically wrong with our industrial system that is at variance with the principles of Christianity. He challenged the Church to meet its responsibility and opportunity in this field, stating that it could not remain indifferent if it were to attain its aim as a Christian Church. He laid special emphasis upon the point that in countries like China where industrial development is in the beginning stage, these forces are still plastic and so give the Church a unique opportunity; at the same time he would not have us overlook the fact that the causes for industrial unrest were deep rooted, of long standing, but more apparent and forceful in our day because of big industrial developments. He made clear that something must be done for we may be sure that social and other problems will become greater and more acute as industry develops. At the root of the difficulty he put the mistaken motive of private gain that at present underlies industry, and the fact that as a whole industry is built upon an acquisitive basis because of this motive. He suggested that what the Church could do would be to change the motive, change the industrial system, and chang the industrial life of all nations, particularly that of China. He closed with a strong challenge to the Church to put Christian principles into action.

The next speaker placed emphasis upon the relation between capital and labor as the peculiar responsibility and opportunity of the Church in the present situation. He suggested that the Church might meet this responsibility by putting herself in the position of a mediator between Capital and Labor; by undertaking to liberalize capital and unstiffen labor, helping each to be less radical in its demands upon the other; by being the spokesman for the labourer, calling his attention to the moral evils that come up from the poor, giving voice to his demands for safeguards, for industrial insurance, through plans for the welfare of himself and his children; and lastly, by being a stimulus to the laboring classes, pointing out their moral dangers and needs and developing service for them.

Mr. C.F. Remer called attention to the report of Commission II bearing on industry and pointed out that the industrial revolution is reaching us in China and that it does not concern any particular group or class. Just as in the west it made a great difference to agriculture, in China it is sure to affect the whole life of the nation; particularly has it a bearing upon the guild system. The object of the report of the Commission was to set forth some principles that would serve as a guide to the Church. In the "Social Creed of the Churches," and the Lambeth Conference we find a fundamental stand taken that the Church should help put industry on the basis of democracy. The stand taken in this report is for the abolition of poverty because it avoids political quarrels. We do not yet know whether China will achieve government on the basis of the democracy of the West. The speaker pointed out a few general principles that might mark the way to travel. He put cooperation as of first importance, referring to the cooperative credit system in operation among the farmers in India and elsewhere and the difference it had made to the agriculture of the country, suggesting that the guilds of China might function here, and in investigating markets, etc. These guilds will perish if they merely attempt to fight the new economic order with its modern machinery. He next called attention to the necessity for working out standards to be applied to modern industry, referring to the fact that at the Washington Labor Conference in 1919 China was left out in the class with Persia and Siam as a country having no labor standards—that from the point of far-seeing business men the product of cheap labor, labor unprotected by standards, will find itself discriminated against in labor tariffs, etc., by the western world. He called attention to the standards recommended by Commission II as a beginning, and threw out the question as to whether they were enough or strong enough, and what should be added or whether they were too much, and what should be subtracted, quoting Prof. Cannon of the University of London: "Nations, like parents, should desire their children to do the finest and best paid work in the world." Judging from the history of the west, he said, we can by no means be certain that the Church will do anything toward realizing these standards, for it has not been the Church, but labor itself, that has won labor standards in the west, and in the west labor considers the Church conservative. Do not be sure the Church will do anything unless you do. It is ours to get the Church in China to take a more active and vigorous interest in order to have our hope made reality.

The next speaker stated that the problem of greatest importance is how to raise the ability of the workers, that the resolution passed was defective in that it was only an endorsement and not a line of action. The Church, he said, had a responsibility toward both the employer and the worker and suggested that ways of meeting this double responsibility would be, to establish day nurseries where the children could be cared for instead of accompanying their mothers to the factories, to establish schools for the older children, and schools of all grades for the workers.

Other speakers suggested placing restriction upon the development of industry in China, the encouragement of agriculture and winter hand work to provide the necessities of life. One speaker, himself a laborer, stated that restriction of child labor and one day's rest in seven would work great hardship on the workers, from whose point of view it would be an economic impossibility. He thought that shorter hours would be possible and suggested that the rest periods of the workers in the mornings and afternoons should be utilized for moral training. He claimed the ignorance of the working classes to be the worst factor in the present situation. Emphasis was placed on the importance of Recommendation II with its provision for a Council on Economic and Industrial Problems for study and research, and its bearing upon the anti-Christian student movement with its belief that the Christian Church is subordinated to the interests of capital, and the great value of conserving the force and power of the student body for the solution of industrial and economic problems.

Out of his experience in the Pittsburg Survey and the steel strike in America Dr. Graham Taylor showed that the Church has mapped out no easy way of travel in taking a position on industrial standards. But it is a matter the Church has got to take up and there will be no way of escape from paying the cost in suffering. He said that now, the Christian Church of China is less timid than the Church in America and it is its chance to take an industrial stand before the crisis comes. That it is coming no one can doubt. Nor any who have witnessed the Hongkong strike and studied organized labor in China doubt that it will put the organized labor of America in the shade within five years.

Miss Pitts spoke for a constructive program to parallel the abolition of child labor, a program of education aimed to show the parents the harmfulness of child labor in reducing standards of wages and to the future generation. She recommended training teachers for half-day schools and half-day industrial teaching to prepare young people to earn their living. She also emphasized the need for every one to be on the alert to collect and supply information as to the kinds of work youth may be trained for other than the big industries and for persistently and patiently and courageously making known the evils of child labor.

The last two speakers suggested briefly that we should take up the problem of one small capitalist, provide evening schools for workers and in every way establish personal relations between these two groups and consider the development of industries within the Church as a means of self-support and the opportunity it would afford to establish the Christian Church within the industrial centers so organized.

SECTIONAL MEETING

THE CHURCH AND MORAL PROBLEMS

Present Problems in the Home

Dr. Mary Stone.

There are at present in Chinese homes questions which arise because of the old civilization and the new. The questions which come to us from the past are three:

1. The power of the parents in the home. The Chinese have always emphasized the virtue of filial piety. This we think has been pushed to the extreme; the children and younger generations have nothing to say. How is the Christian home to lessen the power of the parents? In what degree ought the power of the parents to be exercised?
2. Concubinage. Because the Chinese emphasized the virtue of filial piety, they think that to have descendants is the first essential. The duty of a son is to prolong his family tree, and because of that duty, sometimes when the proper wife has no children, he marries a concubine. Sometimes when there are two or three brothers, and one has a son, they get two or three wives for this son, and he is to produce children for three families; these wives are not concubines. This is a church problem; in some churches men with concubines are admitted; in some, they are not admitted. In some churches men who have concubines are allowed to be deacons. What shall be the ideal of the Church as a whole?
3. Ancestor worship. Non Christians have criticised Christian families because they forget their ancestors, but how far should Christians go—should they use incense and lighting candles, or only have some prayers and a memorial service?

There are four problems which arise from the newer civilization:

1. Social life in the family. In ancient times, before there was a Christian Church in China, the family life was more or less dull and solemn, with the happiness of the children quite dependent upon the humor of the parents. The younger generation have become more active and want to have games in the home, but owing to lack of games and social occasions they have to resort to social evils, in getting amusement outside of the home; from that comes social vice. There are merchants who say that because their wives cannot entertain them in their homes they have to go out to tea houses, brothels and other places. Shall we make our homes more lively and social?

2. Freedom to choose their wives and husbands. The old custom was for children to be married according to the choice of their parents, but with the newer civilization they are becoming dissatisfied with the decision of the parents.

3. and 4. New ideas of eugenics and birth control. For example, Mrs. Sanger of America has been making talks, and now in newspapers there are articles written by herself, and many of her Chinese followers.

These are the problems of Christian homes.

Discussion.

God, when he created us, according to the Chinese Classics, made man perfect. God created man in his own image, gave him a perfect physique, a perfect mind, perfect morals, and a perfect social order. It is only through sin that diseases were brought to the body, superstition to the mind, all sorts of impurities to our moral life. It is through sin that the social order is all out of order. So to meet all these evils, which China is full of, because it is the oldest heathen nation on earth, the church must take hold of China. Concubinage will die out because no Christian wants to marry two or three wives. There will not be ancestor worship because we are told to worship God alone. As life comes into China, these evil customs will leave. There are new social disorders coming from Christian nations because they are not fully Christianized.

It is up to our Christian schools to train our young people to play in the Christian way. Little children should be given pure, Christian stories. They should be told the story of how life begins, which will avoid evil information that the young, unfolding mind is ready to grasp.

The greatest evil in society now is the evil of intemperance, and opium and cigarette smoking which hurts the health of men, and also is a bad example to the younger generation. The Conference should frame a resolution to fight this evil.

How to Get the Church Behind a Moral Welfare Campaign

Rev. Chao Kwon Hoi.

What I am going to say is a record of social venture rather than theory. In the last few years in Kwangtung we have done something in abolishing some social evils. In the first place, gambling was very popular in Canton; there was a tax on gambling of about ten million dollars. The church got behind the Anti-Gambling movement; they presented a petition to the Government, and finally gambling was prohibited.

In Hongkong a few months ago, the Government was talking about the slave girl system. Many people there had slave girls. A sentiment was created against this evil, and finally the system was abolished.

In the third place, in Canton, as in other places, we have prostitution and other social evils. The churches are trying to do away with this. The first thing was to organize to fight this evil. We did that by forming the Church Council of Canton. Next, we created sentiment. Then we organized parades.

Opium smoking is a great evil. Nobody likes the practice, but who can do away with it? Church workers are cooperating with the government to form an anti-opium club.

Discussion

There should be organization—a oneness of all people. There must not be early betrothals. We must create a strong opinion against these compulsory, early betrothals, which, have all the force of marriage. Womanhood must come to its own in the Christian Church.

It was suggested in the Report of Commission II. on Page 103, that the National Christian Council be instructed to organize a Council on Social and Moral Welfare problems. This council will appoint secretaries to study problems and classify information, but this phrase should read not merely "to study and classify," but also to "take such steps as may be expedient."

This resolution was finally carried, "That we ask the National Christian Council to appoint a Commission to carry out the recommendation of Commission II, this recommendation to include the care of Chinese students in foreign countries."

Rev. C. C. Chen: We must put Christian virtues into practice in society. If we believe in people we ought to believe they can be the light of the world and the salt of the world. These are the things that we ought to oppose:

War—all kinds of fighting and military opposition.

Opium—The Anti-Opium Society is very effective, in Amoy.

Gambling—Amoy has an Anti-gambling Society, with a membership of from 600 to 700.

Smoking and drinking. Temperance societies should be started in all churches. We should help the laboring classes. We should carry out democratic ideals in all classes of society.

MAKING THE HOME CHRISTIAN

Address

Mrs. H. C. Mei.

My seniors in age and experience will, I hope, grant me indulgence in discussing this large subject. My data are derived from rather limited observation of homes in the cities and ports, not of homes in the small towns and rural districts of the interior, hence the views stated here are neither complete nor conclusive.

Let us first see what the average Chinese Christian home of today is like, and how it compares with that ideal home made the objective by the China-for-Christ-Movement, namely, that it should be essentially Christian in all family relationships, a training school in Christian virtues, a center of Christian intercourse and of social service.

It is obvious that where only one or two in a family are converts a Christian home as such is impracticable if not impossible. But where the family as a unit has embraced the faith, the negative results are familiar, such as the abandonment of idols, loosened hold of superstitions, forsaken pagan festivals and ceremonies, abstention from vile language and the like.

In matters of physical organization, such as domestic routine, or in the observance of folk customs, the Christian home presents but slight variation from the non-Christian, and given equal advantages of education and economic well-being the similarities outweigh the differences.

It is, however, in the spiritual implication that one expects marked differences between Christian and non-Christian homes. Yet aside from the Christian label and the details already noted the distinction is often without a difference. For convenience sake, let us consider the average Christian home in the light of the standard of the China-for-Christ-Movement.

First, as to making all family relationships Christian. We still have with us the patriarchal family system with its traditions of filial piety and complicated relationships, but even Christianity with its all-embracing love has not entirely succeeded in softening its stiff formalities. Parents-in-law have not given over playing the domineering tyrant, and daughters-in-law often feel crushed and resentful, when both sides should become more natural and sympathetic.

The relationship of husband and wife, has become all but mutually respecting and confident, that of parents and children however is not yet altogether frank and companionable. In all these relationships it is the Christian women who can harmonize the old with the new ideas and set an example. So in many instances there appears a want of understanding and cooperation in matters spiritual which leaves much to be desired in the direction of creating a proper Christian domestic environment. The importance of the relationship of mothers and children is generally recognized; it is impossible to enlarge on it here.

One relationship which deserves closer attention than has hitherto been given it, is that of domestic help. Too frequently the servants' health, comfort and welfare are ignored by callous employers. In this day of social enlightenment the human personality of the people whose aid makes our home economy easy and luxurious, should be recognized. Domestics should not be held as mere servitors. Slaves have been found in professed Christian households whose owners should be the first in denouncing slavery as inhuman. This problem is also related to thousands of women and children in industry. Unless, therefore, we have Christian homes so ordered that slavery in any form becomes utterly impossible, how ironical it seems to agitate for more humane laboring conditions in the factory and the mill!

Second, as to making every home a training school in Christian virtues, there is much laxity in following Christian customs, such as keeping the Sabbath, regular church attendance, Bible reading and habitual prayer. There is very little systematic moral education for children, grace is often omitted at meals, and such practices as the morning watch and evening prayer are rarely seen except perhaps in the homes of the clergy or religious workers. Only, however, as Christian men and women recognize the instructive force of example and the discipline of worship by translating their beliefs into everyday acts can we see Christian virtues developed in the home and inculcated in the young.

Third, as to constituting every home a center of Christian intercourse and social service, there is in the average Christian home too much of the spirit of compromise with gambling, extravagance, wine-drinking, gossip, and idleness which tempt not only the well-to-do but even the less fortunate. The Christian home should stand as a bulwark of our society against these insidious vices, just as our Christian women should set their faces firm against concubinage nad the employment of singsong girls at banquets, a practice degrading to hosts, guests and entertainers alike. With all the resources of time, energy and money which can be saved from these wasteful indulgences what a vast amount of good Christian women could do in every direction! But until men and women learn to appreciate wholesomeness in the home atmosphere and until they can measure up to the crying needs of the poor and unfortunate in their midst, their homes cannot enjoy the beneficent influences of Christian intercourse and social service.

Now, are the average Christian homes making progress towards realizing the three-fold ideal of the China-for-Christ-Movement? It must be said that the majority of Christian men are too preoccupied with business and other worldly interests to concern themselves very much with making their homes thoroughly Christian establishments. On the other hand, it can hardly be denied that a great many Christian women when not weighed down by domestic drudgery, lack either the education or incentive to order the spiritual tone of their families. While the responsibility for this state of affairs rest equally with Christian men and women, it is, however, the women's first concern, but are they yet competent to meet this problem of making their homes thoroughly Christian?

The Survey volume on the "Christian Occupation of China" gives some illuminating statistics. Women constitute but 38% of the Church membership, 20% of the church workers; girls number but 17% of the mission high school enrollment, and in the elementary schools only 27%. History does not record the percentage a generation ago, but it is safe to believe it considerably smaller. Is it cause for wonder that the standard of education in Christian homes is low? Aside from the few instructional sermons, revivals held by itinerant evangelists, and occasional visits of Bible women, the spiritual education of Christian women has been neglected indeed. The figures just quoted show the inadequate provision the Church has made for both the women of today and of tomorrow. Our Bible women, devoted souls in the main, are precariously trained, and often are regarded as no better than colporteurs, rather than as dignified and intelligent Christian workers.

In the light of these conditions the Church's duty seems plain. It should begin and sustain a concentrated campaign to instruct its women in the fundamentals of Christian home making, it should encourage them to seek systematic spiritual education for themselves and children, and enlist them in every suitable activity to relate them intimately to the church program. The Church's failure to do these things in the past has retarded its growth, has made Christianity for many women an empty form, leaving very little impress upon the home. While the women unquestionably need the Church, the Church needs the women still more, and in every progressive church the women's worth has been more than proved.

In our church,* before the auxiliary was organized the, women had but a languid interest in the church, and treated it as a thing requiring some attention when Sunday came round. It meant little or nothing in their spiritual or social growth. But when we started club meetings for mothers, gave talks on health, child training, home decorations, social etiquette, when we rotated groups as hostesses, opened sewing and English classes, exhibits and bazaars, a large number of the most indifferent women came, evincing an interest in both church and auxiliary and every one eager to do her bit in church and philanthropic work. In the recent Russian Relief Drive our Women's Auxiliary donated more money than the church's entire collection for the same purpose. Because of this fresh interest they have made gradual but marked changes in their home arrangements, have improved house color schemes, have recognized the claims of sanitation, and altered for the better the very atmosphere of the home.

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*The Cantonese Union Church, Shanghai.

These changes have been effected not by working upon women as likely *fields* for uplift, but by taking them as *forces* for collective improvement. This is only one instance of what a little cultivation of women can do to make the church a live organism. I think it can be multiplied elsewhere if self-sacrificing leadership will implant self-confidence in the women themselves, but above all, there must be a determined purpose to secure and retain the women's interest and help. Women have a unique influence for good in the Church; the Church needs but frankly to acknowledge its need of them in widening its program. If the Church is not to become inert, it must lose no time in drawing unto itself two hitherto neglected sources of strength: its young people and its women. The Church must give up the absurd and antiquated notion that women must stay at home. By utilizing the women it will not only strengthen itself, but it will directly contribute a great share in making our homes effectually Christian.

One of the many encouraging sights amidst the host of pressing social problems in China today is the growing number of real Christian homes which present a gratifying contrast with the many pagan and semi-Christian households. The women presiding over these firesides are sincere and capable Christians, no meek, half-hearted creatures. Most of them possess a fair education, some are graduates of colleges in China or abroad. But apart from their culture, they are quietly contributing their share of service to the Church and to society. They have not merely made of their homes up-to-date habitations of comfort, good taste and happiness; better still, they have imparted to their homes a spiritual quality that radiates Christian joy and helpfulness. Nor do they confine their attention to their families, but have splendidly accepted obligations as Christian women in the Church and in the community at large.

In the state of flux in which Chinese society today finds itself, when every wind of doctrine threatens to sweep aside age-old sanctions and institutions, when the swift currents of modern thought are loosening spiritual moorings, it is the real Christian homes that are proving a steadying force to many people. Thus these genuine Christian homes, as they multiply in number and expand in influence as models of domestic love and cherished family life, permeated with Christian sentiment, and moved by the highest impulses to loyal service for God and country, will become more and more powerful adjuncts to the indigenous Chinese Church that is sought to be fostered by this epoch-making National Christian Conference.

SECTIONAL MEETING

ILLITERACY AND THE NEED FOR A BIBLE-READING CHURCH

Introduction by the Chairman

Mr. James Yen.

How profoundly thankful these missionary friends of ours must be these days that at last we have come to talk about a Chinese Church! We are here to discuss the ways and means through which we can build up a Chinese indigenous Church, which they have been so faithfully toiling for, all these years. On the other hand, what a tremendous challenge it is to us Chinese Christians who bear, or who ought to bear, the larger responsibility for building up the Chinese Church! During these days at the Conference I am sure everyone of us feels that we have been on a Mount of Transfiguration. We have dreamed dreams, we have seen visions of the coming Chinese Church. It is well, that we should do so, but do not forget you are not to stay on this mountain for good. You must leave this hill and come to the foot of the mountain. I know everyone feels that he would like to stay here perhaps for a year and discuss and discuss, but we have to come down to the foot of the mount. When we do come down, what shall we meet at the foot? We find down at the foot of the mountain a devil waiting for us, to challenge us—those of us who are missionaries and those who are Chinese. He wishes to challenge every one as to whether we can or cannot build up a Chinese Church such as we have been discussing all these days. Who is that devil? He is Illiteracy. That devil will tell you, better than I can, that you have only 400,000 communicants out of a population of 400,000,000 people, and out of that 400,000 only about one half, 200,000, can read or write. The devil will tell us. my friends, lovers of China, lovers of the Chinese Church, pillars of the Chinese Church, these things. Let us bear in mind this one fact, that unless we can drive this devil out of the Church we can never hope to see an indigenous Chinese Church; it is impossible. We have been reading every day from those banners on the wall that the secret of a strong, pure, growing Church is prayer and Bible reading. These are the two fundamental things for any Church in the world, and half of your church membership cannot begin to touch the Bible, for they cannot read at all. How can you expect them to build a Church that is strong and pure and spiritual? An ignorant Church can never be a strong Church. The Church which cannot read the Bible, the source of all power, that Church can never be a strong Church. It may be something else, but it can never be a spiritual Church. This afternoon we have come together to discuss ways and means by which the Church in China may become a Bible reading Church.

Discussion

Miss Symington: Speaking for the missionaries in the Amoy district I would like to say that of course we are taking our part and are entirely in agreement with those who are working to have a Bible-reading Church in China. We have a system of romanization which works very well. It is quite simple and easily taught. We have not found it necessary to use the phonetic script. We could not use the Mandarin, it could not be adapted to use. Our romanized has been in use about fifty or sixty years. We now have the whole Bible translated into romanized and have had it for sometime. We also have Pilgrim's Progress, various books for Bible study and some story books, and we use some school books in the romanized. About three years ago Mr. Rogers brought a proposal to the Assembly of our church, that we have a special campaign in order that every member of the church should be able to read the Bible, because according to the statistics he found a large precentage of the members could not read the Bible at all. In an audience of forty or fifty men, not more than three would attempt to read but there would be about fifteen or twenty women who would attempt to read from the romanized. About 3 % of the men and about 50%, of the women who had the additional help of the romanized, were able to read the Bible. The women know the romanized whether they know the characters or not.

Mr. Li: After hearing what the chairman has said I feel that we, the non-Christian population, have even a greater percentage of illiterates than the Christians. You have one-half who are illiterates but we non-Christians do not know what percentage is illiterate, perhaps 80 or 90%. I am very, very thankful, indeed, for what the Christian forces in China have done toward the promotion of the phonetic script. One reason for China's illiteracy is that the language itself is so difficult. In China the conversation language is entirely different from the written language which makes it very difficult indeed. But since the literary revolution we have adopted the conversational style so that we have now one language for both conversation and writing. That simplifies our problem considerably.

The phonetic script has two chief functions. First, it helps in pronounciation and can be used as a means to learn Chinese characters and thus be a means to an end. Second, it can formulate or coin phrases in Chinese. For instance the word for Christianity is one word in English but three in Chinese. Instead of writing these three words in Chinese the phonetic script makes it possible to write and spell the word as one word. That is one of the very big advantages of the phonetic script.

Miss S. J. Garland: Armies must have leaders but battles are won by the rank and file. We have heard a great deal about leaders these days and we all realize the importance of strong leaders. Today I want to emphasize the rank and file. No general has won a battle unless he had a good following of hard fighters. And what we want in China today is to have every man and woman in the churches in the fighting line and we shall never get into the fighting line until more know how to read the Bible. And so the whole force of the phonetic campaign committee which I represent, is thrown into an effort to get a Bible reading Church. We are glad of the opportunity this afternoon to bring this before at least some members of this conference. We want to put before you this aim, not only to have every man and woman able to read the Bible, but that every church member be a teacher of illiterates. We ought at the next conference to see the whole church literate and fighting this germ of illiteracy. We have a chart representing the literates and illiterates in China. This chart gives the comparison between the number of literates and illiterates, both men and women. There are about 88,000 more men in Church than there are women. Does not that mean that there are 88,000 Christian men in China who have never yet won their wives? Do we place enough importance on that point? 88,000 Christian men in the churches in China who have not yet won their wives for Christ. Then we have approximately 78,000 men who have wives that are Christian but illiterate. We have a very small proportion of men in the churches with Christian literate wives. Christian men with Christian homes. That is what I would like to leave with you this afternoon. Cannot we within the next year or two have that chart very largely altered? Should not every Christian man have a Christian wife, able to read?

That is what our phonetic committee is aiming at and what I believe we all here have at heart. We have those who can witness to the fact that China now has the weapon which can bring this about.

Some time ago we had a farmer, a hard working man, who was taught the phonetic script by a man who had picked it up himself. This farmer had learned it in his odd moments. He can now read the Bible and the Bible has been brought in to his village through him and he has a class of about twenty whom he is teaching. That is one of six or seven villages in that vicinity that have been touched by the use of phonetic script.

Why should not that be done in every part ot China? We can do it if we set ourselves to it.

Rev. W. A. Mather: I do not know whether or not any of you are opposed to this system of phonetic script. I suppose not or you would not be here. One of our evangelists in Paotingfu, a man very well educated in the old Chinese literature, opposed this system most strongly but he has now become so thoroughly converted that he is trying to teach it to every man, woman and child in the village. As for the advantage of poor children, I think it is impossible to over-estimate what can be done. During the famine the relief established schools for the children which used the script. I met some little girls who had studied the script and they had forgotten all the characters which they had learned in the Chinese school but were able to read some in the phonetic script. As for speed, the man whose picture hangs in the back of the hall, began studying on Monday and by Wednesday was reading the Gospel of John. Of those who have been studying at least three complete illiterates have read through the New Testament and another man has now begun the phonetic script, and has been able to advance thru the New Testament as far as the end of Romans.

Miss Chen: I have found it very difficult to follow the lectures and addresses here in this hall because I do not understand the Southern Mandarin or the English language. My ignorance makes me more sympathetic with those of my own brothers and sisters who can not read and write, especially those who cannot read the Bible. When I go back, I will go back with more enthusiasm to teach them to read. In my church there have been many members who have been members for a long time but who do not yet read the Bible. I feel very thankful to the phonetic script committee and to the man who invented the script. We have been able to teach men and women from twenty years of age and up, even as far as seventy years. An old lady of seventy has just learned to read, and there are many other men and women who have been taught at school and have learned to read the Bible.

Rev. W. C. Newton: The phonetic will work if you will work. Personally I have taught the phonetic to about 200 people, among those were beggar children, people in famine regions, students from middle schools, seminary schools and even the dean of the normal department. I wish to tell you about three classes that I taught. The first class lasted for three months, the second class for four months, and the third for ten days. The first class was for three months, a total of sixty lessons, one hour a day, five days in the week. There were about fifty in the class, all of them the best in our institution,—the senior class of the boys' middle school, the girls' middle school, the dean of the normal department, the head teacher in the middle school the primary school, etc. I taught them for a total of sixty lessons and only five failed to pass. After these lessons I presented those passed with diplomas from the phonetic bureau,

The second class was of about forty, for four months, twice a week, a total of thirty lessons. One-fourth of these failed to pass though they had studied for four months, two periods a week.

The third class was for ten days. There were about sixty, nearly all teachers, though there were about ten preachers in the class. They studied two hours a day for ten days, a total of twenty hours. The progress was satisfactory. I regard that as a minimum in which any one can learn the phonetic, twenty hours as nearly successive as possible. In this class we used the Commercial Press Readers 1, 2 and 3, because those were the books the teachers were going to teach in their schools.

Do not teach foreigners and Chinese together. I have tried it and it does not pay. Do not teach literates and illiterates together. They do not mix well. Teach the phonetic first and follow it very closely with the Chinese. I endorse heartily the method that is being introduced by Mr. Yen. I like his book very much and advise you to examine it. I believe in starting with the phonetic and making it a step toward the Chinese. Do not go too fast. Do not go too slowly. I have never known a case of a man who picked up the phonetic without going into a class.

The phonetic will work if you work.

Pastor Kuoh: A certain missionary lady by the name of Miss French who started this phonetic script work, began by having a class of men and women for about seven hours of study. Most of them were capable of carrying on the work themselves. They worked among non-Christians as well as Christians. One hundred and ten men studying in a class graduated one hundred. One hundred and eighty women studying in a class graduated one hundred and fifty. When asked if that church were all literates, they were not sure but after a careful survey was made only four men and three women were found who could not read in the whole church.

Mr. Hsing, a farmer pupil. When I first studied I was much ridiculed but I kept on and was one of the first to read the Bible from the phonetic script. In my village were people who could read the characters but could not read the Bible. These people came to me for help and I was able to give it to them.

Mr. Coonradt: One of the things I wish to speak of is the methods we are using to promote the phonetic. One is the holding of classes. We presuppose that all native leaders and preachers and foreigners know the phonetic. That is not part of the work. If any man connected with the church does not know how to read the phonetic, it is up to him. And so the work we are doing is with the illiterates.

In the Presbytery the question of phonetics has come up. It has given its sanction and passed a requirement that no person shall be received as a communicant in the church who cannot read. Of course that means that if they are illiterate they shall first learn to read. That has not been passed yet but it gives an impetus to learning the script. Phonetics are used in the Sunday school. Practically, while of course there are two or three foreigners who havebeen working in this district and while all missionaries are thoroughly in sympathy with the work, the phonetic work is largely by the Chinese people themselves. We are teaching them to read by sight.

We are also sending out about once a month little news items from the English news papers to our chief centers in phonetics when they are posted up. If a man cannot read the phonetic he is deprived of the privilege of the latest news. We are seeking to have phonetic native names of the stations and railroads put on the stations. This is for the psychological effect as much as for usefulness and we are also hoping to connect with the native post-office and get all the postal agents to learn the phonetic.

Mr. Yen: We can also learn to study Chinese characters if we want to. As Mr. Lee has already pointed out, formerly we had two different kinds of language in China, the conversational and the written. The reading is entirely different from the conversational language, as different as Latin is from English. But now as a result of this literary revolution, we have adopted the Mandarin both in writing and speaking. That simplifies our language very much. Now in the vocabulary there are more than 3000 characters. If you learn only 3000 you can read and write with great ease. How can we learn the Chinese language? I have worked out a system which consists of 1000 of the most commonly used characters. We have a school term of five months; the first is used in developing the phonetic script, the other four in developing the foundation characters. We are preparing a lot of literature based on these characters. Next fall I hope to publish a paper called "The Commoner" for the people who have studied these 1000 characters. We will prepare a paper which will contain four or five new characters a day with the phonetic script along-side of the new character. In this way in four or five years it will be possible to pick up a vocabulary of two or three thousand characters.

In Changsha we had what we call popular educational campaigns, rousing the whole town for this big common goal. We enlisted the help of all classes. We organized into committees and sub-committees and divided the town into districts. Teams were organized to go from shop to shop to exhort the boys and girls to come. Our aim was to reach the boys and girls between ten and twenty years of age. We held mass meetings at one of which there were over 900 present. Mass meetings were held for shop-keepers and managers of factories. At one of the mass meetings the governor spoke most enthusiastically and encouragingly. Big parades were held. After three afternoons of hard work the teams succeeded in recruiting 2200 boys and girls. Then we also succeeded in one month's time in securing 130 teachers, about 80 men and 50 women. These people are now carrying on this educational study of phonetic script and fundamental characters, with a regular attendance of 1200 boys and 600 girls every day. Children study from one to two hours each day. Boys from seven to nine and girls from four to six, six days in the week.

SECTIONAL MEETING

THE MISSIONARY OUTREACH AND THE UNOCCUPIED AREAS

The discussion was opened by the chairman, Rev Lindel Tsen, who stated that there is a tremendous mileage of unoccupied areas to say nothing of the unreached Chinese population even in the occupied places where there are many with no opportunity to hear the gospel.

Rev. E. J. Mann made a plea for the largely unoccupied province of Kansu. Whereas the great plain of Manchuria is largely unoccupied, there were two missions there first and Yunnan also had a few missions at work. In Kansu there are seventy two walled cities, seventeen occupied as main stations, eleven as out-stations. In spite of wide itineration, the region is not really occupied. Outside the work of the three missions, the Scandinavian, the C. I. M. and the C. M. A., there are three distinct unoccupied fields. One over by the Szechuen border comprising about 1000 square miles would be an ideal field for a small mission. This includes seven or eight hsien cities and will as soon as possible be taken over by the C. M. A.

Beyond Ningshow lies an "island district," surrounded by desert except on the east where there is an approach of one hundred miles watered by canals. Here are eight or ten possible centers in a region of good fields. The missions are doing their best, new missionaries are coming as the work grows, but there is no allowance for taking on more territory.

Rev. S. S. Chu spoke as follows:— The prosperous regions of Christian work are along the coast and in the Yangtzse Valley. It is not because Chinese Christians do not wish to go inland, but means of communication are difficult and crude. He was ashamed as he listened to the foreign missionary from Kansu. Years ago he had been asked why Chinese Christians were not going into the interior. There are two sets of workers, the old and the young. The old used to say the young were inexperienced. The young said the old were out-of-date and too conservative. The experience of the Chinese Home Missionary Society made him ashamed of the young people who boast of their education but do not volunteer to go to far-off Yunnan. Old people ought not to go to the difficult places, the young should offer themselves. He himself was young in Church work years ago when the Southern Presbyterians thought of opening a missionary station in Yunnan. They asked him if he would go.

He was eager to do so, but the health of his wife prevented. Now he urged the single people to offer to go to the unoccupied territory.

There are two methods for the extension of church work. Let all the churches do their best to be self-supporting, then they will have men and money to spare for unoccupied regions. It is rumored that the Southern Methodists plan to start new work in Manchuria hoping that the Southern Methodist churches will soon be self-supporting and that their workers can be shifted. Let us avoid the duplication of several denominations working in one place. It is strange to see a new organization coming in where others are already at work. That is not economy. If they have money and workers to spare, they should go to really unoccupied places not to places just unoccupied by themselves. Thus will come progress in evangelization.

Mr. Nieh of Hangchow then spoke. The first point in evangelism is to be clear as to what doctrine shall be preached. It should be the doctrine of salvation through Jesus. Before occupying the places be careful about the type of people who are to be sent there. Now is a critical time when many people are confused by different kinds of preaching.

When a student is learning to be a preacher, he is warned that he is expected to use illustrations and arguments but not to forget the essential thing,—salvation through Jesus Christ.

There are three types of evangelistic work, that of the city, the country and the distant places. In a city all members should be mobilized for the work and not depend on the pastors alone. Though they are not expected to preach the whole Scripture, they can at last go to their families and friends and neighbors and testify of the grace they have received through the church. In twelve years four millions of Chinese would be converted if all Christians did this.

While evangelistic work covers far more territory in the country, there is need also of work in great cities where there are many who have not heard the Gospel. It is suggested that a city be divided into districts and each district be alloted to some mission. The same plan may be followed in country places. Sometimes one finds many country chapels near together : in other places there is none. Each mission and church should be made responsible for some of the distant places and if western missions wish to send more workers, they should be asked not to send where work is already begun.

Rev. Charles Heininger of the Methodist Protestant Church of Kalgan has for thirteen years been face to face with unoccupied territory. North from Kalgan to the pole, except for two small mission stations, is an unworked area. Mongolia is rapidly being opened up by the Chinese and it is said that the Chinese Home Missionary Society contemplates sending its workers there. No more heroic missionary work is being done in all China than that by the Swedish missionaries in Mongolia. Their's is the real missionary life. Had they a proper press agent, the tale of their life would have all the thrills of early missionary stories.

Mongolia proper has few cities of importance. In Urga there are two single ladies. At Dolonnor is a chapel supervised from Kalgan, two hundred miles away. Not all "occupied territory" is occupied. It needs grace to withdraw if some other organization can go on more efficiently. Not all societies can be on the railroad or have a station on the railroad. There is room for dozens of chapels, in some cities and it is easier for one person to do that than superintend work a hundred miles away. These matters call for mutual forbearance.

The Mongols are widely scattered. Northern Mongolia will some day support many people, for it has great farming possibilities. In the sparsely settled regions one can travel forty miles without seeing a person or a habitation. Till the last man is reached will take a long time. Buddhism has a strong hold. Not all have been converted to Lamaism, some still hold to Animism, the Mongol's old religion.

A person must be willing to bury himself if he would go to serve there. Mongolia will take people of a different stamp from those who refused to bury themselves on an island of 11,000 people. In some schools in China students have prayer circles for Mongolia. God may be raising up workers. Any one who does his work well is setting loose unknown forces. Think what possibilities lie in a little country school.

The Swedish missionaries have established a press and printed some hymn books and tracts. For years the Bible has been available in Mongolian, but it needs to be made accessible to the people. Along the border are many Chinese unreached. If people were willing now to take some small places, these in the future will be large towns. Conditions are right for good, rapidly increasing work. The people are mainly independent land-owners, so that the new work might soon be nearly self-supporting. Land has already been offered if anyone will establish a school.

Bishop Molony proposed that this sectional gathering bring before the Conference the following resolution:—

"That the National Christian Council be instructed to appoint a standing committee on 'Unoccupied Areas' to promote the evangelization of the whole of China as soon as possible."

It is understood that they should "promote" by getting societies to do it, not by making a missionary society out of the National Christian Conference. Of the thirty-two hospitals proposed for the future not one is outside the coast provinces or the Yangtse Valley.

The resolution was carried.

Rev. Watts O. Pye put the question, "How shall we get the gospel preached in these regions?" In small ways this has been done in sixteen counties of North Shensi and a strip of land in Mongolia occupied by Chinese.

The mission though distant faced this problem. No foreigners could be put in, but it was time to put such responsibility upon the Chinese. Foreign assistance was given only when required and asked for. The field was opened by means of centers, eighty to ninety li apart, in the expectation that these churches would fill in the gaps. The methods were these:—

1. Chinese leadership was pushed to the front. The responsibility and the initiative was theirs, under the guidance of the Holy Spirit, not of the foreigner.

2. Every Christian was made to feel responsible for bringing in others. That was the duty of the rank and file. Theirs was the task of winning others and bringing them to the church. The pastor received them for training and brought them into the church and into service.

3. Pastors and people together surveyed and mapped out the field as a whole, planning definitely for the Christian conquest of the entire field.

4. In the matter of literature, the church listed the names of those who were of the literati or scholar class and once a month some suitable booklet is scattered.

5. Since travel is hard and long, it is impossible for Bible women to travel around. Instead women are selected from different towns, a woman here and there who seems to have possibilities of helpfulness. They were brought down to the Bible Women's School—one hundred and fourteen women from the dangerous and difficult mountain regions many of whom had never been away from home. They went with the encouragement of the men of their churches who saw possibilities for the women of their district. After two or three years of study they will go back not on salary, but into their homes to be the nucleus around which to rally the women of the city, town or village. There are seven thousand cities, towns and villages in this field. In their two or three years at the school they not only receive training but absorb the atmosphere and spirit of a Christian community.

6. Plans are made for a good elementary and grammar school in each hsien.

7. Chinese doctors are being trained now to open small hospitals and dispensaries. If only some of those hospitals mentioned could be opened in these far-off regions!

At present there are forty-six churches with resident pastors and fifty-three preaching places in the whole field.

Miss Mary Culler White emphasized the reflex action of the missionary activities and its value to the churches. The formation of the Women's Home Missionary Society and the work in Yunnan brought more real union to the Chinese Church than any conferences and conversations. This spirit of working together should be kept up.

There is a false notion that the Yunnan mission is amply provided for and that the denominational societies are thinking of going into Mongolia and Manchuria. It is felt that the Chinese Home Missionary Society machinery is not highly organized enough to reach every church. There is something in that argument, but by prayer and wise thought, each part can be adjusted to every other. The denominational churches can be used to arouse interest in these home missionary projects, down to the last man, woman and child in those churches.

The Northern Methodists have proposed to open work in the north. Rather let the Chinese go in there with the foreigners as advisers. It would be well for the denominational societies to allot part of their budget to the Chinese Home Missionary Society and have a share in its work. In some denominational women's meetings two fields have been kept in view, Yunnan and Africa. This is no time to withhold interest and money from the Yunnan mission.

RESPONSIBILITY OF THE CHINESE CHURCH IN THE EVANGELIZATION OF THE CHINESE.

Address

MISS Y. L. CHEN

The Chinese land is great and its people many—we can think of it as a garden or as a factory. There are many, many places in which to work. You have already heard of the many inland provinces in China which have hardly heard of the gospel, or in which the light of the gospel is very small, and thus we realize that throughout China there are many people who are still in darkness, who like sheep without a shepherd are waiting for someone to lead them into the pastures. Even within the provinces in which the means of communication are easy, there are many places in which the gospel has not yet been preached. Even in these coast provinces—Kiangsu, Chihli and Kwangtung, the gospel is not fully preached. If we examine conditions immediately around Shanghai we realize that even in this place where for one hundred years or more the gospel has been preached, in spite of good communication, there are many places still unreached. Moreover, in these great cities there are many more than one Christian Society at work, but as we pass people on the street, how many Christians do we see? We realize that the proportion of Christians to non-Christians is infinitesimal. Facing these facts we can say that there is no part of China in which there is no darkness, sadness, sorrow and trouble. There is one need expressed everywhere—the lack of Christ and His gospel. We have just one responsibility upon us, to make a response to this yearning of our people, but the response to this cry for help is something that cannot be met by one person, or ten persons, but concerns all independent isolated organizations. It is absolutely necessary that there should be coordinative work, and that there be a united organization if we are to make suitable response to this need. If we recall the past we realize that it is a little over one hundred years since Morrison preached in China. The progress of the Church has been slow. Up to the present time there are only 400,000 Christians in China. Why are the numbers so few? There are two main reasons. The first reason is because the Church has lacked actual unity and cooperation. I am not referring to the superficial cooperation. I refer to unity of the spirit, the unity that comes from devotion to Christ and love for Him. This sort of spiritual and loving unity is the unity which has in it the power of the Holy Spirit and His inspiration. We know what Paul says in Ephesians; he says, "Christ is the head of the church," and again he says, "Every member fittingly joined together in him"—"fitly framed together," each does the work assigned to him. We see then two important reasons:—

Without union with Christ the member dies. If churches do not have an actual spiritual union those churches are half dead. Without that sort of union, is it surprising that the progress of the Church has been slow?

The second reason is that the Chinese have not been able to take responsibility for saving their fellows. Perhaps we should say there have been only a few who have been able to take this responsibility. If we think of the service of the missions we realize that they have been mothers, foster mothers; that is the responsibility they have borne. With relation to the churches they have been sympathetic, helpful and supporting agencies, and Chinese Christians have formed the habit of relying upon them for suggestions and for initiative. For this reason the Church has suffered some very serious effects.

If we examine the church throughout China we notice that the places where Chinese do not bear responsibility are the places where the Church is weak. It is just in these places that the non-Christians feel that the Church is a foreign, and not a native affair. They feel that the Church does not have anything good to bring to them, is out of relation to them, and on the other hand brings harm to them. When we first went to Yunnan we met just such difficulties as these. The natives there constantly said, "Christianity is not a Chinese religion, it is a foreign religion," and they added, "These foreigners come to China not for the welfare of the Chinese but for their own advantage, and they secure their own advantage out of what they do." Once an old lady asked me. "Isn't it true that these foreigners want, after our death, to secure our eyes and our hearts to make medicine of them?" When we first opened one of our out-stations the people said, "Certainly these Chinese are sent here by foreigners. In the past there have never been Chinese to come here on their own and start churches. We ought not to rent them any houses lest they should sub-let them to foreigners and then they themselves" leave. With people who have such ideas it is easy to see what difficulties and hindrances there are in the way of propagation of the Gospel. We are deeply thankful to God that within the last few years He has inspired the Chinese with a new consciousness, a consciousness that the responsibility of bringing China to Christ is not for the foreigner to bear but for themselves. It is just as if a new light had come to move within us, so that now in spiritual ways and in material ways with one accord we start out to do things for the Lord.

Let us examine another aspect of these members. Ability in management comes through experience, and success in service brings on equivalent joy and satisfaction. If we watch a little child beginning to learn to walk, at first he cannot stand or step out; over and over again he falls and stumbles and hurts himself, but when finally he takes his first steps his happiness is inexpressible, and from the first day that he can take a step alone his progress is very rapid until all sorts of movements are possible including jumping and running. Our Chinese missionary work is just like that. We are like children just learning to walk, but the more we work the deeper is our love, the more earnest our faith, the greater our hope. I believe that the God of all power, our Father, is blessing this movement, supporting and directing it, so that it may grow until it has achieved the end of reaching all our people. We can say that this missionary movement, established by the Chinese Christians themselves, is of great consequence and of the deepest significance to China because it is for the salvation of all.

To summarize;

First, this missionary work is done by the united Christians of China.

Second, this movement marks the progress of the Chinese Christians from youth into manhood.

Third, this missionary work is the field of practice through which the Chinese Christians are becoming experienced in a way that is saving their fellows.

SECTION IX

THE MESSAGE OF THE CHURCH

REPORT OF COMMISSION III. PRESENTATION SPEECH

BY C. Y. CHENG, CHAIRMAN

In presenting the report of the Message of the Church your Commission wishes to register, first of all, its profound thanks to Almighty God for His guiding hand in the work of the Commission and for the way He has led in the final adoption of its Report as presented herewith. It wishes also to record its deep sense of appreciation and gratitude to the many Chinese and missionary friends who have from time to time given their help, advice, suggestions, and friendly criticism.

At one of the earlier meetings of the Conference Committee a resolution was passed to the effect that the Commission on the Message of the Church be entirely composed of Chinese, with missionaries as advisors when requested. The reason given for this decision was that since the Christian Gospel has been preached in China for more than a century it is time for the Chinese Christians to formulate a statement of what Christianity has meant to them. The main purpose of the Commission is, therefore, not to formulate a system of Christian doctrine nor to make a creedal statement, as many have supposed; but simply to record religious convictions and experiences which may serve as a living witness to the power of Christ in the hearts of men, and a testimony to the fact that Christ is able to meet the spiritual needs of the people in China at the present hour.

No one could have felt more keenly than those of us who are members of the Commission the seriousness of the task entrusted to us and our limitations in dealing with so important a subject. We were extremely reluctant to accept the decision of the Conference Committee in committing this task to us knowing full well that we are certainly not in a position to formulate a Christian message that could be entirely satisfactory to all who attend this great Conference, representing as it does so many different interests and view-points. But at the same time we realized that we owe it to God to testify to those who know Him not as to what the Christian Religion has meant to us, and to what God has done for us. Prompted by the desire to witness to God's loving kindness to us Chinese Christians, we boldly undertook the work outlined. The result of our careful and prayerful study together is here presented to you for your sympathetic consideration.

At an informal conference held September certain principles were agreed upon to guide the Commission in preparing its Report. They read as follows: (1) This is only *a* statement of the Christian Message for China *today* (2) It is based upon the study of actual religious conditions and needs of the Chinese people individual and social. (3) This Message recognizes the value of the spiritual inheritance of the Chinese race. (4) This Message is centered around our Lord and Saviour Jesus Christ.

In organizing the Commission we endeavoured to secure as representative a body as the limited time at our disposal permitted. Five sub-committees were formed in Canton, Foochow, Soochow, Wuchang and Peking. The chairmen of these Committees together with the Chairman of the Commission formed the Central Committee which drafted the Report of the Commission in its final shape. It has been based upon the knowledge and experience gained by the various sub-committees, and upon suggestions submitted by a large number of corresponding and advisory members. Many meetings were held and letters written. The Chairmen of the Wuchang and Peking Committees also visited a number of cities such as Tientsin, Tsinan, Kaifeng. Changsha, and other places in the interests of the Commission. The Chairmen of the five sub-committees were: Mr. S. C. Leung, General-Secretary of the Canton, Y. M. C. A., Mr. L. D. Cio-Secretary of the Foochow, Y. M. C. A., Prof. T. C. Chao, Department of Comparative Religion, Soochow University, Soochow, Rev. S. C. Hwang of the Chung Hwa Sheng Kung Hui, formerly Chaplain of Boone University, Wuchang and Rev. T. T. Lew, Dean of the School of Theology, Peking University, Peking. While the members of the Commission proper were thus only a few persons, the Commission's Report does, however, represent the opinion of a much larger number of thoughtful people in the Christian Church scattered throughout the whole country.

Now let me say a word regarding the content of the Message. You have before you the Report of the Commission both in English and in Chinese. You have no doubt carefully read the statement. You note that it falls into two parts, one being addressed to Christians and the other to non-Christians. The former is a statement of our convictions regarding certain important questions that are facing the Christian Church at the present time and that are dealt with largely from a practical point of view. The latter is an evangelistic appeal to the people of this land who are not yet within the fold of the Good Shepherd. As the time at our disposal is limited this morning it is not possible to make a verbal presentation of the entire Message, we therefore propose that the first section of it be read by Rev. Dr. T. T. Lew after which members of the Conference are requested to discuss the Report as a whole. However, before Dr. Lew is called upon to make a presentation of the section addressed to the Christians, let a word or two be said in regard to the section addressed to the friends outside the Christian Church.

This part of the Message is essentially an evangelistic appeal to the non-Christians in China. Its central note is Christ. It is not a statement of Christian beliefs nor a confession of faith, but is a statement of the religious experience gained by those who have followed the Christian way. It does not include all that Christianity stands for. It is rather in the nature of a personal testimony to what Christ has been in our experience. This, in the judgment of the Commission, is what China needs most at the present hour. It is our firm conviction that Christ, and Christ alone, can meet the deepest spiritual needs of the people in China.

We have tried in this second part of the Message to point our non-Christian friends to Christ, that they may really find Him, and understand what He can do for them. We have spoken of Him as the Revealer of God, the Saviour of Mankind, the Present and Living Lord, The Perfect Example, God Incarnate, The Great Friend of Man. We declare that those who put their trust in Him and follow His footsteps become new creatures, receive new strength and power by keeping in close touch, with God in prayer, become willing to serve others, gain strength to fight bravely against sin, become messengers of the Good News, and gain new hope for life on earth and for the life to come.

Such a Religion of hope, of comfort, of power and of life is what is needed in China today. It is a Gospel for both the individual and society. To those who are interested in the Christian Religion and wish to know more about it we make three suggestions. We urge: first, that they study the word of God, second, that they keep in close communion with God in prayer, and third, that they draw near to the Christian Church. Such, in brief, is the simple Message we have prepared for our non-Christian friends in this country.

It is the most earnest hope of the Commission that this Conference will lead to a great evangelistic advance. The proclamation of the Gospel should occupy the most important place in the fututre development of the young Christian Church in China. When all is said and done this is the real object for which the Church exists in the world. Nothing we declare, should take the place of the old yet ever new truth that "In none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved." May the Spirit of God lead us to the mountain top with our Lord and Master where we can obtain a better and a larger view of the need of those who still live and die in spiritual darkness, without hope and without God. This Conference will be successful only to the degree that our hearts are stirred within us and burn with zeal for our fellow countrymen, that they may share in that salvation which has meant so much for us, and because of which we have been able to assemble here, to consider the spread of God's Kingdom throughout China.

THE MESSAGE OF THE CHURCH.

REPORT

OF

COMMISSION III.

Rev. C. Y. Cheng, D. D., Chairman.

OUTLINE.

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COMMISSION III

THE MESSAGE OF THE CHURCH

Preamble

THE "PREAMBLE" AND CHAPTER I, "TO CHRISTIANS" WERE READ TO THE CONFERENCE

BY DR. T. T. LEW.

We Chinese Christians, representatives of the various branches of the Christian Church and of the organizations and institutions under their auspices, in conference with our missionary colleagues and fellow-servants of the Lord, offer our deep gratitude and heartfelt thanks to Almighty God for His gracious guidance hitherto and for the opportunity now set before us.

This is the largest and most representative Conference of the Christian Churches in China that has ever been held. The representatives of the various Churches who served on the Committee on Arrangements for this Conference entrusted the duty of presenting the Message of the Church to us Chinese Christians. We accept this responsibility with full realization of its importance, more especially because of the fact that this is the first opportunity which has been, by general consent, given to us Chinese Christians to express ourselves in this representative way.

After careful deliberations and earnest prayers, we have set up certain principles to serve as our guide in the framing of our message, and we ask that the message be received and read in the light of these principles.

We are not aiming to make a statement of doctrines, but a statement of our religious experiences.

We are presenting a message not only to our fellow-Christians at home and abroad (Chapter I), but also to our fellow-countrymen who have not yet become Christians (Chapter II) and whom it is our privilege to serve. We are striving, in response to the trust imposed on us, to make the message a real Chinese message which is not based upon the opinions and wishes of any individual or group of individuals, but is the articulate expression of the mind of the whole Chinese Church, concretely and unreservedly set forth.

While stating the Christian message in its national aspect, we have tried also to remember its international bearings and to see it in relation to the Church of Christ throughout the world. We do not aim to give a history of the past or make a prophecy about the future, but to state the message in the light of present-day needs, and those needs as we see them are not only the needs of individuals but of the social whole.

A careful study of those needs has made it clear that the message needed in China today is a message of comfort and hope, of light and life, of power and love.

The message contains the confession of our failures and shortcomings; we desire that it may be also a trumpet-call to Christian service.

Most important of all, we recognize that the very heart of the Christian Message is Jesus Christ Himself, and so we aim to make this message focus upon and center in Him, Who is the Head of the Church.

We desire and pray that it may be to His glory, and that in it we of the Chinese Church and all our fellow-Christians everywhere may find at least something of that which the Spirit would say to the Church through the Church in this present hour.

CHAPTER I. TO CHRISTIANS

A. THE UNITED CHURCH.

1. We Chinese Christians who represent the various leading denominations express our regret that we are divided by the denominationalism which comes from the West.

2. We are not unaware of the diverse gifts through the denominations that have been used by God for the enrichment of the Church.

3. Yet we recognize fully that denominationalism is based upon differences, the historical significance of which, however real and vital to the missionaries from the West, are not shared by us Chinese. Therefore, denominationalism instead of being a source of inspiration, has been and is a source of confusion, bewilderment, and inefficiency.

4. We recognize also most vividly the crying need of the Christian salvation for China today, and we firmly believe that it is only the united Church that can save China, for our task is great and enough strength can only be attained through solid unity.

5. Therefore, in the name of the Lord, Who prayed that all may be one, we appeal to all those who love the same Lord to follow His command and be united into one Church, catholic and indivisible, for the salvation of China.

6. We believe that there is an essential unity among all the Chinese Christian, and that we are voicing the sentiment of the whole Chinese Christian body in claiming that we have the desire and the possibility to effect a speedy realization of corporate unity, and in calling upon missionaries and representatives of the churches in the West, through self-sacrificial devotion to our Lord, to remove all the obstacles in order that Christ's prayer for unity may be fulfilled in China.

7. We confidently hope that the Church of China thus united will be able to serve as an impetus to the speedy healing of the broken body of Christ in the West.

B. THE INDIGENOUS CHURCH.

1. We Chinese Christians do hereby acknowledge that the Church is the spiritual home of Christians where we receive a spiritual nurture which should not be alien to the racial inheritance and spiritual experience of our people.

2. We register our appreciation and gratitude for the devoted and self-sacrificial service of the missionaries who have helped to build up the Christian Church in China, and for the Churches in the West which have made the service of these missionaries possible.

3. But we wish to voice the sentiment of our people that the wholesale, uncritical acceptance of the traditions, forms and organizations of the West and the slavish imitation of these are not conducive to the building of a permanent genuine Christian Church in China.

4. We notice, moreover, that the Chinese Church is becoming conscious of her own unique mission and duty today.

5. The history of China, the characteristics of the people the nature of the work, the results of our past experience, and the rapidly changing conditions of the country all demand an indigenous Church which will present an indigenous Christianity, a Christianity which does not sever its continuity with the historical Churches but at the same time takes cognizance of the spiritual inheritance of the Chinese race.

6. Therefore, we appeal to all the followers of Jesus Christ in China, with united effort, through systematic giving, to reach the goal of self-support, through persistent practice, fearless of experiment and failures, to reach the goal of self-government, and through religious education, an adequately trained leadership, and devoted personal work, to attain the goal of self-propagation.

7. We declare further that the time has come when Chinese Christians should make a careful study and with courageous experimentation find out what are the forms and organizations and methods that are most practicable and helpful for the establishment of an indigenous Church.

8. We call upon the missionary leaders of the Church to assist the Chinese in carrying out this great task by their useful advice and by giving unfettered freedom to the Chinese Christians in these experiments.

9. We confidently hope that the time will soon come when the Church of China will repay in part for that which she

has bountifully received from her mother Churches in the West, the loving tribute of the daughter—contributions in thought, life and achievement for the enrichment of the Church catholic

C. THE DEEPER CONSECRATION OF THE CHURCH.

1. We recognize that the personal conduct of individual Christians and the behaviour of the Church as a body is the living testimony to the Gospel of Christ.

2. We recognize that China is now passing through a critical stage of transition and in every walk of life there is a crying need of moral character.

3. We thank God for His creation of opportunities which have changed the indifferent attitude of the Chinese nation to Christianity, to an attitude of close scrutiny. This demands an even more genuine Christian life on the part of every Christian and on the part of the Church as a body.

4. We confess with humiliation the failure of the Church to live up to the opportunity God has given her. The personal conduct of some Christians and the life of the Church as a body have left much to be desired.

5. We recognize that the task of evangelization cannot be efficiently done without a genuine Christ-like life.

6. Therefore, we appeal to all those who call themselves Christians to re-dedicate and re-consecrate their lives and pray that the living power of the Holy Spirit may help us to glorify the name of Christ.

D. MORE DILIGENT STUDY OF THE WORD OF GOD.

1. We Chinese Christians accept the Bible as the inspired Word of God and the supreme guide of faith and practice.

2. We do hereby express our appreciation of the patient, persistent and diligent work of those servants of God who made the Bible known unto our people.

3. We are fully conscious of the fact that the Chinese Church as a Church is yearning for a Bible for the Chinese which is the work of the Chinese. Just as the English Bible is the work of English scholars and the German Bible is the result of the labour of German men of God, so the Chinese need a version of the Scriptures which is a product of the reverent scholarship of the Chinese race.

From the experience of our work and the rapid advancement of learning and in view of the future task of the Church, we have come to the conclusion that we must have an indigenous version of the Holy Scriptures just as we need an indigenous Church.

4. We, therefore, call upon all Christians in China to study more diligently the Word of God, first of all individually in an ever-increasing devotion for one's own spiritual life, for comfort, for hope, for faith, and to gain strength for Christian service.

5. And secondly, we call upon the students in schools and colleges to see the glory of Biblical scholarship and to offer their lives to its thorough study, preparing themselves by the grace of God to be adequate interpreters and expositors of the Word of God, in our noble Chinese tongue, so that the people of China shall share in full measure with the people of the West the splendour and joy of the Truth.

6. We believe that since the Bible is the Word of God, the truth of God fears no test. It can stand any investigation of a reverent heart. We wish to make known that we fear no application of any genuine scientific method to the study of the Holy Scriptures.

7. But we wish to make it clear that the study of the Holy Scriptures should not merely be for its literary or intellectual interest but should mainly and primarily be for the guidance of actual living. We as a Church hereby renew the pledge to follow the light of Holy Scripture in our individual, social and national living.

8. We hereby lay emphasis upon the value of the *whole* Bible and call upon all Christians in their religious education in the home, in schools and colleges, in the Church and its seminaries, to make the Bible and the *whole* Bible central in their teaching.

9. We firmly believe that the Bible is God's Message to every individual, irrespective of educational attainments. So it is our aim that the Holy Scriptures should be read by every citizen of the Republic. The high percentage of illiteracy among our people should be faithfully dealt with by the united effort of the whole Church, in order to hasten the day when the Holy Scriptures shall become an open book to all who have eyes to read.

E. SOCIAL REGENERATION.

1. We take this occasion to state in most emphatic terms our realization of the tragic reality of Sin, its hideousness and its all-pervasiveness, and to testify to the saving grace of Jesus Christ, through whose death we are reconciled to the holy and righteous God.

2. We believe that sin is not only fundamentally an individual problem but that it is also social. We believe that an unjust economic order, an unrighteous political regime, unfair treatment

of any human being, or of any group, is unacceptable to the righteous and loving God.

We take this occasion to express our appreciation of the various forms of social service which have been rendered to our people through the earnest efforts of the servants of God and sustained by the generous support of the faithful in the West.

We confess our failure to meet adequately the social needs of the Chinese people thus far.

We are further conscious of the ever-increasing and crying need of social regeneration in China to-day. We recognize that a thorough-going application of Christian social teachings is of primary importance.

We hereby call upon the whole Church to proclaim justice as part of the love of God, and to apply Christ's teaching of justice in our social life.

We hereby call upon the Church to mobilize all her forces to work for the regeneration of the home, of economic conditions, of political standards, of educational, industrial and commercial life, in thought and in practice, through the spiritualizing power of Christ, and to accomplish it at any cost and at whatever sacrifice the Church may suffer, so that we may hasten the speedy coming of God's Kingdom and the full realization of His will on earth as in heaven.

F. INTERNATIONAL BROTHERHOOD.

1. We Chinese Christians believe that God has made of one blood all nations that may dwell on the face of the earth and that He is no respecter of persons or of nations, but the loving Father of all.

2. We express our appreciation of the manifestation of international brotherhood through the missionary effort of the last century in China, but we at the same time express our deepest regret that unfortunate circumstances have accompanied the introduction of Christian work into China, and that the history of the Church of China has been darkened by the association with repeated incidents of national humiliation which have been one of the greatest obstacles to the speedy evangelization of our race.

We of the Church confess her failure to stay the hands of the so-called Christian governments of the West in their unchristian exploitation of and aggression upon the sovereignty of China.

We firmly believe that the teaching and the life of Christ have taught us beyond any doubt the possibility and the necessity of international world-brotherhood. With Him nothing is impossible.

3. We hereby call upon everyone who serves in the Christian Church in China to seize every opportunity to promote international friendship and fight together against any international injustice.

4. We further believe that the starting point for genuine internationalism is afforded by the providence of God within the Church of China, in the development of which different nations have heretofore had a share.

5. We express our appreciation of the good examples of international comity and cooperation among the missionaries of different nationalities and especially to the increasing effort for union work in educational and medical service. We confess at the same time that the relationship between foreign missionaries and the Christian workers, partly due to almost unavoidable circumstances, and partly due to human weakness, has left much to be desired. We are voicing the sentiment of the loyal and devoted servants of the Church in all parts of China to ask for a more vigorous effort on the part of missionaries to improve the conditions, to emphasize Chinese leadership, to sacrifice individual preferences and such national and racial prejudices as have in many instances retarded the speedy formation of an indigenous Church in China. We also call upon Chinese Christian workers to study the problem of cooperation and to be persistent and patient as to their faith in its practicability, for only through cooperation can the great task of the evangelization of China be accomplished.

6. We as a Church believe that God has a special mission for each nation on this earth; that each nation has a definite contribution to make to the progress and enrichment of humanity; that China, which has been preserved by Him throughout these ages as an independent and sovereign nation, has her distinct destiny and contribution to make to the world; that in the present world conflict and restlessness and under the yoke of accumulated national humiliation, we Chinese Christians feel at one with our fellow-citizens that we must turn somewhere for genuine love as the only solution for the present international situation. Therefore, we call upon the whole Church to exert her influence to demand from time to time adequate hearings from the nations of the world for our claim to the inalienable right of our nation to her sovereignty and to her unfettered opportunity for development and growth, and that the Church should work with untiring zeal through some definite program to promote such international service as will attain the end we seek.

7. Furthermore, we call upon all Chinese Christian pastors and other teachers to Christianize the rapidly developing national consciousness, that we as a nation may be a witness to the whole world of the wonderful gift of the peace-loving nature with which God has endowed our race.

G. EVANGELISM.

1. We Chinese Christians declare that we have the commission from the Head of the Church, Jesus Christ, to proclaim the Gospel to every creature.

2. We express our appreciation for the work of the missionaries who through untold difficulties have blazed the way and laid down the foundation of a great structure for national evangelization, and for the Christian Churches in the West through whose faithful support the missionary work has been developed and attained its present growth.

3. We confess with humiliation that we Chinese Christians have fallen short in thorough-going efforts to carry on the noble task which is ours.

4. In view of the small percentage of Christians in proportion to the population, the vast extent of territory where darkness still prevails, and the lack of indigenous and vigorous presentation of the Gospel to the various classes of society, we sense the appalling need of a thorough-going evangelism.

5. We hereby call upon all the followers of Jesus Christ to go forth with renewed zeal and consecrated hearts, with persistent efforts, and through united and definite programs to evangelize every part of China.

6. We hereby declare that in our evangelistic efforts we stand solidly on the evangelical faith of the Christian Church, the faith which has given us our genuine religious experience and which has led us into intimate relationship with God our Father through Jesus Christ our Lord. We also emphasize that the evangelical faith which we proclaim is also the faith of an abundant life which actually manifests God's love as revealed through Jesus Christ and which is being continually revealed and witnessed in our hearts by the Holy Spirit.

7. We take this opportunity to state our religious experience in our own tongue and in our own way as a summons to this evangelical faith from the Chinese Christians to their non-Christian fellow-citizens.

CHAPTER II. TO NON-CHRISTIANS.

The Latent Possibilities of China.

Let us first proudly recall the very important place China holds in the world, and her capacity for making progress towards better and greater things. That China possesses the essentials of national greatness is evident to any who consider the vast extent of her territory, the enormous number of her people and the abundance and variety of her natural resources. She has everything that any people needs, and all this of the best quality. As to ability, the Chinese are not below the peoples of other lands, and can stand comparison with the best of all nations. As to character, the Chinese are industrious and patient. they are fond of peace, they honour their parents and friends. All this, other nations have generously acknowledged and praised. Moreover, the people are deeply religious. If proper leaders are found and trained, the future possibilities of China are indeed boundless, and she can easily become one of the most influential nations in the world. Although present conditions are not such as to encourage optimism for the immediate future, nevertheless when we consider the past achievements of the nation, its long life, and its ability to change and improve, we are justified in cherishing great hope that the country will develop along sound lines, and will yet make a substantial contribution to the progress of the whole world.

The Present Danger of China.

This is a subject which should be carefully and anxiously considered. However glorious China's history, however promising her physical resources and future prospects, to our great sorrow we must admit that to-day it is not well with her. The present position of the country is as perilous as a tottering house whose fall seems imminent, so much so that "The Sick Man of Eastern Asia" is full of wounds and bruises, without a whole spot on his skin. Take for example, the social condition, how very deplorable! The Government also has many failings. Within it makes no progress, while without it is destitute of any plan whereby to improve conditions. Flood, drought, and the outrages of the soldiery, are frequent occurrences. Myriads of the people are wanderers on the face of the earth without a spot of land which they can call their own. Multitudes are grossly ignorant; they have never read a single book, because they know not a single sign of the written language. In moral character, they are notoriously weak, so that the sins of the individual, as well as of society, are everywhere patent to all. In matters of religion, the men of old reverently served God and were much more sincere than the men of today. In fact the present-day religion of the people has become largely an empty form. Even those who live by religion are for the most part stupid and ignorant of its meaning. The spirit of the old religions in China has already been lost; what is the use of the mere outward shell which remains? Besides, the doctrines of atheism have deeply affected men's hearts. We may rejoice that men have come to recognize the inability of the old gods to meet their needs; but if there is no religion of truth and life to take their place, are the people not left in a dangerous position indeed? How may they be delivered therefrom?

How can China be Saved from Her Present Peril?

The country today is in such a difficult position that every man with a spark of patriotism must carefully look into this matter with a view to discovering, if possible, some plan of salvation. Some say that the important thing is to reform the army; to increase the intelligence and morale of the soldiery; to improve their instruction in drill; to supply them with the latest and most effective weapons of warfare. Otherwise it will be impossible to avoid trouble within, or to oppose aggression from without.

Some stress the importance of constitutional government as the rock foundation of the Republic. They remind us that unless such government is secured it will be impossible to satisfy the hearts of men and establish the Republic on a firm foundation.

There are others who imagine that the chief calamity of China is comprehended in the one word "Poverty," and that her salvation is to come through raising the economic status of the people. Hence it is that thoughtful people are endeavouring with all their might to stimulate her industrial development. There is no reason why China should be poor. Her territory is in the temperate zone, her products are varied and of high grade, her people are thrifty and industrious, and her climate equable. Given the natural products of China, developed as they should be, it is right to expect China soon to become rich and powerful.

Again some say that today is the era of emancipation and "the Open Door," and that, therefore, China should not, as in former times, shut herself off from contact with the outside world, or go on in outworn ways. The good things in her present civilization should indeed be retained, and the best of the others imitated, but the bad should at once be eliminated. In this way she will come into line with other nations of the world where every movement is towards cooperation and solidarity.

Others believe that the prosperity of any country, especially if that country is a republic, is largely dependent on providing popular education as a means of fitting the people for their duties as citizens. They are convinced, therefore, that education is absolutely necessary for the salvation of the nation. They further urge that at the same time as the people's intelligence is increased, their physical welfare must not be neglected. Hitherto the Chinese people have paid little attention to this subject and still less have they been concerned with promoting the health of the community as a whole.

Still another group claims that the raising of the standard of morality is a fundamental need, and is essential in saving a country. The evidence that this is a real need is not far to seek. It is seen in the deceitfulness of the human heart, in the general corruption of society, in the darkness of the home. Moreover, the sins which society permits, and the evil trades which are allowed to flourish, destroy the moral fiber of the nation. Therefore, unless the moral standards of the people are raised the country's downfall will speedily take place.

Within the last three or four years there has appeared a group of thinking men, of good education, who are convinced that unless they change the old, embedded habits of the people, the nation cannot succeed nor even long endure. They find the masses of the people simply following the customs established by others without inquiring into the real truth of things as if they were under a species of bondage from which they cannot free themselves. These men have enthusiastically launched the so-called New Culture Movement. They are questioning the reason of every custom and institution, and have stamped the word "why?" on everything.

A. CHINA'S NEED OF CHRIST.

Now the foregoing plans for national salvation are, in the main, not only not opposed to the aim of the Christian religion, but on the contrary, Christians everywhere are pleased to assist such efforts recognizing, as they do, that every well-considered method is of some help to the country. Nevertheless, while many of these plans appear to us Christians as good indeed, they do not seem to us to touch the root of China's disease. They do not offer a fundamental and permanent solution of her difficulties, and why? Because the need of China to-day is essentially a spiritual one and, in our opinion, such a need can only be supplied by the Christian religion.

Listen! People of China! What China needs is really Jesus Christ. With Him all her problems can be solved. Without Him all other methods and plans are of secondary value, for they do not touch the root trouble. The purpose of this Message is to introduce Jesus Christ to the people of China and to exalt Him and Him alone. We, therefore, ardently hope that the people of this land will give their close attention to this solemn message from the Christian Church.

When we say that China needs Christ, we do not mean that China needs all the forms, customs, and rites of Western Churches, nor even that she needs to accept all that these Churches teach. Nor, again, do we hold up all Christians as examples of what Jesus meant His followers to be, for not all Christians have the spirit of Christ. We cannot say that all the ideas of the disciples of Christ are free from error, neither can we say that the conduct of the men in the Church is always the highest possible. There are many individual Christians whose lives do truly reflect the teaching and the spirit of Christ, and there are many works of the Church which are fraught with untold blessings. However, it is difficult for all to overcome their selfishness at once, and to live lives in perfect accord with the perfect virtue of Jesus Christ. We say this to our shame, both before God and in the presence of the people in this great country. We reprove ourselves for these shortcomings; we resolve immediately to amend. What we do mean, however, is that it is our firm conviction that Christ is able to meet China's deepest need, for the Christ Whom we recommend is a present Christ, a living Christ, a Christ of power who is able to-day, as in the past, to manifest Himself as Ruler of all in the hearts of men, in society, in the state, in the world. He once said, "I have come that they might have life, and that they might have it more abundantly." These words completely embody in themselves the spirit of the Christian Religion.

1. Christ is the Revealer of God.

One great thing which Christ did when He came into the world, was to reveal God to men. Now Jesus by His words and acts showed forth God to us, for all His acts and words pointed to God as their great Source. Do we wish to know what God is like? Do we wish to know the relation between God and men? Then we must look at Jesus himself, listen to His words, and look upon His acts. Then shall we clearly know the character of God as well as the relations between God and men. True, we cannot perfectly know God. Nevertheless, Christ has fully and truly revealed Him to us, and all that we need to know of God, and all that is required to strengthen our faith, we may learn in the person of Jesus Christ, His Son. This is not indeed the one and only source of knowledge of God, for we may also behold the acts of God in the world apart from Jesus Christ, and learn from them something of Him; but what we so find out is, after all, very limited, whereas Christ reveals God to men with perfect clearness. Such a revelation of God has tremendous consequences for men. Because of this fact it is possible to confirm men's view of God, and increase the sincerity of their reverence and love towards Him.

Christians today, relying upon the words of Jesus, believe that they have obtained a correct view of God, a well-grounded faith in Him, so that they regard the doctrine of God as something which cannot be changed, viz: that there is only one God, Ruler of all; that apart from Him there is no God. God is the Creator of heaven and earth and of all things. We worship Him as the One and Only supreme Lord.

Christ declared that God is perfect love, perfect holiness, and perfect righteousness. His character is summarily comprehended in these terms. When Christ was on earth His usual designation of God was "Father." His relation to God was not that of a subject to a ruler, nor of a servant to a lord, but their natures were as the natures of Father and Son. He also taught men to think of God as their Father. This view has changed many erroneous and shallow notions about God in the minds of men. It gives new meaning to the common saying "All within the four seas are brethren." This saying is true because it is based upon the fact to which the Christian Religion bears witness, that God is our Father. On the other hand it follows that if we cannot regard God as our Father, then we cannot look upon men as our brethren. But if we confess God as our Father, and love and reverence Him, it follows at once that we cannot but love and reverence the children of God, that is, our brethren.

Again, the God of Christians is Spirit. He is above all and in all. He is not far away but lives in us and guides us according to our needs. He is not only without us but also within us. Not only does He teach men to become good. He is a power in our hearts; we can obtain His Spirit in fullness within our hearts. These mysterious facts we have learned from the life of Jesus, and also from our own experience.

2. Christ is the Saviour of Men.

The great blessing wrought by Jesus Christ for men was accomplished through the sacrifice of his own life, the pouring forth of His own heart's blood. His death at the hands of the religious leaders of His own nation, has come to be regarded by Christians of all lands as the supreme revelation of the love of God, and of the wickedness of men. We Christians believe that in His death Jesus bore in His heart the burden of the sin of all mankind, and opened for men the only way of escape from death unto life, the only way of access unto God. He willingly poured out His heart's blood that men might be saved from sin, and reconciled unto God. In His death and subsequent victory over death, He overcame sin once for all, so that sin had no dominion over Him. This victory He wrought for us that we might share in its merits. Hence it is that we confess Him as the Saviour of all men, and our hope for the life to come.

The most persistent fact of life is sin. Yet the majority of men do not understand what sin really is, neither can they estimate its gravity. If they try to do so, it is not according to the standards of God. Now Jesus Christ really comprehended the importance of sin, and hence was willing to sacrifice everything, including His own life, to effect men's escape from sin, to obtain their emancipation and to reconcile sinful men to a righteous God. If He was willing to do this marvellous and unparalleled thing, surely sin should be universally feared and hated; otherwise there need not have been so great a price paid to save men from their sins.

Seeing that the relationship of God and men is so very intimate, when men forsake the true God, serve another, or openly oppose Him, or live as though there were no God, or deliberately act in opposition to His will, such conduct, we say, is assuredly disrespectful, a breach of His law, a sin against the Most High, for God is love, and love is the foundation of goodness. When men act in opposition to love, they are opposing goodness. Did you ever stop to think that sin is also something more than transgression of law? Those who seek to live a merely negative life are also guilty of sin. Sin is doing what we ought not. It is also not doing what we ought to do.

When we come to analyze sin carefully it dawns upon us that seeking one's own selfish end, whether in disregard of the will of God or at the expense of one's fellow-men, is a good general definition of sin. At bottom, sin is seeking one's own gain. Alas, that men should think it better to seek their own profit rather than to serve God! If men seek their own happiness only they naturally care not for the sufferings of others, and the result is that by seeking their own advantage they frequently grow callous to the sufferings which they impose upon others.

Jesus thus made it clear that sin is that which stands between a man and the attainment of the life purpose for which God has given him life. Sin is a missing of the mark, and Jesus lived and died that men might understand the purpose of their existence and receive through Him the strength to attain it. This Jesus calls "finding one's life."

From what we have said, it is evident that sin in the world is universal. It is found everywhere, not only in China, but also in other countries; not only today, but in ancient times. All are under the power of sin, so that in the hearts of men there is a sort of spiritual pain, a sort of undefinable oppression; they are not free; they cannot save themselves from this foe. As Paul said: "What I would do, I do not, and the sin I would not, that I do. O miserable man that I am! Who can save me from its tyranny?" These words faithfully reflect the condition of all men. Their own conscience accuses them, and they unconsciously utter this mournful cry: "Would that we might escape the thraldom of sin, and enjoy the liberty of the sons of God."

The love of God, O joyous fact! If sin rises mountain high, God's love rises higher, and has still greater strength. It was Jesus Christ who represented this love of God in the world, and with this love as a sharp weapon He opposed evil. Sin and love are forever incompatible. The greatest revelation of God's love was in Jesus Christ and Him crucified. The "cross" was originally a Roman form of death penalty; it was the reward of evil-doing. Nevertheless, because in it was revealed the love of God, when Christ sacrificed Himself upon it, henceforth the shameful thing was turned into a symbol to be reverenced and loved. Jesus went about constantly doing good, and showing kindness to the sick and the unfortunate. Thus did He reveal the love of God for men. But His main object was to save mankind from sin, and this is symbolized in the cross.

Jesus lived and died, conquering sin on the cross in order to restore men to their original state, which they had lost through sin. Men originally came from God, but sin made a breach between men and God. This breach Jesus closed by overcoming sin, and bringing men back to their original position. Hence to be a Christian is simply to be a true man, a man as he was meant to be; for man, in the eyes of God, is of priceless value. Christ perceived the value of men, as well as the misery which sin had brought upon them; therefore was He willing to shed His blood for men, and offer Himself a sacrifice in their behalf so that they might be freed from the bondage of sin.

3. Christ is the Lord of Men.

Jesus Christ is also our Lord in virtue of the fact that He overcame death, and overthrew the power of sin, completing God's saving work for mankind. When He was on earth He was subject to all manner of physical limitations; but now He is risen in the spirit, and is not bound by any such things. Time and space limited Him then; to day His life and power can enter into men's hearts everywhere. Formerly He wandered up and down Judea in bodily form, but now, although it is a long time since He dwelt among men, nevertheless, though invisible to us, He still dwells among men, a spiritual body, our Risen Lord. In virtue of this fact, He is no mere Christ of Western Asia who lived two thousand years ago, in Palestine; He has no racial and national limitations; He is the Living Lord of all men.

4. Christ is the Example of Men.

He is our highest example for conduct and for life. As we said before, He was the Revealer of God; men who saw Him, saw God. But He has not only revealed to us what God is, He has also revealed to us what men should be. According to the opinion of Christians, men were made by God, with a pure nature like His, able to commune with Him; but how different are the actual facts as we see them in the world. How few men are spiritually-minded like God; how few are free from the bondage of sin! Where shall we find any like to the image of God? If we wish to see a "Real Man" according to the image of God, we can see him in the face of Jesus Christ. The Bible says: "There is in Jesus fullness of grace and truth." The word "grace" is just a synonym for love, e.g. the character, words, and thoughts of His heart proceed from love as their source, but at the same time they all lie within the compass of truth. If a man could base all his acts on the foundation of love, and in all things go according to the standard of truth, then such a man could properly be called a perfect man, who would be in the image of God. Jesus Christ is such a Perfect Man, therefore He is our Perfect Example.

5. Christ is God Incarnate.

But to us who are followers of Christ, He is more than a mere man, even a Perfect Man. His great loving heart towards sinful men, His ability to save the world from the grip and power of sin, His present and living power in the hearts of those who follow His way, all convince us that He is more than man. Our own religious experience testifies to the truthfulness of the Holy Scriptures regarding the divine nature of our Lord Jesus Christ. In Him we behold the character and the mind of the Almighty God. Owing to our limited, finite understanding, we cannot look into the deep mystery of infinite God, nor fathom His eternal purposes. This Jesus whom we adore and worship as our Master and Lord stands in the history of humanity, and in the hearts of men to-day, so far above other men, so close to the God we know, that together with the disciples who followed Him in Palestine we bow in humble adoration and cry, "My Lord and my God."

6. Christ is Man's Best Friend.

But let us take a step further. This Revealer of God, the World Saviour, the Living Lord, the Perfect Man, the Divine Master, is our Friend. What a privilege! His great sympathetic heart is always towards us, and we can have direct fellowship with Him, He is our true Friend. He is the Friend of sinners; He is the Friend of saints. He transforms sinners into saints. Jesus hates sin but pities and loves the sinner. Jesus rejoices in and loves good men, but He does not tolerate sin for a moment. These two thousand years, millions of people have enjoyed the preciousness of the friendship with Jesus. He has caused those who have lost all hope to regain it with joy; those whose souls were already dead, He has recalled to life; He sympathizes with men; He rejoices when they sincerely love the good; He has drawn countless souls to Himself, and caused them to joyfully clasp hands, and work with Him. They forsake the lusts of the flesh; they assist Christ in his work of saving men. Numberless men and women are able to thank God for salvation through Jesus Christ. The leader of the Christian Religion is Christ, and He is the Good Friend of all His followers with whom He keeps very close relationship. Such is the mysterious but certain truth in regard to Christianity. Christ is the happiest experience of all His followers.

B. RESULTS OF FOLLOWING CHRIST.

According to the foregoing, Christ is not some distant and vague spirit with whom we cannot come into any real contact. He is not one whose teachings we can merely inquire into but whose help we cannot claim. He is our present Help, our constant Deliverer, and our sure Guide on life's journey. Seeing that Christ has such intimate relations with us, seeing that His influence upon our lives is so deep, we surely must assert that He fills the spiritual needs of the people of this country as none other can do.

1. Christ Regenerates Men.

Those who come to Christ must become completely new. New thoughts, new desires, new wills, new purposes, new strength, new life are given them – all is changed. This does not necessarily mean that upon accepting Christ men should give up their possessions or change their occupations. Former possessions, former knowledge, former experience, former abilities, are still all there. The merchant is still a merchant. The man who pursues knowledge still continues his quest. The politician is still a politician. The trader remains a trader still. Their place in society, in the home, in the nation, is still theirs. If formerly they believed in truth and manifested some virtue, they are not to throw these away on account of Christ; on the contrary, they are to manifest these things to a still further degree; only when it comes to sin and to wickedness will there be a great change. Fear will be changed into courage; hatred will be changed into love; stinginess will be changed into benevolence; weakness will be changed into strength—yea, in all these things there will be a complete transformation, the more men grow into the likeness of Christ the greater and more complete will be the transformation.

Now there are many people who are forced by reason of conscience to approve of Jesus Christ and welcome His teaching; they would like to be His disciples, but there is one thing in the way. Jesus insists that men's nature must be completely transformed. He uses the striking phrase "born again" which means true repentance on the part of men, seeking for God's forgiveness, and giving up all things that are in opposition to God's Holy Will. The result is that they hesitate, and go back, or go half way, and thus never reach the goal.

2. Christ Gives Men New Strength.

Those who follow Christ will receive new spiritual and moral strength, which is the very thing we all most lack. It is well to devise plans for national salvation, it is well to seek for Western civilization or ancient lore, but beyond and apart from these, we must seek to obtain that new spiritual power which alone enables men to shoulder responsibility, which brings men into fellowship one with another and gives them freedom, thus, in a word, making them entirely new by its moulding and driving force. Without spiritual power our plans are of little value.

3. Christ Increases Men's Zeal in Serving Others.

Those who follow Christ must become the servants of others. Their greatest joy is to see others rejoice; their greatest grief is to see others mourn. The work of Christ has already spread over the whole earth. Many have left home and friends, have crossed seas and mountains, enduring all sorts of hardship for the purpose of preaching the Gospel of Christ. Speaking as Christians, we know only too well that we have not accomplished as much as we should like, either in preaching or in teaching; in philanthropy or social service, or literary work. But notwithstanding our many shortcomings, there are some tangible results of our labours. Some misunderstand the Religion of Christ, and imagine that Christian work is a plan to deceive stupid folk, bearing with it the hateful taint of political motives. They imagine that it is intended to destroy the country. Misunderstandings of this sort are, of course, inevitable, for as men do not always understand the ideals and teachings of Jesus, they naturally misinterpret the motives of those who spread His Gospel through the Church. As a matter of fact, in their conduct all true Christians seek to imitate the Christ who loved men. We follow the example of Christ in serving men. True, we have not perfectly followed Him; we have not revealed the glory of Christ to the world as perfectly as we should. For these defects, the disciples of Christ, Chinese and foreign, in every land, are constantly reproaching themselves. At the same time we resolve, by His help, to do better in the future.

4. Christ Produces Courage to Oppose Sin.

Those who follow Christ must oppose evil. Sin is the great enemy of mankind. It must be entirely abolished. Personal and social sin are the great enemies of the disciples of Christ. Trusting in the Almighty God, we will fight against evil until complete victory crowns our efforts. To all evil conduct, impure thoughts, bad customs, now, alas condoned by society, all immoral trades—to all these Christians are inflexibly opposed. There is to be absolutely no compromise with evil; there is no possibility of neutrality in this war. Such is the emphatic pronouncement of the Christian Religion.

5. Christ Leads Men to Communion with God.

Those who follow Christ need ceaselessly to commune with God. This idea of human fellowship with God is not a visionary and baseless idea, but a solid and well-proved fact. By means of prayer and the study of the Scriptures we obtain wings to our souls whereby we are able to rise superior to common and earthly things and fly up to the very presence of God. By studying the Holy Scriptures and searching into their inner meaning, we behold how God has dealt with men in the past. By sincere prayer, as a pure offering to God, we become acceptable to Him, and daily meet with Him. The Christian Religion is a spiritual religion. It is only as men commune with God that they obtain strength for right living. In all ages countless disciples of Jesus Christ have been able to stand up without cringing to wealth, or bowing the knee to force, faithful even unto death. Whence did they derive the strength to accomplish all this? Our reply is, by loving and trusting communion with God.

6. Christ Makes Men Eager to Spread the Good News.

Those who truly follow Christ become messengers of His Gospel. They want to with all their hearts. In former days there were two disciples of Jesus, Peter and John, who preached the Gospel. They were constantly meeting with the opposition of men, and yet they said: "We cannot but testify of the things we have both heard and seen." The Christian Religion, from the beginning, has been a missionary religion. As soon as I am saved, I long to lead other people to obtain like salvation. When I enter the light it is my bounden duty to lead my neighbour into the light. Hence every single disciple of Christ should be a messenger to tell of Christ, either directly or indirectly, either at home or abroad; we must inform our brethren in the whole world of the Good News, and bring them to enjoy the salvation of God.

7. Christ Strengthens Men's Hope.

Christians are ardent believers in the immortality of the soul. By overcoming death Christ has awakened in the hearts of His people not only hope in this world, but also in the world to come. Besides the task and duty of the present life, the Christians entertain the great hope of life beyond the grave. This belief in the immortality of the soul has greatly encouraged us in our work for God; it has comforted countless men in time of sorrow and bereavement. While it is impossible under the limitations of our human life to demonstrate the actual facts regarding the future life, faith enables us to grasp its reality and certainty. While we are unable to make a detailed statement about the conditions of the future life, we are, however, sure that wherever God is, there is light and satisfaction. This blessed hope adds much to the value of human life; it helps us to understand some of life's difficult problems; it gives deeper meaning to the task that has been entrusted to our care at the present time; it widens our outlook and view of life; and it raises greater expectations and higher aspirations in our hearts. By doing faithfully the work of every day, by obedience to the Will of God and by doing good to mankind, the believers in Christ prepare themselves to enter the larger, higher and nobler service in the regions beyond.

C. THE GOSPEL OF SALVATION.

Now, what is the Gospel the people of China need to meet the demands of the time? The answer is the Christian Gospel which offers hope to men, a religion which comforts men's hearts by releasing them from the bondage of evil, a religion to increase men's ability to reform, a religion which bestows life upon men. Such is the Religion of Jesus Christ. This is the unanimous testimony of all who have truly followed Christ. There are today six thousand European and American Protestant missionaries who have left home and friends, not for the sake of outward gain, but for the welfare of the people of China, for the sake of Christ. The Protestant Christians in China number almost four hundred thousand, and the total number interested in the Christian Religion probably exceeds a million. In spite of much suspicion on the part of others, misunderstandings, and persecution, the number of those who follow Christ is constantly on the increase, and the acceptance of His Religion is constantly growing. This, we take it, is a proof of the power of God in the hearts of men.

1. For the Individual.

The Gospel of Christ makes two appeals, one to the individual and the other to society. The individual and society are mutually complementary. They act and react on one another. Both need to be saved. Every man must decide for himself whether he will acknowledge God, and accept Christ as his Saviour. He must not blindly follow what others have said or done, but must personally experience God's saving work. On one occasion Christ asked His disciples: "What do the outsiders say about me?" The disciples answered: "Some beholding your gravity say you are like the Prophet Elijah; others beholding your meekness compare you to the Prophet Jeremiah—in fact there is a diversity of opinion." Then Jesus said: "Never mind what other people say about Me, what I want to know is, what do you think about Me?" A disciple named Peter answered as the representative of the rest, "Thou art the Christ, the Son of the Living God." These words of Peter's expressed the feelings of his heart: he had long followed Christ, until he had an assured opinion of Him, and at this time, he spoke without hesitation. Such is the experience of the man who believes in Christ. How terrible is the oppression of sin in our hearts; how bitter the remorse! When we receive the pardon of God, behold what joy overflows within us! Our faith in God is assured, and we practise the will of Jesus with zealous earnestness. We have a fixed resolve to serve our fellow men—all these things are the experiences of the individual. Christian experience is not following the crowd, waving flags, and hurrahing, but is a real experience of the individual life.

Are we anxious to reform society? Then we must first be anxious to reform ourselves, for without good individuals, how is it possible to renovate society? If we would discover the reason why the national affairs are not flourishing, why society is not reformed, why justice is daily deteriorating, why morality is in the dust — the answer simply is that individuals do not reform themselves. Hence, the Christian Religion lays special emphasis upon this matter of individual salvation, for each individual is of priceless value, without distinction between great and small, poor and rich, wise and simple, Chinese and foreign; all alike must be transformed and obtain a new life. Suppose we change the form of government, without changing the heart of the men who carry on the government; suppose we change the customs of society, but do not change the members of society; such a proceeding is as if we were to change the liquid, but not change the medicine in the liquid. Without essential change all is in vain. The essential change is a spiritual change wrought by God Himself within the individual.

2. For Society.

Now the individual is closely related to the society of which he forms a part. The individual's goodness or wickedness influences society. Similarly the condition of society has a great influence upon the individual for good or evil. Hence it is that the Christian Religion pays particular attention to this question of social salvation. Christ's teaching regarding society was not embodied in any formal program, or particular plan of work. The thing He did was to lay down an object to be kept in view, viz. to plant society firmly upon the foundation of God's love. Jesus did not go into details. He simply set forth this great principle of social reform, and this for the obvious reason that different times require different measures. The level of men's thoughts differs; the questions of one age differ from the questions of another. Each country has its own ideas; nevertheless, the great foundation for the reform of society is the same, at all times and in all places. The object of Jesus is to organize the whole of society on the foundation of love. The social needs of China to-day differ from the needs of the time of Christ in Judea. The needs of other countries also differ from those of China, but the reform of society in China is most urgent, and love should be the foundation of the new social structure. This is the Glad Tidings of Jesus to the Chinese people today.

Having said this much, we are bound to add that the Church in China has much to mourn over, and accuse herself of, in reference to this matter of social salvation, for her influence upon society is not so far very evident. The Scriptures say that we are to be as a light or as salt, but as a matter of fact, we have had but little effect upon society. There are still too many points in which the Church condones the faults of society, thus permitting her light to be hid under a bushel or the salt to appear to have lost its savour. At this point, the Church in China must feel a deep shame, and put forth all her strength, so that in the matter of social salvation, as well as individual salvation, she may be able to come up to the standards and ideals of her Lord; that her light may be as the shining sun, ever increasing in brightness, and shining into every corner of society. Now the thought of Christ concerning the regeneration of society is in many points opposed to the present state of things. Hence the followers of Jesus have made up their minds that they must accept the plan of Christ for changing the world, and gradually make it an actuality. Although we cannot say that we have attained our end, yet the seed of this new society has already been planted in the earth. Inasmuch as it has life in it, it will sooner or later spring up and come to fruition. To be sure, the Church has met with many obstacles. Naturally, if we are to accomplish the creation of a new society, we must pass through many tribulations; but we believe that at the close of the day love will conquer evil. light will conquer darkness, and the Heavenly Kingdom of Christ will universally prevail.

Jesus attaches the highest importance to men. Organizations and institutions are of secondary importance; man alone is of the highest value. Sinners and tax-gatherers have their value, the toiling and sweating coolie has his value, even the beggars on the street, and the women of ill fame, also have their value, and all of them should be the objects of our pity and help. Such was the idea of Jesus, and those who follow Him must be true to His ideas, and despise no man. Jesus did not evaluate men according to their position in society. He treated them all with absolute impartiality. His disciples today must imitate His example; they must hold firmly to the fatherhood of God, and each in his position must further the brotherhood of man. Jesus illustrated His words by His own conduct; there was no inconsistency between them. He helped the poor and the suffering; He healed the sick; He forgave those who had sinned; He comforted the sorrowful. From birth to death Jesus suffered countless dangers and distresses that He might save His people. He was misunderstood; He was hated; He was reviled; He was injured. His disciples must follow in His footsteps, holding fast to His ideas. Being faithful unto death, notwithstanding many reverses, they must never turn back. The attitude and practice of the Christian Church toward individuals and society should therefore in all respects follow the teaching of Christ, trusting to His divine guidance.

D. SUGGESTED HELPS TO THOSE INTERESTED IN THE CHRISTIAN WAY.

To follow Christ does not require power or wealth, for His saving grace is freely bestowed upon men, and is something for which no substitute can be found. He calls today for men of courage, for men who are willing to take risks to come and help Him to establish His Heavenly Kingdom, We hope that those who are interested in the Christian Religion, and sympathize with the ideas of Christ, will, on reading this Message, immediately make up their minds to follow Christ; that hand in hand with Him, they may work together. In order to help such persons in a further investigation of the Christian Faith, we venture, in conclusion, to suggest three things that may prove to be helpful:

1. Search the Scriptures.

In the first place we would suggest the careful study of the Christian Bible. This Holy Book is made up of sixty-six books, the structure and subjects of which are all different. The first thirty-nine, called the Old Testament, were composed before Jesus came to the world; the last twenty-seven, called the New Testament, were composed after His Incarnation. The whole Book records in detail the religious experience of the ancient Hebrew people, as well as the first beginnings of the Christian Religion, and the circumstances of its propagation among the nations. The Book should rather be called a library, owing to the number of its writers, and the variety of its contents. In this library the teaching reveals God's plan of dealing with men. The teaching proceeds from the unknown to the known, from the shallow to the profound. It records the progress of a people, rich in religious experience, in their search for God. The Bible is sufficient for the guidance of men's faith, and for their encouragement in righteousness, for their comfort and blessing. Although the authors of the Bible were men of different ages and places; with different training and methods of composition; nevertheless there is a wonderful unity from beginning to end. In it is set forth the God Who made the world, and His deep plan to save it. The Bible is not a textbook or a mere history; it is wholly a religious book. If the Bible is studied with a reverent heart and religious spirit, there will be discovered in it endless treasures, and the longer the search the greater will be the pleasure to the seeker. Many have found comfort in the Scriptures; their natures have been changed; they have been able to accomplish great things in the world.

In fact, there is no other book in the world like the Bible that tells men about God and His relations with men. We, therefore, earnestly hope that serious-minded religious people will diligently study the Word of God, and do it with a sincere and humble heart. If they do, they will surely discover the treasure of salvation therein.

2. Communion with the Unseen.

In the second place we would suggest keeping in close communion with God. Put before Him, in prayer, your beliefs, your doubts, your resolutions, and your difficulties. He will guide you according to your needs, for God is willing to hear the prayers of men, and is able to fulfil their petitions. Those who pray to God with a pure heart will receive God's comfort and blessing. The Spirit of God will dwell within their hearts to control and to direct. This is the testimony of many of His people. This communion between God and man is the secret of great spiritual strength through faith in God which will daily increase. Its power will be augmented. The prayer life of Christians is indeed a mysterious yet natural experience from which unlimited power is received from the Almighty God. We, therefore, call the attention of all who have decided for Christ to keep in close communion with God in order to receive from Him the needed and timely grace and help.

3. Draw Close to the Church.

Lastly, we would strongly advise keeping in close touch with the Christian Church. The Church is a spiritual institution, and is a society of Christian people. As life can be enriched by fellowship with those of like mind, so we can do more efficient work for God and men by joining hands with Christian people. Since the Christian life can be nurtured and strengthened by keeping in close touch with God and our fellow-believers, it is at once a duty and a privilege to identify ourselves with the Christian Church, which does not merely consist of rituals, creeds, or organization, but is a body of believers bound together by fellowship with the Head of the Church, Jesus Christ its Lord. The Church in China, as introduced from the West, has a great deal of Western colouring. Its denominational differences, and various forms of church government follow, as yet, closely those of the Churches in the West. Since, however, we have not the same historical background in China, there is no need for us to perpetuate these divisions. There is, therefore, a strong desire on the part of the Christians in this land to bring about a much closer union of these various Church bodies, so that the prayer of Christ for unity may be more speedily fulfilled.

Conclusion.

In conclusion let it be said that in this brief statement we have endeavoured to set before the people of China our experiences of the saving power of the Christian Religion in very simple form, and in very general outline, omitting of necessity a thousand points. We wished to avail ourselves of the meeting of this great National Christian Conference to introduce to the people of China the Saviour of the world. It is our most earnest desire that at this critical juncture of the nation's life, people will stir themselves and make a change, come to the true light, and be reconciled to God. We would urge all such to seek for Divine forgiveness and a regenerated life, and joining hands with Christians to work together for the reconstruction of the Nation.

Listen, Brethren! God wants His Will to be done on earth as it is in heaven, but He expects us to work with Him for the salvation of our fellow men. But to do this we must ourselves first be freed from sin, be brought into right relationship with God, and be intimate friends and co-workers with Jesus Christ. Then, and then only, can we attain to the loftiest personality, exhibit the spirit which laughs at danger, and so finish the work of bringing salvation to men. Hark, Brethren, to the loving voice of God calling for determination to follow the way of Truth and of Life. Come and investigate the religious experience of His people, and make a practical experiment. Work together with God and His believers for the speedy realization of the Heavenly Kingdom here in China and in the whole world.

APPENDIX

HISTORY AND WORK OF THE COMMISSION

A. The Origin of the Commission. When the Committee on Arrangements for the National Christian Conference was organized there was a feeling on the part of all of its members that the central theme of the Conference of 1922 should be "The Chinese Church." It was felt also that the fundamental heritage and possession of the Church should be presented, or in other words, that a Message of the Church should be formulated and given an important place in the thought and discussion of the Conference. Dr. C. Y. Cheng was appointed chairman of Commission III, with power to organize the Commission and to carry out its work. After considerable and careful thought on his part, he called an informal conference of church leaders in Peking and set before them his plans and suggestions.

B. The Conference in Peking. This informal gathering, composed of Chinese church leaders and a few foreign missionaries convened by Dr. Cheng, met in the Independent Chinese Church in Peking on the 13th of September, 1921, at 3 p.m. The following persons were present: Mr. Wu Lei-chuan, Dr. J. Leighton Stuart, Dr. P. de Vargas, Dr. C. H. Fenn, Rev. Meng Hsing-wu, Miss Myfanwy Wood, Mr. C. S. Chang, Miss Ruth K. Y. Cheng, Miss Ting Shu-ching, Mr. H. C. Hu, Mr. C. H. Fei, Miss Lily Haass, Bishop F. L. Norris, Mr. J. L. Childs, Mr. R. K. Evans. Rev. Kao Cheng-chai, Prof. T. T. Lew, Mr. Peng Chin-chang, Rev. Ku Tzu-jung, Mr. Shih Tien-hsün, Rev. K. L. Pao, and Dr. C.Y. Cheng.

Dr. C. Y. Cheng was elected chairman and Mr. H. C. Hu secretary. After a brief statement as to the part which Commission III was to play in the forthcoming National Christian Conference, the chairman suggested that the discussion should be centered around four main topics:

(1) The purpose of the Message of the Chinese Church.

(2) An outline of this Message.

(3) Points to be stressed and others to be avoided.

(4) The organization of Commission III.

It was through discussion groups such as this conference in Peking organized among the churches of various localities that the work of Commission III was made possible.

C The Personnel of the Commission. The unique feature of Commission III lies in the fact that in its origin and organization it is wholly Chinese. During recent years there has been throughout China a growing conviction that the Chinese Church has reached the time when she ought to voice her own opinions and when she must state her religious experiences in her own terms. The National Christian Conference of 1922 affords her the best opportunity to do this. Those who are interested in Commission III early expressed the opinion that the Chinese should occupy an important place in this Conference and that they should formulate a statement of their own Christian faith for presentation at the Conference. It was due to this unanimous conviction that a Chinese chairman for Commission III was appointed. Since the central theme of the Conference is to be the 'Chinese Church,' therefore the 'Message of the Church' must be indigenous in character, and the organization of the Commission must be wholly Chinese. The Committee on Arrangements therefore in its meeting of October 15, 1921 made the following recommendation: (a) That the organization of Commission III should be entirely Chinese. (b) That missionaries should be in a position to help when required.

D. **The Preliminary Conference in Shanghai.** During the summer of 1921, members of the Committee on Arrangements, together with the executive secretaries of the National Conference, visited various summer resorts and spoke at many of the conferences. The experiences of that summer showed them that the National Christian Conference was not sufficiently understood in the different churches. On their return to Shanghai they unanimously expressed the conviction that if the Conference was to prove a success, extensive arrangements must be made as soon as possible. In the early part of November 1921, therefore, a preliminary conference was called in Shanghai. Leaders of the Chinese Church and foreign missionaries were called together from all parts of the country to discuss plans and methods. There were about forty persons present, men and women, Chinese and foreigners. After a period of general announcement and discussion, the delegates were divided into five groups, and each group was asked to study the work of one of the Commissions and to draw up a general outline of its organization and program. The following persons joined the Commission III group:

Rev. T. C. Wu, Pastor Baptist Church, Haining Road, Shanghai.

Mrs. H. C. Mei, President, National Committee Y. W. C. A., Shanghai.

Miss Fan Yu-jung, National Committee Y. W. C. A., Shanghai.

Rev. Peng Chin-chang, Congregational Church, Peking.
Mr. S. P. Chuan, China for Christ Movement, Shanghai.
Dr. T. T. Lew, Dean, Theological School, Peking University.
Mr. C. S. Chang, Y. M. C. A., Peking.
Rev. Z. T. Kaung, Chaplain, Soochow University, Soochow

Rev. T. C. Bau, Pastor, Baptist Church, Hangchow.

Dr. C. Y. Cheng, China Continuation Committee, Shanghai.

Each of the five Commissions was asked to define the scope of its message and its plans for the immediate future. The results of the discussion in Commission III on these two points are stated briefly below :—

1. **The Scope of the Message.** The Message of the Church should consist of a statement of the Christian Message to the Chinese people based upon the actual religious conditions and needs of the Chinese people in so far as the Commission has time to investigate them, and should show how these needs can be met today, individually and socially, through our Lord and Saviour Jesus Christ. It should be noted in this connection that (1) This is only *a* statement of the Christian Message for China *today*. (2) It is based upon the study of the actual religious conditions and needs of the Chinese people, individual and social. (3) This Message recognizes the value of the spiritual inheritance of the Chinese race. (4) This Message is centered around our Lord and Saviour Jesus Christ.

2. **The Organization of the Commission.** (1) It was recommended that five sub-committees be organized in the following centers—

Canton	with	S. C. Leung	as	chairman
Foochow	with	L. D. Cio	,,	,,
Soochow	with	T. C. Chao	,,	,,
Hankow	with	S. C. Hwang	,,	,,
Peking	with	T. T. Lew	,,	,,

(2) That the chairman of each of these sub-committees be responsible for the organization of his committee together with its corresponding members.

(3) That the duty of these sub-committees be to study the questions suggested under the 'Scope of the Message' above. Questionnaires should be sent out and all findings should be reported to the central committee of Commission III.

(4) That a central committee be formed in Shanghai consisting of the chairman of the Commission and the chairmen of the five sub-committees.

(5) That the duties of the central committee be as follows :

(a.) To study the material received from the five sub-committees and from other sources, and to prepare both in Chinese and English the Report of Commission III, for presentation at the National Christian Conference ;

(b.) To prepare, in the light of the material gathered, a suitable Message to the people of China ;

(c.) To draw up a set of questions to be sent out to Christian and non-Christian authorities throughout the country, for the investigation of the religious needs and conditions of China from the Chinese point of view, and to request Dr. T. T. Lew to study the replies to these questions and to make an analysis and digest which together with the findings of the five sub-committees would be used as the basis for the formation of "The Message."

(d.) That churches in distant provinces, and the Chinese churches abroad should, as far as practicable, be invited to serve on Commission III through correspondence.

E. The Work of the Sub-Committees.

1. The Soochow Committee. Chairman, Prof. T. C. Chao. M. A., B. D., Dean of the Religious Instruction Department, Soochow University.

Members: Dr. T. H. Lee, President, Futan College, Shanghai.
Rev. K. T. Chung, Pastor, St. Peter's Church, Shanghai.
Dr. Mary Stone, Supt. Bethel Hospital, Arsenal Road, Shanghai.
Rev. Z. T. Kaung, Methodist Episcopal Mission, Huchow, Chekiang.
Rev. T. C. Wu, Pastor, Baptist Church, Haining Road, Shanghai.
Rev. Li Tsung-tan, Supt. Southern Methodist Church, Shanghai.
Mr. K. S. Zee, Y. M. C. A., Soochow.
Rev. Chen Chin-yung, Secretary, Christian Literature Society, Shanghai.
Mr. Timothy Jen, Publication Department, Y. M. C. A., Shanghai.

This Committee has met three times in Shanghai and the chairman has carried on a considerable correspondence with friends in other cities. The results of the Committee's work were:—

a. Twelve guiding principles in the formation of the Message.
b. Twelve factors in the religious conditions in China today.
c. A short form of the Message.
d. The methods of evangelism, in twelve articles.

2. The Peking Committee. Chairman, Dr. T.T. Lew, Dean, Theological School, Peking University.

Members: Rev. Peng Chin-chang, Cong. Church, Peking

Mr. C. S. Chang, Religious Work Department, Y. M. C. A., Peking.

Mr. H. C. Hu, Business Manager of "The Life", Peking.

Mr. Y. T. Wu, Christian Students' Union, Peking.

The Committee decided on the following program:—

(a.) To call together groups of Christian leaders in Peking to discuss the problems of Commission III.

(b.) To request the leaders of the Christian churches in North China, in fifteen different places outside of Peking, to open discussion groups in their respective churches.

There were five group meetings held in Peking and the results were very satisfactory; but the meetings in other centers in North China did not prove successful.

The chairman of the sub-committee held a meeting in the Tientsin Young Men's Christian Association which was well attended by representatives of all the churches in Tientsin. A meeting was also called for Tsinan, but owing to a misunderstanding in the time of the meeting it was not successful.

A number of missionaries were invited to a special meeting in Peking. They were asked to act as advisers and a number of specific questions were put to them. The result of this work was very satisfactory.

3. The Canton Committee. Chairman, Mr. S. C. Leung, General Secretary of the Young Men's Christian Association, Canton.

Members:—

Rev. Chao Kuan-hei, Pastor, Chinese Church, Canton.

Mr. W. H. Tan, Union Theological College, Canton.

Mr. E. T. Kuan, Principal, Union Middle School, Canton.

Mr. T. S. Lau, President Young Men's Christian Association, Canton.

Mr. Sun Ke, Mayor of Canton.

Mr. Liu Chih, Commissioner of River Work, Canton.

Mr. C. M. Hwang, Dean, Pui Ching Academy, Canton.

Mr. L. C. Kwang, Pastor, Street Jen Chi Church.

Rev. C. H. Chang, Pastor, Canton Wesleyan Church, Canton.

Mr. C. L. Li, Commissioner of Foreign Affairs, Canton.

Rev. C. H. Chou, Pastor, Methodist Church, Canton.

Prof. C. W. Chen, Canton Christian College, Canton.

Prof. S. Y. Chen, Canton Christian College, Canton.

Mr. E. L. Zia, Young Men's Christian Association, Canton.
Mr. Y. L. Lee, Young Men's Christian Association, Canton.

The chairman called three meetings of the Committee. The first was held November 20th, 1921, in which the general outline of the Message and the method of procedure were considered. The second meeting was called on November 27th, and the significance and the content of The Message were discussed. The third meeting was called on December 10th and a report of the work was made. A few missionaries were invited to this meeting; those present were:—

Rev. J. S. Kunkle, Dean Union Theological College, Canton.
Rev. W. W. Clayson, London Missionary Society, Canton.
Miss Katherine E. Vaughn, General Secretary, Young Women's Christian Association, Canton.

The Committee prepared special leaflets describing the work and meaning of Commission III and distributed these to the churches of Canton, whose support and advice were solicited. Those from whom definite replies were received are as follows:-

Prof. Hou of the Canton Union Middle School.
Rev. W. M. Mao, Evangelistic Secretary.
Mr. K. W. Lu, Ex-President, Tungchin School.
Mr. Y. T. Li, Secretary, Canton Christian Council.
Rev. Chang Chu-ting, Canton.

Some two hundred questionnaires regarding the religious situation in China were also sent out by the Canton Committee and the replies — less than thirty — were forwarded to Dr. T. T. Lew of Peking for study and synthesis.

4. The Hankow Committee Chairman, Rev. S. C. Hwang, Supt., American Church Mission, Hankow, Hupeh.
Members:

Rev. Chu Kan-chen, Pastor, Wesleyan Church, Hankow.
Mr. J. L. Liu, Principal, Hankow Catechetical School.
Rev. S. C. Chen, Pastor, London Mission Church, Hankow.
Deaconess Han, American Church Mission, Hankow.
Mr. C. F. Hsiung, Supt., Wesleyan Mission Hospital, Wuchang.
Mr. K. C. Yeh, Supt., London Mission Hospital, Wuchang.
Mr. T. S. Chang, Editor, Wuchang Chung Hua Sheng Kung Hui Weekly, Wuchang.
Rev. F. C. Hsu, Swedish Missionary Society, Wuchang.
Rev. C. H. Liu, Pastor, Christian Alliance Church, Wuchang.

The provinces of Hupeh, Hunan, Honan, Kiangsi, and Anhwei are included in the field of the work of the Hankow sub-committee. The chairman of the Committee personally visited Wuchang, Hankow, Changsha and Kaifeng and opened discussion group meetings, the results of which were most satisfactory. The first meeting of the Wuchang - Hankow group was called for the 23rd of December 1921, and more than thirty Christian leaders, men and women, from all the Chinese churches met in St. Paul's Church, Hankow, and discussed the problems of The Message. Besides the Chinese delegates, Bishop Roots of the American Church Mission and Rev. J. W. Wilson of the London Mission were invited to be present. The chairman first read the correspondence regarding Commission III. from Dr. C. Y. Cheng the chairman, in which he gave a general outline of the work and purpose of the Commission. Bishop Roots then addressed the meeting on the importance and the essentials of The Message of the Church. Following this the meeting elected a chairman for the Hankow Committee and voted that each of the churches of the Wuchang district should appoint one man and one woman member to the Committee. The committee members as elected are listed above.

After the election of members to the Hankow Committee the problem of the Message of the Church was put in the hands of the leaders of the different churches, who in turn held sectional meetings in the surrounding districts in order that due consideration and discussion might be given to the work of Commission III. The results reached at the different discussion groups were reported to the central committee in Hankow.

On the 16th of February, 1922, a meeting was called by the chairman of the Hankow Committee to meet in the Sheng Ming Church, Wuchang. At this meeting the returns from the different churches were studied, and Pastor Chu and Mr. Li were asked to be responsible for the compilation and editing of a report of the work and message of the sub-committee of the district.

The chairman of the Commitee then proceeded on the 30th of December 1921 to Changsha where he held a meeting with the Chinese Christian leaders in the church of the Wesleyan Mission. The work of Commission III had already been discussed and studied before the coming of the chairman, so in the meeting a few members were definitely assigned to prepare statements on various aspects of "The Message" and to send these direct to Shanghai.

The chairman also visited Kaifeng on the 11th of January 1922. He called a meeting in the Young Men's Christian Association at which many of the Christian leaders, both Chinese and foreign, men and women, were present. The chairman during his two days stay in Kaifeng, spoke at four meetings to large Christian congregations and discussed with them the work of Commission III. The inspiration of these meetings spread, through the Christian leaders of Kaifeng city, into the surrounding country districts. All the results of the different discussion groups were brought together, and twenty-two articles of the Message of the Church were finally worked out in the meeting in the Young Men's Christian Association, the report of which was sent to Shanghai as representing the Kaifeng district.

Besides personal visits made by the chairman to different cities, a large correspondence was carried on in the endeavour to secure opinions and suggestions regarding Commission III. Besides the report of the Kiukiang Committee, reports were received from Anyüan, Shasi, Hanchüan, Ningyüan, and Lingshan. All these reports were duly studied by the Hankow Committee before being sent to Shanghai.

5. **The Foochow Committee.** Chairman, Mr. L. D. Cio, Secretary of the Young Men's Christian Association, Foochow. Members:

Rev. T. C. Hsu, Superintendent, Foochow Conference, Methodist Episcopal Church.
Miss S. Y. Hsieh, South China Woman's College, Foochow.
Rev. Y. L. Chen, Pastor Foochow Institutional Church.
Mr. C. H. Wei, Dean Anglo-Chinese College, Foochow.
Rev. J. M. Yeh, Chung Hua Sheng Kung Hui, Foochow.
Rev. Y. E. Chen, Superintendent, Chung Hua Sheng Kung Hui, Foochow.
Rev. P. C. Lin, Prof., Union Theological School, Foochow.
Miss E. T. Yui, Tao Shu Girls' School.
Rev. Y. S. Lin, Dean, Union Theological School.
Rev. S. C. Lin, Pastor, Church of Truth, Foochow.
Prof. T. M. Hsueh, Foochow College, Foochow.
Miss C. P. Chen, South China Woman's College, Foochow.
Mr. C. M. Chen, Membership Secty., Young Men's Christian Association.
Miss S. Y. Lin, General Secty., Young Women's Christian Association.
Rev. L. T. Kao, South Church, Chüanchow, Fu.
Rev. H. J. Liu, Pastor, Changchow, Fu.
Rev. S. T. Chen, Our Saviour, Lungyen, Fu.
Rev. H. C. Hwang, ,, ,, ,, ,, Tingchow, Fu.
Rev. Mark Loh, Pastor, Yungchun, Fu.
Rev. F. F. Hwang, Chung Hua Sheng Kung Hui, Putien, Fu.
Rev. F. L. Sung, Methodist Episcopal Church, Hinghwa, Fu.
Rev. M. K. Lee, Chung Hua Sheng Kung Hui, Kienning, Fu.
Mr. L. K. Lin, Methodist Episcopal Church, Yenping, Fu.
Dr. P. S. Lee, Lungtien Hospital, Futsing.
Mr. S. C. Wang, Young Men's Christian Association, Amoy.
Rev. S. C. Chow, Pastor, London Mission Church, Kulangsu, Amoy.
Rev. C. T. Hwang, Presbyterian Mission, Amoy.
Rev. T. C. Chen, Church of Our Saviour, Showning, Fu.

Rev. H. K. Tseng, San Pao Church, Kutien, Fu.
Rev. K. S. Wu, Wu Pao Church, Kutien, Fu.
Rev. C. S. Kuan, Congregational Church, Shaowu, Fu.

Besides the Chinese membership of the Foochow Committee, there were eight missionary advisers in Foochow City and sixteen missionary advisers from the various fields in Fukien province.

The Foochow Committee represents the whole province of Fukien. The organization consists of the local Committee and its corresponding members, together with an advisory board formed of missionaries. Besides the burden of considerable correspondence the chairman met with the Committee six times in the Foochow Y. M. C. A. In all, thirty hours were spent in discussing the work of Commission III, and all the members have given valuable time and very careful study to the problem of the Message of the Church. The chairman also visited the field of the Chung Hua Sheng Kung Hui and spoke before the training conference on the different phases of Commission III's work.

The work of the Foochow Committee for the major part was done through correspondence with different localities of the province and then by collecting all the material of the districts in Foochow, where study and discussion were given. Out of the replies of the different discussion groups a joint report of the Committee's work was made, and these with the suggestions of the Foochow Committee were sent to Shanghai.

The advisory board of the Foochow Committee held a tiffin in Foochow which the entire board attended, and a four-hour discussion was held over the problem of the Message of the Church.

F. The Study of the Commission.

Two questionnaires were sent out from Shanghai: (1) *On the religious conditions* — twelve questions covering the important factors in the present religious conditions in China; and (2) *On the Christian Message*—ten questions as to the most significant phases of the statement of the Message. The first questionnaire was mailed to all pastors in China, the second to a selected list of names. The replies were sent to Dr. T. T. Lew for study. A little over one hundred replies—or ten per cent of the number sent out—have been received by Dr. T. T. Lew.

G. The Conference in Hangchow.

According to the arrangement, when all the Sub-Committees had completed their reports, the Central Committee, consisting of the chairmen of the Commission and the five sub-committees, met for the final drafting of the Report of the Commission for presentation at the National Conference in May. The meeting was held in one of Dr. Main's houses by the side of the West Lake, Hangchow, from the 20th to the 24th of February, 1922. All the members of the Commission, Dr. T. T. Lew, Prof. T. C. Chao, Mr. S. C. Leung, Rev. S. C. Hwang, and Dr. C. Y. Cheng, were present, with the exception of the chairman of the Foochow Sub-Committee, Mr. L. D. Cio, who was unable to come. Mr. S. P. Chuan and Miss Fan Yu-jung were also present at these meetings.

After hearing the Reports of work done by the various Sub-Committees, the time of the meeting was entirely devoted to the drafting of the final Report of the Commission. For many hours every one present was buried in deep thought, realizing the importance and difficulty of the task, and the stillness was not unlike that of the Lake just outside the house where the meeting was held, Toward the end of the meeting light came, and the first section of the Message with its seven points was framed (Chapter I). It was also agreed to have the statement prepared for non-Christians as the second section of the message of the Commission after it had been carefully studied and revised (Chapter II). Special prayers of thanksgiving were then offered to God for the completion of this important but by no means easy task of the Commission.

The first draft and the final wording of the several parts of the Commission's Report were left in the hands of certain members among those present. A decision was also reached that for the sake of clearness the Chinese term "Shih-ming" used for the word "message" be changed to "Hsüan-yen." Thus ended the last meeting of the Commission on the Message of the Church.

SECTION X.

LEADERSHIP

REPORT OF COMMISSION IV. PRESENTATION SPEECH

BY R. Y. LO, ASSOCIATE CHAIRMAN

May I call your attention to the two main divisions of the Report, namely, Employed Leadership and Voluntary Leadership. The first division consists of eight sections, the second gives only a brief statement and review of the facts regarding the extent of the use of voluntary service made by the churches at the present time together with some suggestion for the development of voluntary leadership in future. In section A, on Pastors, the salient features of the development of leadership both present and future are dealt with at some considerable length, seeking in the following sections to apply these to each of the main classes of leaders. And in the last, we address a word to the Church as a whole regarding its responsibility for both leaders and followers—for followers are just as essential in the church as privates in an army.

With China in the midst of an intellectual crisis, particularly at this hour when the whole nation is making a searching study of the Christian religion, as evidenced by the publication of articles, both pro and con, by the Anti-Christian Movement and those non-Christians who are opposed to the anti-Christian propaganda and are pro-Christian, it stands to reason that we should ask ourselves, what kind of men and women are they whom the Church desires and whom the Church must train. The whole matter on the human side of it hinges on the quality of the leader. The quality of the leader will triumph over all difficulties in organization. The quality of the leader will triumph over the lack of self-support. The quality of the worker therefore is a supreme question. The *next* question will be :—On what kind of person have we set our hopes? Generally speaking, Christian leaders should be men and women of highest training, spiritual convictions, initiative, resourcefulness, sympathy, undaunted will and persistence, coupled with ability to guide and adjust relations between Christian people and society.

We therefore ask the Conference to recognise the vast importance of the training of such leaders, and of the carrying of their training to the highest possible perfection. That training ought to move on two lines—(1) general training and (2) special training. These two lines of training are different and the difference ought to be more frankly recognised and more fully observed.

If every mission would take the greatest pains to get only the best and then give the best training to them, in due season, the evangelisation, nay, the Christianisation of China would be accomplished.

After we have given young men and women of talent the best kind of training obtainable. we need to give them a position in which they can use to the fullest their training. We need to give them more than ever before greater responsibility in administering both church affairs, and church and mission finances. History is full of examples in which leaders have been made by responsibility having been placed upon them. Should this not be true of the Chinese Church also?

There are also questions vitally connected with the retention of leaders already in service into which I can hardly enter at all, but which may be touched on in the discussion, how they are to be treated and *supported*, and how they are to be enabled to adjust themselves to the conditions and demands of the life of the locality in which they live and labor, so as to free them from the fear of "losing face," the anxiety of family care, children's education, old age, sickness, accidents, etc.

Lastly, we invite your attention to the necessity of adequate fellowship on the part of missionaries. The relationship between the Chinese and missionaries should be something like that of teacher and student. It is the teacher's duty to train the pupil, but it is also his duty to uphold and, assist him after the pupil assumes the leadership for which he has been trained. Unless this is done, Chinese leadership will hesitate to come forward. It should also be made evident in preaching and practice, in wish and prayer, that Chinese leadership is the goal of foreign missions.

Another important point is the need of voluntary leadership. The volunteer worker has had a unique place in Christian history, a place of untold value. He is essential to the growth of the individual Christian, the local church, the Christian movement, and the permeating of the community with the Christian spirit.

Let us thank God that in a little over a century the Church in China has achieved so wonderful a gathering together of men and women leaders of the various denominations here represented.

THE DEVELOPMENT OF LEADERSHIP FOR THE WORK OF THE CHURCH

REPORT OF COMMISSION IV

DAVID Z. T. YUI, PH. D., CHAIRMAN
R. Y. LO, PH. D. ASSOCIATE CHAIRMAN.

OUTLINE

I. Preface

II. Full-time or Employed Leadership: . . . .

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  - 1. Pastors . . . .
  - 2. Evangelists . . . .
  - 3. Bible Women . . . .
  - 4. Social Workers . . . .
  - 5. Educationists . . . .
  - 6. Medical Workers . . . .
  - 7. Literary Workers . . . .
- B. Missionary Workers . . . .

III. Voluntary Leadership . . . .

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COMMISSION IV

THE DEVELOPMENT OF LEADERSHIP FOR THE WORK OF THE CHURCH

PREFACE

I. The Scope of the Commission's Work

The subject for consideration allotted to this Commission was The Development of Christian Leadership. We issued, to local groups (Moukden, Peking, Tsinan, Nanking, Shanghai, Kiukiang, Nanchang, Wuhan, Changsha, Chengtu, Foochow, Canton) and individuals (Chinese and missionary leaders) letters stating what each was requested to do together with an outline covering a series of topics in questionnaire form prepared by the chairmen. We received in return from the groups replies covering the whole ground and from individuals replies that cover part of the ground. For all the material put at our disposal, the Commission desires to express its sincere thanks to all those without whose painstaking replies and self-sacrificing cooperation the report of this Commission could not have been prepared and we beg to say that in preparing this report, we have taken pains to incorporate, as far as possible, the results of their labour, though not being able to go into detail or make mention of where and from whom we got the ideas and information.

The subject on which we report may be divided into two heads: paid leadership, present and future; voluntary leadership, present and future. The subject is dealt with by classes of workers, along the questions of securing, training, and maintaining. These are the principal topics covered by our questionnaire, and the Report which we submit will follow, in the main, similar lines.

II. Appreciation of the Past and Present Leaders

It would be ungrateful and unreasonable to discuss this whole subject without full acknowledgement of the great achievements of the past and present. To the credit of past and present leaders it must be freely acknowledged that they have accomplished amazing results in a comparatively short period. For example, the increasing number of Christians; change in popular attitude toward Christianity, with the present general approval; such movements as the anti-opium movement, the anti-footbinding movement; the fights against slavery and immorality; the work of the orphanages, and other philanthropic institutions; and the indigenous movements such as the Yunnan Home

Missionary Society, and other home missionary societies, etc. In short, good foundation has been laid by these leaders; superstition is breaking down, hostility has disappeared from most sections; the constructive era is before us. In view of all this and much more, it is well for us humbly to purge ourselves of criticism and pray earnestly for a keener appreciation of what has been done.

Though there is much room for improvement, in many ways and places, there is very much in the present and past that is worthy of sincere appreciation. It is therefore hoped that the presentation of this report to the Conference be not conceived as in any sense a criticism, but to lay before the Conference our findings of the whole situation for fresh study and consideration. It is also hoped that suggestions made in this report for strengthening and developing Christian leadership be carefully examined with a view to their adoption as the policy of the Church and missions.

Yet the inadequacy of the present leadership is recognized by every one. In not a single line of work are there sufficient workers. Some work formerly well in hand has to be given up because of decrease in the number of workers; other workers are overloaded and are considering curtailing their fields. Whereas many doors are opening, the missionary spirit, which is essential Christianity, is being curbed. Intensive work is almost impossible, so great are the demands for covering fields already occupied. Many sections cannot be given help, nor can their people come to the centers where leaders are working, Further, many of the leaders are in isolated places, for many months without the sustaining and inspiring fellowship found in the larger centers, surrounded always by indifference, materialism, idolatry, and often by hostility; and the loss in spiritual power is frequently very great. Yet compared with the average non-Christian worker, many Christian leaders are efficient.

The full-time leaders are not representative enough. We need men and women trained along different lines of social science; we need leaders in agriculture, industry and philanthropy and dreamers, thinkers and poets. In some of these lines, such as business and industry, there are now a few outstanding Christian leaders, and their influence is very marked in the changing economic order.

Much of our Christian work in China is still very young. Time is needed for the full understanding of Christianity in all its richness and fullness, until it challenges and holds the attention and loyalty of the thinking classes. Then a greater leadership will appear. The whole problem is essentially a spiritual one, though many factors are at work. In order to secure the ablest leaders, we need workers whose aim is the enrolling of others with greater talents than their own; workers willing to start a work and then turn it over to those who will carry it far beyond where they could have carried it. For leaders do not decide beforehand to be leaders; they are enlisted as privates, developed step by step, until the task calls from them such response as those who enlisted them could not give. If the rank and file of our members can be put to work, imbued with a passion for Christianizing China, outstanding leaders will speedily appear.

The time has come for a much larger responsibility to be placed on the Chinese. Such responsibility includes the forming of all plans for the future as well as the executing of plans already formed. Even though the carrying of this larger responsibility by the Chinese may mean in some cases a slower progress in building, adminstration, and other programs long hoped for and recently made possible by funds or otherwise, such retardation should be accepted, in view of the recent fundamental and scarcely hoped-for changes in China, as one condition of the production of abler Chinese leadership for the Christian program.

CHAPTER I. FULL-TIME OR EMPLOYED LEADERSHIP

A. Chinese Workers

1. PASTORS

a. The Present Situation

(1) Recruiting

In the pioneer period, pastors were usually secured from the more zealous and intelligent members of the local congregations, most of whom came from business or industrial life. The average education was far below what it is now. Leadership of this type still constitutes a considerable proportion of our total, in some sections and missions more than in others. As the Christian educational institutions have developed, however, and as China has responded more to Western contacts, pastors have begun to come from the schools. In former days perhaps more than at present, the personal influence of the missionary and individual pastor was the chief factor in recruiting new men. There is still a considerable place for leaders without special educational training, but there is pressing and growing need for a larger proportion from our schools.

As the second generation of Christians has appeared, the parents' encouragement has often led sons to enter the ministry.

During the last decade, chiefly through or in connection with the Student Volunteer Movement for the Ministry, systematic effort has led to hundreds of young men enrolling as volunteers, and some scores of these have already begun active work in the ministry. There is, however, evidence that some missions and churches do not want men of full college and seminary training, partly because of the larger financial burden which this generally entails, and partly because the older leaders are not willing to yield place to the young men.

The able preaching of noted men, foreign and Chinese, has drawn many men into the ministry, both in the early days and recently.

In recent years a larger emphasis on social service and on putting members to work in varied ways has enlisted many as volunteer and part time workers, and from these have come not a few of the choicest of the present leaders. This as a method of recruiting is worthy of much more attention.

There has not been enough variety in the types of leaders. The preacher type has predominated; but the conditions have changed radically, and the executive type is much needed, as well as other types to be referred to in "Future Leadership."

Some think that if twenty-five years ago we had trained more teachers, from whom catechists and evangelists had been chosen, and from whom in turn pastors had been chosen, we would now be further ahead.

Among the difficulties of securing recruits are the following: the obstructionist policy followed by some of our older pastors and other church leaders against the younger men; the conditions of self-denial, the unreasonable limitations as to initiative and authority; and imperfect relations with the missionaries.

(2) Training

(a) Training Agencies of the Past

In the early days the general training of several years of earnest church work was followed, after a decision to become an evangelist or a minister, by some special training by the missionary. This often consisted of a tutorship or apprenticeship, with more or less careful study of the Bible or its parts, the denominational point of view, the preparation of addresses, and the conduct of services.

As the second generation of Christians appeared, educational work was more emphasized and the son entering the ministry and other recruits received a much better training than their predecessors, chiefly, however, along the same limited lines. In a few cases there was fairly systematic instruction for a period of years, and in some cases the first beginnings of the present theological seminaries.

With the organization of the Student Volunteer Movement and the promotion of systematic recruiting among college and middle school men, the demand for better training was too often met by adding burdens to already overloaded missionaries or by instruction given by persons not well qualified to give it, and in a few centers, the real beginnings of the present theological seminaries. Most of the men now in the ministry, however, have not received thorough theological training. There is moreover, a dearth of good textbooks.

In addition to the training in class rooms there is the training which comes from life, from the facing and overcoming of difficulties and temptations. A practical knowledge of men and affairs during childhood and youth is a necessary basis for later success, and willingness and ability to stand opposition and ridicule is often worth more than mere knowledge.

The ideal is a large native ability, thoroughly converted and consecrated, with a knowledge of men and affairs, well educated, with a progressive spirit, and a keen sympathetic mind, a deep and growing spiritual life and with persistence and fortitude.

(b) Reasons for the Present Poorly Trained Leadership

In a considerable proportion of cases, the salary of the minister has been too low to give him and his family a respectable living. The difficulties in securing a higher grade are chiefly connected with recognition and compensation. The standing of the well trained Chinese minister should be equal to that of the equally well trained missionary, with full opportunity of initiative, and sufficient compensation to enable him to live in his circumstances on the same standard as the missionary lives in his. This must include sufficient compensation to carry the minister's responsibility for relatives according to Chinese custom. The missionary has highly exalted the teacher, the doctor and the minister, and yet in compensation he discriminates against the one in favour of the other. How can we expect our ablest men to enter the ministry on such terms?

(c) The Present Situation of Theological Schools and Bible Training Schools in China (for men)

i. There are five theological schools whose students, before entering, have had two years or more of college work.

ii. There are three theological institutions which admit both middle school graduates and college students or only middle school graduates.

iii. There are five institutions combining theological school and Bible school.

iv. There are seventy-one Bible schools of various grades for men with little educational preparation.

v. Of the thirteen schools in points i, ii, and iii, ten are the result of interdenominational cooperation. In the seven institutions conducting classes for college men, there are ninety-six students—that is, these high grade schools graduate thirty-two a year for all China. In the seven schools requiring middle school graduation, there are two hundred and ninety-five students, that is slightly less than one hundred a year.

vi. Considering the amount of money involved and the number of lives being given to this training in western lands and in China, these figures indicate a painful situation. Added to these students, are less than ten now studying theology abroad. Either a high standard of education is not desired for the Chinese clergy, or most of the students willing to enter the ministry are not worthy of advanced training. There are whole missions which have not yet a single minister of college and seminary training.

(d) The Present Changing Order in China

The present changes in China are making a demand for a more adequately trained ministry.

i. The educated classes of China are now open to the Gospel.

ii. The wastefulness of the present method of a poorly trained leadership in the churches is shown by the alarming losses of college graduates and returned students who during student days became Christians but whom the churches cannot hold afterwards, both because of the form in which the message is given and because of the unprogressive methods of church programs in which these leaders have been trained and by which they are limited.

iii. Even more than in Western lands, it is true in China that until the intellectual classes are won, China is not won for Christ.

iv. Because of the innate qualities of the Chinese, and the response to the new order, the churches will avail themselves of more highly trained leadership if it is available, as has been shown in certain sections of the country.

(3) The Status

a. In the pioneer period, the pastor was placed by the local missionary. At present, the pastor is generally placed by a conference or mission church meeting or group of missionaries, or at least with considerable influence on the part of individual missionaries. In certain missions, the Bishop, after consultation with the District Superintendent, appoints the pastor. In certain cases, the local congregation is entirely independent and so calls its own pastor, who becomes responsible to it, though continuing his denominational relations. In the case of some city congregations there is no missionary related to the church, and so the pastor is in complete charge. In other cases, when there is a missionary, he acts as assistant. Generally speaking, each mission or denomination has its own policy. Even within denominations, the local church has not yet the same freedom that a local church has in Western lands to call any pastor it wishes, though this freedom is being recognized more and more.

b. Christian people in general look upon the ministry with growing respect, especially toward the better educated, more experienced, and more successful workers. There is a general criticism that the sermons are poor and not up-to-date, but the average sermon, while having many weaknesses, is more suited to the average congregation than is generally stated.

c. The average pastor has to attend to too many details which more wisely assistants or servants might attend to. They are not given the moral or financial backing necessary. There has been considerable injustice in the treatment of Chinese pastors and evangelists by missionaries and others which reports say still continues in some districts.

d. On special occasions the pastor often takes his place along with other community leaders such as at patriotic gatherings, at alumni dinners, etc.

e. There is need for some missionaries to change radically if they would do their part in this matter, for some of them do not treat the Chinese as equals. In some cases there is no spirit of confidence, trust and cooperation. This is not always due to the Western *vs.* Eastern training. It is sometimes due to mere lack of the Christ spirit.

(4) The Salary

(a) Each mission or individual church has its own policy, though there are a few common characteristics, and a few general convictions about the payment. The law of supply and demand seems to work here, for the pastor, who is not in demand outside the church, receives small salary, the teacher, who is in demand, receives more salary than the pastor, the doctor, still more in demand, receives even more remuneration.

(b) The reports received indicate that the following points are fairly well agreed to:

i. The average salary is considerably too low; many preachers are receiving too little to have the reasonable necessities of life; they can buy no books, and are sacrificing time from pastoral work for work which ordinary servants should do; their salaries are at the minimum, rather than reasonably good in view of all the circumstances. According to one survey of 676 cases, 65% of the pastors were receiving below the lowest living average of the province, and the other 35% can scarcely meet their social obligations, educate their children beyond a certain point, or meet emergencies of sickness, etc., let alone provide for old age.

ii. The salary has been fixed too often by educational standards rather than in view of the personal needs and the changing cost of living.

iii. The low salaries have been detrimental to the progress of Christianity, and a hindrance to self-support.

iv. We cannot hold any large proportion of the ablest men at the present rates, for such men will not sacrifice their families, even though entirely willing to sacrifice themselves.

(c) While the problem is essentially a spiritual one, it is not entirely so; it is partly physical, partly social and partly spiritual. Only as men have the spirit of Christ in large measure will they continually practise self-denial in order to serve in the office of the ministry, and yet the ministry is not the only way of service. Even more emphasis must be placed on the call of God to the ministry and the minister's personal responsibility to God. But the corresponding truth needs even more emphasis, that the ordinary Christian also is called of God and responsible to him for the stewardship of his life. When the ordinary Christian recognizes this, the pastor will not have to sacrifice so much financially.

(d) In many city churches, the mission still pays part of the pastor's salary or makes a contribution toward the general expenses of the church. In others, the missionaries themselves as individual members of the church make considerable contributions. In others the local congregation is entirely free from foreign monies. In general, pastors are paid by free will offerings. In a few cases, part of the salary is raised through campaigns, socials, etc. Sometimes an independent church does not keep its promise and the pastor receives less than promised.

(5) Nurture

(a) The outstanding conviction gained from a study of the material at hand is that the Chinese pastors are not being nourished systematically nor are the best methods being used nor is the average pastor conscious of what he needs in this line. The number and quality of books available is very poor. Libraries are not available. Generally the pastor has not developed the habit of reading even when he can secure books, One study shows that 16 preachers each spend about $30.00 a year for books, excluding periodicals; 270 spend $7.00 or $8.00 a year for the same purpose and 460 others spend nothing.

(b) Many missions have plans for promoting reading and for examinations. The main lines of nourishing are personal cultivation through Christian publications, group training in institutes, training schools, travel, periodic conferences, etc.

(6) Outstanding Features of the Present Situation

(a) The average pastor in the city is underrated by his average member and certainly by the average missionary, with regard to ability, influence and attractiveness. They are too much depreciated in ordinary ways. They were trained to be preachers; and suddenly, because of a changed society and a new conception of Christianity, they find they must be executives as well, putting their members to work, organizing a wide program, and getting results that their teachers never told them of. The man trained twenty years ago was trained according to methods in vogue in Western churches a quarter of a century before that, and yet he is today in a church surrounded by progressive, educated, exacting people. To their credit be it said that many of them welcome the new methods suggested by their laymen; though they themselves cannot originate new methods, they stand aside and urge the laymen to go forward, backing them up, giving recognition to the younger men. If these progressive laymen will, with reasonable appreciation and with patience, work in the churches, they will often be surprised at the response secured from the pastors and other conservative leaders. If a pastor cannot himself lead, his next best qualification is willingness that others should, and fortunately we have a few such pastors.

(b) A form of strength is found in the knowledge of men and life which so many of our present pastors, themselves recruited in adult life, have shown, together with a thoroughly Chinese point of view.

(c) Among the weaknesses are the lack of different types of ministers, for each church should have some one qualified to do social work as well as preach. See "Future Leadership" p. 12.

(d) Another weakness is that the past and present leaders have not had training enough to think into the question of how to present Christianity to the Chinese mind, as the present form carries with it a Western colour and is leading to many misunderstandings, misinterpretations, wrong emphases, and difficulties of belief which will increase as the Chinese Church studies Church history and Christianity for itself.

(e) The weakness of the present leaders lies more in the lack of training than in the lack of native ability. There is also the weakness, found also in Western churches, of the older men being unwilling to give place to the younger even when ability is proved.

(f) Lack of appreciation of the present fundamental changes in China, and the need for Christians to realize themselves; too much emphasis on the immediate task instead of a carefully worked out, far-reaching policy, based on fundamental conceptions.

(g) Lack of fellowship between different types of workers, and therefore lack of appreciation of the work in other parts of the vineyard.

(7) Losses

(a) According to some, there are many losses, according to others, not many losses from the ministry. Many of the losses, however, are of the best men. One mission reports twenty per cent during a period of about fifteen years. The losses of men about to finish college are greater than of those already in the ministry. Our best men have more temptations, because their talents are in greater demand for editing, teaching, business, etc.

(b) Among the causes of losses are the following: first, salary too small, sometimes not as much as promised, no provision for the rainy day; second, lack of preparation and therefore the natural dropping out; third, comparative attractiveness of other work; fourth, lack of freedom and responsibility, lack of means of growth, of supervision and help, too much criticism and obstruction, etc.; fifth, the pressure of families that stinted to educate and have found themselves in unfortunate circumstances; sixth, moral collapse, though such cases are few; seventh, losses from one mission to another.

(8) Advances

These have been so many in recent years that the subject deserves considerable treatment. Many points of advance, however have been referred to in general ways and only the following will be mentioned here:

(a) There has been a large increase in the number of educated men.

(b) There is a far greater willingness to take responsibility.

(c) There is a large valuation of the spiritual functions of the ministry and the church, a large conception of its place in the community, and of the need for the ablest men.

b. The Development of Future Leadership

Introduction

I. No greater problem is facing the Chinese Church today than the securing, training and maintaining of adequate and efficient leadership. This applies not only to full-time leaders, such as pastors, evangelists, and Bible women, social workers, educators and medical workers; but to voluntary workers of various types. The absence of qualified and adequate leadership accounts in no small part for the weakness of the existing leadership and the unproductiveness, intellectual and spiritual, of native Christianity. We all realize that China is in the midst of a great intellectual crisis, which unless adequately met and properly handled, threatens our very existence. The New Thought Movement which is spreading so rapidly, is probably the beginning of an intellectual renaissance which will sooner or later permeate the people as a whole and will condition the whole task of presenting Christianity to them. Moreover, the Chinese are naturally rationalistic and curious, and as a people they will not accept Christianity unless it is presented to them in a form which satisfies their intellectual as well as their moral and spiritual demands. A generation ago when the Church reached only the lower and middle classes and when the literati knew but little Western culture, a mediocre mental equipment was not a serious handicap if it were offset by a genuine and deep religious experience. But today, when science and philosophy are widely taught and when all classes are open to the message of the Gospel, it is especially necessary that ordained representatives of the Church receive the best training obtainable. If they fail to do so, they cannot command the respect of the intellectual leaders of the land, and will in time, although to a lesser degree than the Buddhist and Taoist priesthood, be contemptuously ignored or impatiently tolerated by the men who are moulding the nation. In the face of present changing conditions in China, the Church cannot afford to be less thoroughly equipped educationally than those whom she serves.

Such being the case it would seem more important to insure a supply of highly trained men capable of this very difficult leadership than to increase the number of men and women of the old type working under the direction of missionaries. Given the right native leaders, not only evangelization but also Christianization will follow.

II. If this analysis is correct it seems most important that the Commission should present the strongest possible case to the home boards and to the missionaries in the field for revising their scale of values and for putting their main strength into the task of :—

(a) finding and attracting the best material for church leadership, special emphasis being laid on the ministry;

(b) giving the men and women so selected the very best cultural and vocational training, even if this means less extensive work for a time;

(c) insuring to the men and women so trained responsibility and initiative in securing and directing Christian progress in the Church and its program.

(1) Present Needs

(a) *The following types of pastors are needed:*

i. Spiritual leaders—men preeminent in spiritual matters, interpreters of the inner meaning of Christianity.

ii. Intellectual leaders – men who, deeply spiritual, are also thoroughly trained in science and philosophy, and can guide others, being influenced by the present and corresponding intellectual movements.

iii. Congregational leaders—men trained especially in those activities which center around and in the church program, including the enlistment of volunteer workers, their development in spiritual life by means of Christian activities, etc.

iv. Evangelists—men of training and vision who, believing in the immediacy of God, can be used of Him to win large numbers, including outstanding men of the community or nation, to Christianity.

v. Directors of religious education—men especially trained in religious pedagogy, who can make the church in the right sense a school of religious education, develop its Sunday school, work for boys and girls, young people's activities, etc, so that the oncoming generation of Christians will have a fuller gospel than their fathers have had.

vi. Directors of community church programs—to lead the Church in spreading its benign influence from its building to the community life, especially reaching both the modernized or backward, the industrial, commercial, and agricultural or student groups, and using its own membership as a means of reaching such groups.

vii. Leaders of union efforts—such as city-wide Sunday school leaders and other city or province or nation-wide Christian activities.

viii. From these types of ordained ministers, there will come administrators, general evangelists, promoters, educators, and other outstanding leaders.

(b) *Quantity.* Figures would be useless here, unless compiled by sections of the country and then agreed upon by the leaders in conference. But one thing is perfectly clear: even with the missionaries carrying the work they have carried, the number of high grade, trained, ordained men is totally inadequate. As the missionaries turn over their responsibilities to Chinese pastors, the inadequacy will be more marked; in fact, responsibilities cannot be turned over very quickly because of the dearth of highly qualified men.

(c) *Quality.*

i. The pastor must have joy and courage in his consciousness of a divine call to the work.

ii. His readiness to sacrifice himself must be such that he unhesitatingly and constantly meets the demands upon him.

iii. His spirituality must be deep, and must be kept deepening as his ministry continues, with keener conception of spiritual truth and duty.

iv. His passion must be compelling for winning souls and through them winning groups, until China is won.

v. He must have integrity of character, initiative, resourcefulness, adaptability, sympathy, organizing and administrative ability, coupled with broad education aud thorough training. He must be able to guide and adjust the relations between Christian people and the society in which they live. He must be sympathetic to the local social life, while trying also to purge it of what is not elevating. He must be able to guide the church as a unit. He must be a man of magnetism and power, of undaunted will and persistence.

vi. In order that he may lead his members to properly relate the church to its community, he should be trained in scientific methods, so that he can analyze conditions and problems and lead to true solutions.

vii. He must be closely in touch with conditions in China, with the Chinese point of view, with appreciation of the rich heritage from China's past as well as of the riches of the Gospel in Christ Jesus.

viii. He must keep having a knowledge of world-events, both secular and religious, and be able to interpret them with an international view-point.

(2) Methods of Securing

(a) No new agencies are necessary, but a much wider and more universal recognition of the responsibilities of the present agencies.

i. The Student Volunteer Movement should be recognized and supported by the Chinese Christian Church as its national recruiting agency for the Christian ministry.

ii. Local responsibility for encouraging recruiting should be accepted by school principals, pastors, evangelists, missionaries and all Christian leaders, including lay leaders.

(b) Important points of emphasis in method of securing.

i. The Church should cultivate a deep desire on the part of parents that sons should enter the ministry. This should include systematic training in personal work, Sunday school classes, sermons, and in literature. The call to heroic self-sacrifice in the face of a tremendous task should be constantly sounded before our ablest young men.

ii. Along with such an education and urging should go the assurance, exemplified in the present pastors, that the "labourer is worthy of his hire" and will receive more than a "living" wage.

iii. Even though the local churches observe points (a) and (b) faithfully, they will be disappointed in results unless there are high grade theological seminaries to attract and develop those in whom the divine fire has been lighted.

iv. Opportunities for fellowship with outstanding ministers, both foreign and Chinese, should be provided by the Church or more general leaders.

v. Efforts should be put forth among government school students, returned students and alumni, to win them to the ministry, and especially to the support of the ministry, by adequate remuneration, volunteer service and lay cooperation. Many of these men are anxious to serve their country, but need direction and will respond to appeals and friendship. There must, however, be assurance that work and responsibility will be given commensurate with ability, that the Christian movement is Chinese and not foreign.

vi. The ministry must be presented as a task calling for the ablest talent in the land, the best education obtainable, a task infinitely bigger now and in the future than it has even been permitted to be in the past.

(3) Methods of Training

Recommendations concerning training of ministers.

(a) We recommend that all standard theological schools should have as a minimum for entrance junior college graduation, and that two years of theology should lead to a B. A., and four years to a B. D.

(b) We recommend that these schools should not give courses to students who have not completed junior college work. If a denomination wishes to train such men in theology, instruction should be given on another campus, in order to prevent the dragging influence of the lower school.

(c) We recommend that the theological school, wherever possible, shall be on the university campus and the students shall form part of the university student body.

(d) Inasmuch as the minister in China should be able to read English theological books fluently, we recommend that the instruction be given partly in English.

(e) Preparatory to enlargement of the theological work in China, we recommend that there be a thorough study of the theological curriculum and that courses adapted to Chinese life and conditions be provided in larger numbers and of better grade. In this connection, such points as the following should be kept in mind: the minister in China needs, even more than a minister in lands where the Church is well established, to know his Bible thoroughly; most ministers in China will have to serve in country districts; they must be teachers rather than preachers or exhorters of religious truth; and of religious education because the task of Christianity in China includes the creating of a new social order, the church leaders must be community leaders, trained in social science.

(f) We believe that no more theological schools should be opened at the present time in China, and we recommend that the matter of uniting some of the present schools be given every consideration, and thus decrease their number, in order that greater efficiency be possible in those that remain.

(g) A theological school faculty should consist of at least seven full-time professors, each thoroughly qualified for his particular task; these professors, if possible, should have had practical experience in church work in the west and in China, and they should keep in touch with church work constantly. One professor should give large time to the practical work of the students out of class room hours.

(h) We recommend that theological classes should be open to men and women on equal terms.

(i) We recommend that all Bible schools shall be of a high grade, the minimum educational requirement for entrance being full middle school graduation or its equivalent under the old system of training. There are at present twenty-one Bible schools for men, and if the standard is to be raised to this grade, the number must be lowered.

(j) We recommend that such aid as is given theological students be in the form of scholarships or loans. Aid given in the form of scholarships will make for a higher grade of training. Loans made to students are the next best method. These should be made on equal terms to theological and other students so as to prevent discrimination against young ministers, and to aid in the development of that character which is so essential in later years. As a corollary, the salaries of ministers will have to be raised in order to enable them to repay the loans.

(4) Methods of Nourishing

(a) It is a mistake to send men into the ministry who have not developed in themselves during student days the habit of nourishing their own lives, so that in the days when school conditions have given way to the conditions of the active ministry these men flounder for a while and then yield to the disturbing conditions around them. If the ministry is to be nourished, the middle school, college and seminary teachers must keep constantly in mind that they are training men not only for school days but even more for the days when each must nourish himself. Teachers must so infect students with a love of study that they will find ways and means for study wherever they may be. Fundamental also to the problem of nourishing the ministry is the necessity for each minister to be reasonably free from home duties which servants can and should do.

(b) Among the methods supplementing what the minister must do for himself are the following:

Summer schools—national or sectional. Institutes for short periods during the working year. Conferences of ministers. Retreats of ministers or with laymen. Local ministers' associations with program of lectures or study.

Correspondence courses, with recognition of work done. Circulating libraries for promoting reading and study. Study abroad after some years' successful work in China. Proper literature, including periodicals.

Peripatetic training class for ministers with some years of experience, visiting a number of cities for study of local conditions, for a limited period, under expert leadership.

(5) Methods of Retaining

(a) If we are to retain ministers, there must be more emphasis during student days, and more proof during ministry, that the prior responsibility for the Christianization of China rests, not upon the foreign missionary, but upon the Chinese Church, and especially upon the Chinese minister.

(b) There must be more intimate fellowship in work especially during the early years of service. No amount of previous training will take the place of friendly coaching and "standing by" during those early weeks and months when the young minister is trying to "carry on" alone.

(c) There must be a transference of allegiance from individual foreigners or organizations to the person of Jesus Christ.

(d) Promotion must be on the basis of efficiency in its best sense more than on the basis of seniority.

(e) A reasonable living, rather than a living wage, and help for old age must be provided. Finances should never be a means of authority on the part of the missionary or mission.

(f) There must be enough assistance in his work so that he will be able to give himself to those phases of the work which he should do, rather than to those small details which are so distracting and time-wasting. Initiative in his own or the Chinese Church's program should not be hindered.

(g) Far more regard to a man's talents must be given, lest a man be lost from one type of work who could be very successful in another. In this connection, coordination between present denominations with regard to transfer of ministers is highly desirable. For any given task the right man, regardless of his being a Chinese or a foreigner, should be selected, and equality of voice and vote should be given.

(h) The problem of securing strong pastors for union or independent churches which have grown up in cities far removed from the native province of their members (for instance, if there were a Szechwanese church in Shanghai) is one that calls for the best attention of our Christian leaders. The future is sure to bring many additions to the present number of such churches. No one denomination in the home province or city from which such a church's members have come will at the present time release any of its stronger pastors for the outpost church. If a strong man leaves his denomination to go to such a church, he loses his standing, his prospect of old-age provision, and also the prospect of care for his family in case of misfortune to himself, unless the outpost church is strong to care in these ways for him which so far is never the case. So the tendency, as observed by interested persons, seems to be for a denomination having a number of members in that church to allow one of its less valued pastors, or an inexperienced unattached young minister, to serve the church. Very few of this type of church is continuously well ministered to, and so much of the legitimate results of the mother church's work is lost in the outpost instead of being augmented. Under the present circumstances there seems to be only one way of dealing with the problem: that is, for the several strong denominations in the home province and the several outpost churches to come to an agreement whereby the denominations will release for limited periods such as two years, in turn, some of their best men to these churches, on stipulated arrangements. We recommend that the Christian Conference give special attention to this problem.

2. EVANGELISTS

Introduction

I. By evangelistic work is meant chiefly the work of spreading the Gospel into those regions and among those people where Christianity is not well established. The winning of those in regions and groups where the Church has already a foothold has been considered in the various aspects under the section on *Pastors*, in general pastoral work.

. II. Quoting from the report of the China National Conference of 1913, "It is necessary to provide for and to safeguard the maintenance of an adequate supply of Chinese workers for the organization, prosecution and extension of purely evangelistic work, and that sufficient funds should be provided for effective equipment for this purpose."

a. The Present Situation

(1) Recruiting

In the past many evangelists have been recruited from primary school teachers, where during years of teaching they have become fairly well versed in Christian truth and able to do evangelistic work of a certain order. There has been no national recruiting agency corresponding with the Student Volunteer Movement, but most missions have acquired evangelists from church members because of their greater earnestness and of some degree of ability to express themselves after learning more or less of Christian teaching.

(2) Training

A great many evangelists have been trained by individual missionaries in connection with the work. In recent years, probably most of them have had more or less organized study in schools. One truth is evident in connection with past training—that is, that to train men of poor educational attainments is a very wasteful and expensive process, for many drop out during or after the training and many prove to be unfit for the work even if they are intellectually equal to the demands. In other words, men must be more fully tested before being accepted for evangelistic work than is possible in the cases in question.

(3) The Status

The placing of evangelists is even more in the hands of the mission, and therefore of the missionary, than is the pastor, for the voice of a developed church is a large factor in connection with the pastor. Because of the larger proportion of Christians now with considerable education, and the fact that the ordinary evangelist entirely lacks modern education he is not treated with as much respect even as the average pastor. The nature of his work, being short periods in different places, allows for a slackness and brings temptations which the settled man does not face, and which in turn limit the respect given him. Admitting that the average evangelist has been a man of limited ability and training, it must also be admitted that he has been of great value to the spread of the Gospel. Unfortunately, his lack of training has made it difficult for him to respond to the newer conditions obtaining, though there are splendid exceptions of men exerting themselves wisely and earnestly and so keeping abreast of the times in general knowledge and in methods of work. There are, also, not a few of such genuine character that they are beloved of those who know them.

(4) Nourishing

There is even greater need for care in connection with nourishing evangelists, because so many of them are working under conditions where there is no inspiration from outside, and where the temptations and the deadening influence of the community are very great. There is need for much closer contact with the supervisors, and for additional facilities for self-improvement. There is also need for regular vacation periods, which can well be utilized to some extent in conferences, meetings with other leaders, etc.

(5) Outstanding Features

Among the points of strength may be mentioned the earnestness of many of our evangelists, and their faithfulness in a most difficult task. Among the weaknesses are their lack of intellectual and spiritual growth beyond the point reached during their training; the fact that too many of them look upon the church as a means of securing a living; and their response, when the time of testing comes, to their environment rather than to their Christian ideals.

(6) Advances

In view of what has been said, it is clear that the advances in this group of workers cannot be expected to be equal to that among other workers.

(7) Losses

The losses in numbers are great; but the losses in lack of growth, in indifference, in inability to meet situations, are far greater.

b. The Development of Future Evangelists

Introduction

There is still a very large place for the evangelist, though conditions in even the most unprogressive sections of the country call urgently for higher grade workers. One well-trained man, with Christian character to meet the hard conditions, will accomplish far more than many men of small training. But in addition to going from place to place to spread the Good News, the evangelist must develop his converts in Christian activities, in order that even in those sections where the church is not strong, there may be created the new Christian community which in turn will speedily produce strong churches. In general, the same requirements should be made of evangelists as are made of pastors, educationally, and otherwise, except that the one does his work in settled conditions, whereas the other is the pioneer, the forerunner of the pastoral work, and the organized church.

(1) Present Needs

(a) Types: Men and Women

(b) Quantity: More are needed

(c) Quality: Should be men and women of refinement and culture. They should combine knowledge, ability, and character.

(2) Recruiting

(a) While there is no national recruiting agency for them the leaders in each field should be primarily responsible for recruiting in that field.

(b) Christian service as a life work must be kept constantly before boys and girls in the upper primary schools.

(c) A more idealistic atmosphere must prevail in all our schools, exalting service above profit, giving above getting, the making of a life above the making of a living.

(3) Training

Evangelists should have a middle school education with supplementary specialized training. Their preparation should fit them for the solution of the problem they are to face, and it should lead on to additional preparation and increasingly effective work.

(4) & (5) As to Methods of Nourishing and Retaining they should be practically the same as those mentioned above for maintaining ministers.

3. BIBLE WOMEN

a. The Present Situation

Pertinent facts

Number of church members: men—214,229, women—131,624.

Number of pastors—8,915; number of Bible Women—2,341.

It is impossible to state what per cent of the Bible women are educated up to middle school grade or higher but judging from the facts that are available the proportion is not large.

Number of students in mission schools for men:

Lower	Primary	103,232	Middle schools—12,644	Colleges—1858?
Higher	Primary	23,490		

Theological Seminaries 13, with 391 students.
Bible schools 48, of which 33 have total of 839 students.

Number of students in mission schools for women:

Lower	Primary	48,350	Middle schools—2,569	Colleges—159
Higher	Primary	9,409		

It is also impossible to give any exact statement regarding the number of women missionaries giving half time or more to work in the churches. By the study of certain districts and by questions concerning others it however appears that the number is small.

These facts indicate a vicious circle. The number of women Church members is small, yet the women working on the problem are fewer than the men, and among the Chinese workers, also less well educated.

b. The Development of Future Bible Women

(1) The Task

(a) Because women are from the very nature of their situation harder to reach than men, it is clear that every effort must be made to place in the churches educated trained women as full-time workers. Where Chinese women are not yet available, women missionaries of suitable training and experience should be freed from other organizational responsibilities such as teaching, overseeing schools (other than those that may be conducted directly by the local church), etc., and should be assigned to this church work.

(b) Their task will be two-fold. They will plan such a program, and carry on such work as shall prepare church members to take places of responsible leadership in the evangelistic and social program of the Church; and they will find and train Chinese co-workers who shall be fitted to carry on such work where they are needed.

(c) In these positions the evangelistic and social responsibility will not be separated but will develop together as normal expressions of Christian life and service.

(d) From the very beginning the foreign missionary or trained Chinese worker should have young Chinese women working with her and being prepared to take over the responsibility for the women's work in the Church. It is essential that women undertaking such work should have a vital Christian life, a desire to share that life with others, a responsive interest in people, the ability to work with them, and a conception of the Church as a field of inspiring service to God and men.

(2) Training

Along with these qualities, an adequate educational equipment is essential. It is desirable that for women employed in church work the standards of education should be raised as quickly as possible. Conditions throughout the country vary so greatly that specific recommendations are hard to make. But a middle school education should be regarded as a minimum towards which to work. There is no doubt that if it is desired to develop leadership among church members it will be necessary to have well educated women at least connected with such churches as hope to draw educated women into the church life and activities.

(3) Practical Experience

Even with a fairly good education, the young women employed for church work, if they have not already had experience in some similar position, will need help, encouragement, and supervision from someone who will assist in solving their problems, help them to evolve principles underlying the whole program, and suggest new methods when former plans no longer apply.

(4) Nurture

(a) Such practical experience alone is not enough. In order that new workers may grow steadily and develop to the full qualities of responsible leadership, they should be given opportunity for reading and attendance at conferences, conventions, etc. which will widen their conception of the task and help them to connect with the best that is being thought and done elsewhere. It is desirable that an outline for helpful study be made available and teachers provided, if that seems best, for a few hours each week. The church or mission should moreover recognize the necessity for longer periods of study after a number of years service, in order to develop these women to their fullest possibilities of leadership. The mission boards, recognizing that no service by foreign missionaries can equal that which may be done by capable educated Chinese workers, should be encouraged to apportion sums regularly to supplement what can be raised in China towards the advanced education of Chinese workers.

(b) Serious consideration needs to be given to the provision in colleges of special courses preparatory to evangelistic and social work in churches. These courses should be planned for undergraduates, and also for women who desire after a number of years of practical work to supplement their experience with more advanced study.

(5) Maintenance

In the matter of salaries it is necessary that the Church recognize that there has been a rapid increase in the cost of living, and also that with more education there follows a certain advancement in the standards of life. It is necessary for many that some provision be made for sickness and old age, and for rest, recreation and personal improvement. The Church should determine the salary basis of its employed women workers with these items in mind and should also consider plans for some form of savings and of mutual insurance.

4. SOCIAL WORKERS

a. The Present Situation

Introduction: The term social worker is a general one, and in this report includes playground and athletic directors, and workers among boys and girls, as well as among adults.

(1) Recruiting

(a) This is comparatively a new office in the Chinese church. Yet there are at least six churches in Shanghai employing church social workers, several of whom are women and one institute and one social center besides the Young Men's and Young Women's Christian Associations. The total number employed by these institutions is upwards of sixty, about one-third of whom are women. There are at least a score of cities where some form of social work is attempted in the churches besides the usual church program. Full statistics are not available; but the significance of the fact should be emphasized, for it is a new type of work developing out of new conditions and demanding a specialized form of leadership.

(See Commission II : section on institutional churches.)

(b) These social workers are recruited for the churches by missionaries, teachers and church committees, with the frequent help of the Associations and by individual secretaries, missionaries and pastors, and through schools and the secretarial training departments of the Associations, from graduates and former students of colleges, and middle schools and business life.

(c) Among the types of social workers which experience in Christian work has shown are essential are those trained to lead groups in various phases of voluntary service such as evangelistic, financial, health, membership, anti-vice and other campaigns; to train committee men and other voluntary workers in other lines; to develop playground and other recreational activities for character building; to direct athletics (also for character building); and to work with and for boys and girls in various ways.

(d) Until the last few years, there has been very little emphasis upon Christian work among and for boys and girls except strictly educational work. Yet in this work lies one of the most potential sources of future leadership of every kind. Canada is now engaged in a program of training 29,000 men to be leaders of organized boys' Sunday school classes, which will have the "four-fold program." In the United States, in addition to the thousands of Association and Church boys' leaders, there are over 31,000 scoutmasters, not to mention other types of Christian workers among boys and girls, such as club leaders, athletic directors, etc. Practically all the 60,000 leaders of boys are Christians. There is at present nothing equivalent to it in China; even worse, there is little if any consciousness of the need or potentiality of it. All the work of this kind in China has been sporadic, unorganized. In a number of schools there have been troops of scouts, and in a few cities the Young Men's Christian Association has developed suggestive and stimulating work among limited numbers of boys. But the churches have nothing of this kind; in fact, in even the most progressive city churches, the weakest point in the Sunday school work is the leadership of classes for adolescents—such leaders are less efficient than those of children's or adult classes. A study of one of our great cities in China recently revealed the fact that excluding the students present at the Sunday school by requirement, there were not in the Sunday schools of the entire city more than twoscore adolescent boys, and fewer girls. During this year, two Christian colleges are giving courses of study on boy leadership. Where the matter has been presented, there is a deep and growing eagerness on the part especially of theological students for this type of instruction. At present several government schools are awake to the need for such work; but the churches seem entirely unconscious of it.

(e) Although the development of organized social work in the churches is of such recent origin that statistics are not very full, its development during the last twenty-five years in the Young Men's and the Young Women's Christian Associations has taken very definite form and from their experience many important lessons can be learned by the churches themselves. Their work is being carried on in thirty-two different cities, in twelve of which both the Young Men's and the Young Women's Christian Association are organized, and there are in all now about four hundred Chinese secretaries.

(2) Training

(a) Two main lines of training are recognized; first, the practical training which comes from actual doing of work with coaching by the leaders; second, training by means of instruction given by local secretaries in special courses, institutes, summer training schools, peripapetic training classes and by attendance at conventions. Associations have been doing a great deal of work along these lines and have their secretarial training departments in Shanghai. The church secretaries in Shanghai have recently organized themselves with a view to training classes, but the actual training has not been started.

(b) Advanced training is desirable after social workers have had some experience. Courses should include sociology, economics, psychology, and a thorough study of Western experience in the social application of Christianity. Such courses should be given in already existing institutions of higher learning, using where possible the courses already provided and adding others of a more specialized nature for particular groups. In these special courses emphasis should be put on the following points: how to enlist workers, how to develop initiative, how to coordinate programs.

(c) The theological schools should take the lead in offering courses of training for social workers and thus put the stamp of Christianity upon these new and very useful forms of Christian work. If Christianity is to win China, China's social problems must be faced by Christian leaders. If the ministers of the churches are trained in social service, the churches can become centres of community progress, so that the Chinese as a people will recognize in Christianity the force creating the new social order.

(d) The standard of education and training of social workers is already above that of the average pastor, for many social workers are recent college graduates, with training in sociology and applied Christianity, but their experience is limited. Most social workers in the churches are very inexperienced. In the Associations some have had more than a decade of carefully supervised and guided and tested experience. Not a few of Association secretaries have been trained abroad—a group of four to six is nearly always maintained in training abroad. The standard of training, however, needs to be placed very high, college education being supplemented by systematic training in connection with the work.

(3) The Status

In the case of a church, while the church or denominational leaders cooperate in securing the man or woman for this work, he is generally placed by the local congregation or even by the group within the congregation which is interested in promoting the social work.

In the case of an institute or a social center, secretaries are placed by the board of directors or the general secretary. In the case of the Associations, ultimate responsibility is on the board of directors, though the general secretary and the staff make their recommendations to the board. Frequently the national committees of the Associations cooperate with local Associations for securing and in placing secretaries.

(4) The Salary

Social workers as a general rule are paid better than pastors. This is partly because men and women qualified to do social work have had training of a newer type and are more in demand, whereas pastors are limited to churches. Churches employing social workers generally pay them from church funds, sometimes supplemented by the missionaries. Frequently campaigns to raise funds from the community are promoted. As yet no schedule of salary has been worked out by the churches, though in some cities it is noticeable that salaries of social workers correspond roughly with those of teachers rather than with those of pastors. The Associations have worked out their schedules through years of experience. They pay secretaries-in-training somewhat less than the same men would receive from the churches. On the other hand, the Associations are able to hold men and women of large ability by making it financially possible for them to live reasonably well. The rates differ with different cities, and are decided by the boards of directors. All money for the salaries of Chinese social workers in the Associations is raised in China, locally, from the Chinese. The social worker is just entering his golden age in China and if he has an attractive personality, resourcefulness, training, and a willingness to try different methods to accomplish his purpose, he can command the utmost respect of the entire community and can secure financial and moral backing.

(5) Nurture

See section on training. (page 25).

In addition to the training mentioned above there are a few forms of nourishment such as the intimate fellowship often developed between workers. The Young Men's Christian Association considers that its daily staff meeting with prayers led by the different secretaries from day to day is one of the most valuable methods of nourishing its secretaries. Where the group is small such a service can be personal and intimate, but even where the group is large such as a faculty or a large staff of workers, this method of meeting together frequently has been found of great spiritual help.

(6) Outstanding Features of the Present Situation.

(a) Whereas in western lands where Christianity is strong, social reforms have grown gradually during many centuries and social service and philanthropy are already several generations old, both of these have come to China within a few years, with sudden impact, as China has met Western conditions and especially as China has met Christianity. China's response to the social message is unique in history. Social well-being is now desired by the Chinese people with an eagerness equalled nowhere else. albeit without knowing how to accomplish it. The social worker therefore has a most unusual opportunity for serving his community and for developing in practical experience programs which will later be adapted and used for the benefit of millions of people.

(b) The strength of the present social workers lies partly in the religious motive which spurs them on; partly in the practical appeal which they make along lines of individual and community betterment; and partly in the social intercourse between men of different sections of the land, which has helped greatly in the formation of the present feeling of national unity. Any organization that will unselfishly promote social uplift, show men the way to secure larger results for themselves and their fellows in life and happiness, will find a ready response on the part of the Chinese. Many of them will respond heartily as well to the religious appeal which is given such prominence by the Associations.

(c) Whether or not philanthropy in the future, and health work, sanitation and general reforms, will be considered as springing from Christianity or merely scientific and materialistic, depends to no small extent upon the social workers of the present hour and the immediate future. If the immediate future finds Christianity responding whole-heartedly to recreating a social order which shall be Christian, then many activities of western lands, which owe their origin to the Christian spirit but which are no longer considered in that way, because of the slowness of the Church to accept the social message, will be associated in the Chinese mind directly with Christianity as these methods and activities are taken up by the Chinese.

(7) Losses

There are numerous losses from the ranks of social workers to business. One reason for this is that the social worker so constantly comes into contact with business men and so constantly uses up-to-date business methods. Another is that, dealing with business men, his needs financially become equal to those of business men. A third is that talent of this type is in great demand in business. Unless social workers can find a reasonable living, the losses will continue.

(8) Advances

The advances made in recent years in the application of social science in China have been very marked, particularly in sections of cities, or in provinces. Many promising beginnings have been made within the past year or two. Time is required for their development.

b. The Development of Future Social Workers

(1) Needs

(a) Types of social workers needed:

i. Those gifted in the promotion of social intercourse, by means of clubs, societies, social programs, fellowship-producing games, etc.

ii. Those qualified to supervise playgrounds, game rooms, and athletic activities.

iii. Those qualified in coordinating all the activities of the church so as to have a balanced and progressive program for all classes of the church people.

iv. Those skilled in devising ways and means for putting members to work each according to his ability and desire, so as to develop Christian character and loyalty to the church's whole program.

v. Those qualified to aid the pastor permeate all the activities with the religious spirit; capable of developing Bible study groups for various classes of members and non-members; those who can see and then realize the legitimate religious results from all the activities of the whole program.

vi. Those qualified to aid in deciding what type of literature especially Bible study courses are needed by various groups, and if such is not available, to assist in securing its production.

vii. If we are to win the present generation of students, we must begin promoting clubs, scout and camp fire movements, social service and other voluntary leadership-producing activities during higher primary and middle school days. Such work calls for expert experienced leadership. We therefore recommend that the Christian Conference commend to the attention of the different missions and their home boards the need for securing in the immediate future the best qualified leadership of this kind for work in China, not only in connection with our schools, but in connection with the churches and their communities. Such leaders should come with the thought that the first task is to train Chinese leaders for the work. We further recommend that the Christian Conference call the attention of the churches to the splendid results accomplished and being accomplished in Western churches by this kind of leadership and the wisdom of securing, training and using such leaders of boys and girls.

(b) Quality.

Christian character of a high order is no less essential for the social worker than for the pastor.

(c) Quantity.

i. We recognize the fact that in order to do their best work and serve their membership and community to the fullest, churches, schools, hospitals, Young Women's Christian Associations, Young Men's Christian Associations and other institutions shall have at least one individual definitely responsible for planning and promoting its social service work, not leaving it entirely to already over-loaded pastors, doctors, teachers, etc., or to haphazard methods.

ii. A partial list of activities that might be carried on by social workers, will perhaps suggest what is here meant by a "social worker," as well as the large number needed:

Civic clubs and lectures, etc.
Community calling

Play grounds
Boys and girls clubs
Adult clubs
Free schools
Health campaigns
Clinics and dispensaries
Baths

Visiting nurse work
Efforts toward better babies, better homes, etc.
Recruiting and training of volunteer leaders.

Thrift clubs
Entertainments and community socials
Physical education
Athletics
Games
Athletic contests
Excursions
Dramatic clubs
Exhibitions, music and drawing classes
Follow-up of ex-students
Supplementary and special education
Phonetic classes and clubs

(2) Recruiting

To make possible the carrying out of the above program men and women of widely varying experience, training and ability will be needed. The minimum educational requirement for a social worker should be middle school graduation and many will require more. Whatever their education, they should look forward to further training. Every social worker to succeed must be a student of his field, keep in touch with what other similar workers are doing and be ready to modify his program and plans in accordance with changing conditions and the opinion of his board or committee. Many can be recruited from the ranks of volunteer workers, others through schools and by personal talks. One of the best ways is to create the ambition to become such a worker in the minds of children.

(3) Maintenance

The organization employing such social workers should study the conditions under which they are to live and work before fixing their salary. In addition to salary, provision should be made for the continued development of the worker by providing reading matter and expenses for attendance at training institutes and conferences and for vacations.

The appeal should be to enter into this as a life work of Christian service. It will necessarily be a sacrifice in salary as compared with a business career.

Recognizing that salaries usually paid such workers do not permit of adequate savings for old age, we believe that the Christian forces in China should cooperate in establishing some form of sickness and old age insurance.

We feel that the first responsibility for all lines of social work should be carried by Chinese workers. They should have a strong committee to help plan and direct their work and to whom they report. Specialists from abroad may be assigned to coach, inspire and assist Chinese, but not to carry the first responsibility.

In case the Chinese workers are not experienced, it will require the full time and best efforts of foreign trained experts to encourage and help the responsible workers evolve a program that fits the situation, get the organization back of it and get the work established and appreciated. In many cases, one expert may be able to act as adviser to the social workers in several centers if he does not have to be responsible for details. He may also conduct special training classes, provide reading matter, etc.

(4) Training

(a) *Type A.* Most workers who accept positions carrying social responsibilities have little or no previous technical training either practical or academic. Their training will consist mostly of doing the work with coaching but little time to reading or class work.

Their training will necessarily belong to type A. For them certain policies may be suggested.

Whatever the special line of social work one is called on to undertake, it will require special preparation. The pioneer in the field will have to get what he can from books, friends, visits to established centers, conferences, institutes, etc, but those who enter the work in organized centers should be given an opportunity to quickly catch up with those who are on the ground by having provided for them special courses of study, reading courses, institutes, etc. The workers should be given responsibility at an early date, for it is essential to their growth but the more experienced should carefully supervise their first work to see that they do not go wrong, get discouraged and give up before they have had a fair trial. Careful, friendly coaching of new workers will prevent most of the losses that occur.

Most organizations employing social workers will want to specify certain training periods for grades of new recruits varying from one to three or four years according to previous training and the task to be undertaken. This will often come under type B. Even after such training is finished a thorough type of advanced training must be continued or the worker will get discouraged and resign, thereby losing to the work the training already given, or will get in a rut, and though remaining in the work will cease to grow. Such training may consist of reading courses, schools, retreats and visits to other organizations dealing with similar problems.

(b) *Type B.* In order to achieve a scientific and professional attitude toward the wide responsibilities and opportunities lying before social workers, opportunities should be provided for advanced academic training.

In order to use to the best advantage advanced academic training along social service lines, a prospective social worker will profit greatly by having had a year or more of actual working experience before taking up a specialized course of study in an institution.

A course for social workers should include sociology, psychology and economics closely related to the problems of the particular fields represented.

Such training can be made more efficient, economical and far reaching in its approach to the problems of varied forms of social work by connecting the training for specialized forms of work with already existing institutions of higher learning—using the courses already provided where possible, and adding others of a more distinctly technical and specialized nature, for different groups of individuals.

Students, formerly engaged in widely varying forms of work will gain greatly by this mingling in class and discussion hours.

Not only would such a plan result in a larger and better equipped faculty being provided for the larger group. But a more significant result will be to develop in workers in varied types of specialized social service a consciousness of the wide range of social and community problems and a realization of the place of their own work, and the work of others in regard to the whole.

In order to nourish and retain such leaders, books and other literature, both translations and originals in Chinese, are essential. We recommend that the Christian Conference urge the China Christian Literature Council to give fullest consideration to this matter in the immediate future.

(5) Program of Activities

This will vary so greatly with the class of people served; their age, education, ideals, etc., that a definite program is hard to outline. Certain ideas with regard to a program may be given however.

(a) Its first objective must be to get on friendly terms with the people to be dealt with; Local conditions will determine the exact method. It may be through public entertainments, some form of community service, personal calls, official recognition, or any other way that gives one the friendship of the group.

(b) The items of the program will be planned to meet the needs of the group, and because the attendance is voluntary they will be best approached through some natural group interest.

When that has been secured new interest can be developed step by step until the full purpose of the work can be freely presented.

(c) The program should be something for the group themselves to do, not something done for them.

(d) The periods of leisure and recreation are of supreme importance in the life of young people, and our social programs for them are largely designed to help them make better use of such time.

(e) There should be a variety of activities with new features from time to time if the interest is to be maintained.

(6) Responsibility and Relationship

(a) At present most social organizations expect their paid workers to carry the responsibility for the carrying out of their purpose in the community.

(b) The paid worker must have his budget and policy approved by a governing board who stand as backers before the community, but he must carry out the plans he makes. Some of the main responsibilities he may pass on for short periods of time to volunteers, but any time they quit it comes back to the paid worker until he can find another volunteer to take it up.

(c) One of his primary qualifications as an employed social worker is his ability to secure voluntary workers to undertake definite worth-while tasks, to train them for those tasks and to keep them interested for long periods of time. These employed workers must, also from among their volunteers, secure new recruits for the pioneer positions in new fields when they are needed. Their relationships are often complex and rather difficult. Above them is a board or committee of volunteers to whom they must submit all plans and to whom they must report. Under their direction are other volunteers with whom they must keep on terms of friendship if they are to hold them as workers. A third relationship is the group they are trying to serve and from which they will recruit their volunteer workers as they find capable and qualified persons. This placing of real service tasks on people is one of the greatest services the employed social worker renders in any community, for it not only provides a means of growth for the individual but it helps, as the number of workers increases, to develop a spirit of service in the community.

(7) Objectives

(a) The goal of Christian social workers, employed and volunteer, is to get all members of churches and other church organizations to take part in volunteer service, and through them enlist others to participate in a Christian program for the community.

(b) Each worker's conception of his work will change from year to year as he grows in ability and as his vision broadens.

The new recruit, employed or volunteer, may not be able to see much result the first year, but as he grows in experience and his friendships become established, he will be able to see much more in the way of definite results.

(c) An employed worker of average capacity with a middle school education should be able to recruit and coach from three to ten volunteer workers the first year, and he should be able to double his year's work the second year, and double it again the third year.

He should also carry from the first year, more responsibility for first hand work with some group than he expects of any volunteer and he should do it better. This will give him a strong hold on his volunteers and make it possible for him to teach them and conduct normal classes for them.

5. EDUCATORS

a. Present Leadership

A résumé of the facts of the present educational leadership of the Church will prepare for a consideration of methods by which better and more leadership can be developed for the future.

(1) The Number of Teachers

The total number of Chinese teachers in Christian schools as given in the Survey volume (page 290) is 10,848, and this represents 44% of the total Chinese force employed by the Church. These statistics, however, represent conditions in 1917 or 1918. More recent figures are given in the Appendix to that volume (page xciv.) A comparison with an earlier year is interesting.

Year.	*Foreign*	*Teachers*		*Chinese*	*Teachers*		
	Men	*Women*	*Total*	*Men*	*Women*	*Total*	*Grand Total*
1915	476	633	1,109	5,941	2,578	8,519	9,628
1920	356	601	957	9,274	3,502	12,776	13.733

The reduction in the number of foreign teachers is noteworthy, but still more is the very great increase in the number of Chinese teachers. This is due to the extension of Christian education. There were enrolled in 1915, 169,797 students and 239,400 in 1920. This increase is almost entirely in the lower and higher primary schools.

(2) Religious, Educational and Professional Qualifications

The number of non-Christian teachers still to be found in Christian schools is reported (Survey Volume, page xciv) as 760 in the year 1920. This is but six per cent of the whole number. In Luce's Survey of Christian Middle Schools the proportion of Christians to non-Christians is put at three to one. Whatever the full explanation of this discrepancy may be, it indicates that it is in the middle schools that the proportion of non-Christian teachers is largest.

It is difficult to secure reliable data regarding the educational qualifications of teachers. In the middle school the situation is shown in a fairly reliable way in the Survey volume (page 408) from data secured in Luce's survey. It was found that of 1509 teachers, about a quarter only had academic training above middle school graduation. and one-fifth had special professional training for teaching. In other words, three-fourths of the teachers had no advanced training for the middle school subjects that they were teaching, and four-fifths no training in the art of teaching.

There are no data available for elementary school teachers covering so wide a territory as this middle school survey. But that conditions are no better is shown in various ways.

In 1919 there were 48 teacher-training institutions in China under Christian direction, with an enrollment of approximately 600 students: this number had not appreciably increased during these three years.

The number of trained teachers graduated each year from these normal schools and available to teach is estimated at 200. There are over 12,000 teachers required to staff the elementary schools of the Church; it is estimated that 3,000 of these leave their positions each year and must be replaced, with only 200 trained teachers available, or one for every fifteen required. This would indicate that only about 7% of the teachers have full normal training, while in some provinces it is estimated that the proportion is only 2%. Even in the province of Szechwan, where a continuous effort has been made by means of full normal courses, summer normal courses and teachers' institutes to give some training to every teacher, one mission reported in 1921 that of 203 primary teachers, 14% had one or more years of normal training, 29% summer normal training, and 57% were without any normal training whatever.

Nor is the situation any better with regard to those who hold the very responsible positions of principals of elementary or middle schools, supervisors or superintendents of elementary school districts, instructors in normal schools or in college departments of education, or those who are needed for still more difficult administrative posts in connection with large systems of Christian education. Their training would naturally be received in college courses in education. There are reported (in the Survey volume, pages 412,413), from 20 institutions for men and 6 for women, 128 men and 27 women, with certain omissions, which if they are included, would probably bring the total to not more than 180 Of this number the majority are taking only a few hours of electives in education.

(3) Recruiting of Teachers

The main sources of the teaching body would seem to be the following.

Middle school teachers are chiefly recruited from middle school and college graduates, especially of Christian schools. Few of these, as we have seen, have any direct training for their task of educational leadership. The motive that induces them to teach is most often financial. They desire to take a college course, and enter the teaching profession as a temporary money-making expedient. This does not prevent their doing faithful work; but it does not make for that sense of vocation and permanency which is essential to the highest service.

Elementary school teachers have been drawn, in the past, largely from men with old classical Chinese education. While they have had a more thorough knowledge of the Chinese language than most modern-trained men, they have, as a rule, found it impossible to change from the old methods of memorization and lecture to those that are rightly demanded today. As a consequence they are being replaced as rapidly as possible by younger men. Unfortunately, these younger men are too often lacking in any thorough grounding either in knowledge of their own language and of modern subjects, or in modern teaching methods. They come from middle schools, or even higher primary schools, are often very young and inexperienced, and most of them are ambitious to return to study as soon as possible. Here, as in the middle school, the impelling motive to teach is not, for the majority, a desire to take up a serious profession, but the necessity to earn money to continue their studies. In some cases students holding scholarships are required to teach for a few years at the end of their middle school or college course.

(4) The Status of Teachers

For several reasons the status of teachers is not so satisfactory as that of pastors and evangelists. The latter, when they have passed satisfactorily a probationary period, have a recognized position in the Church, receive their appointments from the Church body, are under its control, and are certain of a permanent position with an assured income and provision for old age. The teacher, on the other hand, is usually engaged from year to year by the individual principal of a school or the superintendent of a group of schools. He holds his position solely at the pleasure of this man, is subject to his orders, and has no certainty for the immediate future and no hope for any support in old age. This condition is often aggravated by constant change in the principalship, so that teachers who have won by good service a fairly permanent position are faced with the difficulties of contant personal adjustments. Not only must they please their superintendent, but they are often, especially in country schools, under the more immediate direction of a local pastor or of a school board, who not infrequently attempt to cover their inexperience in school matters by their zeal in interfering with the teacher.

The salaries of teachers of primary schools are often the barest living wage, and insufficient to attract skilled men or to retain them. While there has been no authoritative study of the actual amounts paid in their relation to the cost of living, there is general agreement that the condition is unsatisfactory. Too often, salary is determined by the lowest sum for which a teacher will undertake a position; and, where competition is keen, ill-trained men are willing to engage for what is less than a living wage.

There is a marked tendency, however, toward the establishment of salary schedules by church or mission bodies. The initial salary is determined by academic and professional training, and its increase by length of service and growth in effectiveness.

(5) Outstanding Features of the Present Situation

(a) The outstanding fact in the present situation in regard to the development of educational leadership is the almost general apathy on the part of churches and missions to the subject. In view of the central place in the whole Christian movement held by Christian education, it is difficult to explain the lack of interest shown in preparing teachers and educational leaders for their great and difficult task. It is safe to say that the Christian and educational efficiency of the schools is not a third of what it should be, and that the whole Christian movement is consequently immeasurably weaker than it might be.

(b) The continual withdrawal from the teaching profession of from one-sixth to one-third of its members is caused by the present unsatisfactory status of many teachers, due to inadequate training for the work demanded, low salaries. lack of housing, low estimate put on the Christian worth and dignity of teaching, interference from ignorant school boards or church members, small prospect of future advancement, insecurity of tenure of position and uncertainty as to provision for old age.

(c) The lack of organization, which is so detrimental to education as a whole, affects the supply of trained leaders. Capable men hesitate to make a lengthy preparation for a career which is dependent upon the annual pleasure of one man. Nor are the prospects of advancement as alluring as they might be A man of ability and training naturally looks forward to undertaking more and more responsibility; it not infrequently appears to him that the Christian schools are administered solely by foreign principals and superintendents, and that there is not "room at the top" for him. This may or may not be the actual fact; but it appears to him to be the fact.

(d) On the other hand, there is a growing demand on the part of all who are connected with the administration of Christian education for Chinese men and women with character, training, and vision for the places of leadership. There is a real appreciation of the fact that if education is for the Christian community it must also be given by the Christian community, and that from it must come the educational leaders of the future. Students can be induced to enter upon teaching as an unsurpassed field for heroic Christian service. The time is ripe for an earnest campaign for the securing and training of educational leaders.

b. Future Leadership

(1) Need for Greater Emphasis

The Church has no higher task than the discovery and preparation of those who by spiritual gifts, trained vision and consecrated effort are, under the divine guidance, its prophets and leaders. Yet we have found a general lack of appreciation of this fact; and little attention is being given to the preparation of educational or other Christian leaders. It is imperative that immediate steps be taken to awaken a conviction of the need, and to make provision for meeting it.

The very success of the Christian movement during the past century has itself given rise to this need. Where formerly a few believers, most often men and women of little education, were gathered in scattered communities, their spiritual needs could be met by those whose earnest faith was not accompanied with much learning. Today we find a community of a million persons, probably half of whose number are able to read, and many of whom are well-educated; and everywhere there is a desire for intelligent leadership,

A quarter of a century ago, modern education was in the hands of the Christian body, Today Christian education is but one-twentieth of the total amount of modern education in China; while the rapid improvement in the standard of government education is making imperative a similar raising of standards in Christian education, if it is to retain even its present position, The government has thirty thousand students in training to become teachers, the Church has barely eight hundred. Unless more and better facilities are offered by the Church, its promising young men and women will turn for their education to the government schools, and the training of the future educational leaders of the Church, will pass out of its hands. The danger is not imaginary, but very real.

The leadership of the Church in the past has been, largely, with the missionaries. For the present and even more in the future it will rest upon the Chinese. It is necessary, then, that those upon whom, under God, devolves this high and difficult task should be men and women who are thoroughly prepared for it.

In view of these considerations, may it not be wise strategy to concentrate for a time the main energies of the Church not upon the increase of its numbers but upon the preparation of those who, filled with the Spirit of God, with trained and consecrated intellects, and skilled in presenting the truth of the Gospel, shall lead the Church to still greater victories?

We turn now to consider definite methods by which this supremely important work of the Church may be conducted in the department of educational leadership.

(2) Development of Full-time Leaders

(*a*) *Types of Educational Leaders.* Three types of educational leaders may be specified.

i. Teachers. We have already seen the tremendous need for training for the untrained thousands of teachers required for the existing Christian schools.

ii. Supervisors. Nothing will raise the standard of elementary education so rapidly and so surely as the regular supervision of teachers by competent supervisors. Schools should be organized in groups of about twenty-five each, and a supervisor should be appointed for each group. Supervisors should be selected from the ranks of well-trained teachers who have shown marked ability, and should be given at least one year of additional training.

iii. Administrators. Principals of large elementary and secondary schools, superintendents of ecclesiastical or provincial school systems, secretaries of educational associations, deans of normal schools and college departments of education all require very special training.

(*b*) *The Importance of Quality.* Since the need for trained teachers and educational administrators is so wide-spread, there may be danger lest the attempt be made all at once to train large numbers. The importance of quality rather than quantity is nowhere so great as here. The greatest lack in the whole system of Christian education lies probably in its lack of concentration: much more is attempted than can be done well. And in the case of those who may become future leaders there is still greater reason for concentrating the influences of strong personalities upon small groups of promising young men and women.

Training schools, therefore, should not be large, and there should be only so many as can be kept thoroughly effective. They should be well-staffed, with instructors who themselves have those high qualities of character which it is desired to see reproduced in the students.

(3) Recruiting Educational Leaders

It has been stated that comparatively few young men and women deliberately choose teaching as a life work; most of them drift into the profession for economic reasons, and escape from it with all possible speed. Means should be devised for securing larger numbers who will undertake it as a permanent life-work.

The appeal should be based upon a call to service,—service to China with her millions of untaught children, to the Church with its great mission, to the Christ with his heart of love to all little children. The office of the Christian teacher should be exalted, not for its material rewards or the dignity that it confers,—though these should not be lacking, but because of its unsurpassed opportunities for service. To this end there should be an organized effort to enroll student volunteers for the Christian schools.

It has been seen that many hesitate to undertake teaching because of the difficult conditions that exist. These should be removed. The Christian teacher should be given equal honour with the preacher; to "feed my lambs" requires as great consecration and devotion as to "feed my sheep." To this end, the qualifications of teachers should be kept on a high level, and those who enter on their work with the same spirit and give equal evidence of the power of God in the service as do those called to preach should be given a similar position in the church.

(4) The Training of Educational Leaders

(a) The first essential for leadership in any sphere is the possession of natural gifts of character, and especially of that peculiar quality which attracts and holds the loyalty of others. It should be one of the functions of every Christian teacher and pastor to watch for evidence of these gifts in the students in elementary and secondary schools, to aid their development, and to see that those who give promise are enabled to continue their schooling until such time as the call comes to them for definite preparation for a definite form of Christian service. School life should be so organized as to draw out such qualities as obedience, independence, initiative and fearlessness, which develop later into real leadership.

(b) The training that must follow includes, as we have seen, both knowledge and skill. The former will be gained, in the main, in secondary school and college, the latter in the normal school or department of education. Teachers of elementary schools should complete at least the first half of the secondary school course, and those of secondary schools the junior college, before entering upon their professional training. The course in a first class normal school should be for at least two years, in some cases three years, paralleling the last years of the secondary school; completion of the three years in normal school should be recognized as equivalent to graduation from the secondary school. While normal courses should be given in large secondary schools, there is especial need for a number of strong union normal schools, well-supported and well-staffed. If one cannot be maintained in each province there should be at least one for men and one for women in each division of the country.

All courses should be directed to the development of those qualities which we have seen are essential to leadership in education. Different kinds of service are to be distinguished, and actual practice in the chosen line should be made the heart of the training of each. For example, the prospective teacher will spend much of his time in the observation and practice of teaching; the supervisor will engage in regular observation and criticism of class room work; the administrator will be given definite responsibility under supervision for actual pieces of educational work.

Religious education, in some aspect, should be given to each; for the fundamental aim of the Christian school should never be forgotten.

Above all, the training given must be adapted to Chinese conditions and not merely imported from abroad.

(c) But leadership requires for its full development more than training in a professional school. It can come to the perfect realization of its powers only through growth in the bearing of responsibility. The young man or woman who has given evidence of the necessary natural gifts and who has completed his professional training must be introduced in a wise way to the exercise of authority and the bearing of responsibility. Equally fatal to the future leader may be the holding him for too long a time in tutelage, or the devolving too suddenly upon him of a large measure of responsibility. The seasoned educator, whether Chinese or foreign, has no more necessary or difficult task than the successful launching of young leaders upon their life work, and the offering of unobtrusive suggestion and assistance.

It is just here that so many heart-breaking failures occur. After years of patient preparation, many a young man or woman, entering with eagerness upon the chosen task, becomes restive under unwise restraint and finally flings up his work; or the sudden load of responsibility, which would have been easily borne had it been gradually undertaken, breaks his spirit or his morale, and he becomes another of the too large number of disappointments. These dangers must be anticipated and avoided by wise action.

(5) The Status of the Teacher

Present methods of appointment and control of teachers by individuals alone should be replaced by control by the educational board of the church or school system, At a certain stage in their training, preferably after they have shown by one or two years' experience that they possess satisfactory qualification, teachers should be given a status corresponding to that of a preacher, involving the same permanency. Appointments then should be made jointly by the central board and the local educational authorities of the church.

(6) Remuneration

Similarly, the amount of salary should not be left entirely to local determination. There should be a salary schedule, based upon scholastic and professional standing. Advances in salary should depend not merely upon years of service, but chiefly on satisfactory work and further training in post-graduate courses, summer schools, or teachers' institutes.

Suitable provision should be made for the housing of teachers; a home for the teacher should be as necessary a part of a church plant as one for the pastor.

(7) Methods of Retaining

It is a laudable and Christian ambition to become worthy to be entrusted with larger opportunities of service. Every inducement should be given to teachers to fit themselves for positions of greater responsibility. Leaders at the top are preeminently needed, and they should be found among those who are at the bottom.

The haunting fear for the future should be removed by adequate provision of insurance against sickness, pensions for old age, and support for family in case of death. Naturally the teacher himself will contribute to such a plan, which should be conducted on principles that are financially sound.

By the improvement in these ways of the status of teachers there should be no difficulty in securing for training enough earnest men and women, and in retaining them in the schools of the Church.

6. MEDICAL WORKERS

a. The Present Situation

(1) Recruiting

Most of the existing doctors and nurses employed in Christian institutions have been recruited from Christian schools or discovered by physicians in their regular work because of evidence of interest in medical matters, and then enlisted for training. There has been no organized effort for recruiting men and women for this phase of the Christian work.

(2) Training

In the earlier days of medical missionary work in China, and still to some extent the foreign doctor was obliged to train his medical assistants himself, selecting some seemingly bright and capable young man who might come within the range of his influence, or if fortunately there should be a school in the station, a student with more or less preparation for professional study and experience. Such a student and prospective mission helper was taken into the hospital and served an apprenticeship, helping in the hospital, studying the few medical books available and receiving instruction from the doctor as they went through their daily duties.

At present, however, a survey of the systems of Christian education in China will demonstrate that in the extent of its development medical education is in advance of any other branch of professional training. This is true whether one considers the equipment in building and apparatus, the annual expenditures, or the size of the faculties. The funds devoted to this type of education are far more than a proportionate share of the total amount contributed by the mission boards, reckoned on the basis of relative need. This is not strange in view of the effectiveness of the healing art in opening the doors for the Gospel or of the great need throughout China of unlimited means for alleviating the suffering and distress of the un-cared-for multitudes. The present situation need not long be dwelt on here except to say that there are nine Christian medical schools and 106 hospitals where nurses are trained. There are now about 1400 nurses with about 300 more in training, some of whom are in hospitals not having a standard training school. Some of the doctors and nurses have been trained abroad.

(3) The Status of Medical workers

Most of the doctors are placed by the missions; they are being given a large and larger place, when well trained. The nurses are placed largely in the hospitals where they were trained; a few nurses are at work in schools or outside the institutions, placed by principals or others interested.

(4) Maintenance

Many doctors are paid by missions, but many hospitals are increasing the amount of local support and thus relieving the missions. In some nurses' training schools tuition is charged. The salary schedule varies according to length of service and amount of training. In some cities the Chinese doctors are largely supported by the Chinese locally.

(5) Outstanding Features of the Present Situation.

In the earlier days and still to some extent, the medical worker was cared for and treated as a student and the relation between the medical missionary and the one acquiring a knowledge of medicine was that of a teacher and a pupil that perhaps was closer and more intimate by reason of their daily association in work and service in the hospital wards and dispensary. This relation had its merits in that warm devotion was aroused on the part of the student and a warm and lasting interest and helpfulness on the part of the missionary. It had its defects, in promoting Chinese leadership, because it tended to continue a feeling of dependence on the teacher in the mind of the student, and a difficulty in the mind of the teacher to realize when the time had come for the student to bear independent responsibility and to exercise independent judgment and to give him the place of a responsible, self-reliant physician and mission worker. Its strong point was the inspiration and vision of high ideals and ideas of service that the medical missionary was able to impress upon the student. Its weakness was a spirit of dependence upon the doctor, the hospital and the mission that was too often, yet very naturally, inculcated.

b. The Future Medical Workers

(1) Needs

A new day has come to China, both in mission work and in the social conditions of the people. Chinese leaders are needed in medical work, as in other lines, of strong character, of efficient equipment and of a decided altruistic and religious spirit. The calling of a physician is distinctly one of service. He should have the best training, the finest moral character and the highest ideals. Such men are greatly needed in large numbers.

(2) Recruiting

In the securing and cultivation of Chinese leadership the work should not be left until the student has taken up his professional studies in a higher technical school, but should be started in the lower school. It is there he should be inspired to prepare for leadership among his people and be given a vision of service and usefulness that will carry him through the distractions of his professional studies and the temptation to follow his selfish advantage that are so apparent and enticing, It is the early impressions made on the forming mind that are most lasting and forceful, and such should be nourished and cultivated.

(3) Training

Fortunately the numerous mission schools throughout China afford the best opportunity of securing men of thorough preparation and fine ability who should be given in this preparatory work a vision of life usefulness in medical service. To be a leader one must have the best training the times afford him; any deficiency in this line will discount his influence and discourage his efforts. It is now possible to secure this training in China and a thorough equipment can be secured for a larger number of mission workers than was heretofore possible, when it was necessary to incur the expense of education in foreign lands.

(4) Nourishing

Doctors should be given furloughs of brief periods for intensive study from time to time either in China or abroad. Nurses, too, should be given special opportunities to take graduate courses at some training schools.

5. Retaining

To retain Chinese leadership one should be given an unhampered field and every encouragement. Full opportunity for initiative and development should be afforded and the fears of failure and mistakes should never move the missionary to interfere. Let the missionary remember his own mistakes and failures and that through these we are constantly learning. Prayer for them, confidence in them and being a brother to them, is the best way to secure, to nourish and to retain Chinese leadership.

7. LITERARY WORKERS

a. The Present Situation

(1) The Christian literature-producing agencies already existing are the Association Press, the various Tract Societies, the Christian Literature Society, the Methodist Publishing House, the American Presbyterian Press, the Canton Baptist Publication Society, and other similar denominational agencies. Excepting the Association Press almost all the literature-producing agencies are manned under the directon of foreign missionaries. There is very little Chinese leadership found in this important phase of the Christian work in China. Besides picking up one or two men of literary talent here and there by individual discovery, little or no attention has been given to training or securing the right type of literary workers. Most, if not all, of the existing literary workers were recruited from the literati of the old school and are placed, not as regular members of the staff, but as mere writers to help missionaries do translating work. They are therefore not independent writers nor are they intended to be so—they are simply helpers to missionaries and are treated as such. They are paid generally by missionary individuals with a salary equivalent to what a teacher would receive, and this of course varies under varying conditions.

(2) In recent years, however, an increasing proportion of recruits have been made from the mission schools, with some training abroad in some cases, a few have come from government schools. The training these men have had has been in the class room, where encouragement was given by teachers to literary effort, and to later personal application. Whatever little nourishing they may have had has depended largely upon themselves, though greatly stimulated by the close relationships with literary missionaries and organizations. As a whole these men have been treated with great honour. The losses from the ranks of literary workers have been considerable, but exact figures are not available, partly because many who write are classified as educationalists or secretaries or otherwise, and partly because the lack of coordination of literary work. Among the causes of losses are poor health and larger remuneration offered in other lines of work.

One of the encouraging points is that possibly even more than non-Christian writers, our Christian writers have kept abreast of the times because of the place which the spirit of Christianity has had in producing the recent rapid and fundamental changes in China. At the same time some of the most influential of the younger writers are Christians, while others have studied Christianity sufficiently to understand it and to approve in general of many of its teachings. It is therefore not infrequent that an article by a non-Christian writer is in favour of Christianity. Another encouraging point is to be found in the larger number of Chinese who are giving themselves, with freedom from mission control and limitations, to producing literature for their fellow-countrymen, with the Chinese point of view.

(3) It may be said, indeed, that while there is an urgent call for indigenous literature produced under Chinese leadership to meet the ever growing needs of a living Church and the awakening hunger of the New China, yet we must record with gratitude that much of the literature produced is of high quality, though not in great demand under the present changing conditions. It must be confessed, however, and none are more ready to confess it than the societies themselves, that the comparative failure of certain lines of literature to attract attention and accomplish the object for which they are produced, suggests certain changes in policy and method as desirable. It is considered that existing books are too largely the work of foreigners, that Societies do not contain sufficient Chinese representation both in the administration and on the staffs and that there should be a growing number of books the authorship of which is wholly Chinese. It is therefore extremely urgent that steps be taken—more adequate to the need than any that have been taken hitherto—to promote the development and training of literary talent in Chinese Christian men and women; and that fuller representation be given to Chinese on the managing boards of the various societies.

b. Future Leadership

(1) Need for Greater Emphasis

We have spoken of the Renaissance in China, and the challenge it presents to the Christian Church. How are we most effectively to take up that challenge? In so far as it is to be responded to in the printed page, it is apparent that the literature produced to meet this movement must be Chinese in its presentation. Much of the existing Christian literature is no longer in great demand by the Chinese people and the reason most commonly assigned is that it is too foreign in its style. The literature today which is having the widest sale is the literature which has been prepared with the cooperation of trained Chinese Christian writers. It is believed that in the future the efficiency and fruitfulness of the Christian literature to be used by the Chinese Church will depend in no small degree upon giving a greater freedom to the Chinese author and translator in expressing the thoughts which have mastered him in such language as will in turn make them attractive to the Chinese mind. What has just been said must not the interpreted to mean that the place of the missionary in the production of Christian literature in China is of small importance. Far from it, the results achieved by missionary writers in the past are immense. And today, the opportunity confronting the missionary who combines an enthusiasm for literary work with an adequate knowledge of the Chinese language is greater than it has ever been. But the literary missionary must be a man who will set it before him as his undeviating objective that ultimately this branch of Christian service will be wholly in Chinese hands. It is believed to be of fundamental importance therefore that early steps be taken to insure the development of an adequately trained group of Chinese translators and authors to meet the needs of the present day. There is no need more urgent from the standpoint of the production of Christian literature, and there is no field in which the development of Chinese Christian leadership is more urgently needed than in that of Christian literature. It is also worth while to consider whether it is not possible to extend such leadership in this field earlier than in any other.

(*a*) *Types.* In general the types of men and women needed are authors of theological text-books, hymnology, of books on apologetics, comparative religion, Christian ethics, Christian social ideals and books specially designed for women, adolescents, and children respectively, editors for periodicals designed for the non-Christian public and those for the Christian Community; translators of a general literature from the best authorities written in foreign languages.

(*b*) *Quantity.* The more, the better.

(*c*) *Quality.* In addition to the qualities that a minister or teacher should possess, the author or editor should be a man of literary talent with a full round world-wide view of truth and life, widely read, and travelled, wide-awake, able to lay hold of the currents of thoughts, and preferably having a knowledge of one or more foreign languages besides that of his own mother tongue.

(2) Methods of Securing

(a) Both personal and organized effort should be made ot discover young men and women of literary gifts. The importance of the call to this phase of evangelism through printed pages must be made both at public meetings and through personal interviews to impress the mind of young students who are inclined towards this work.

(b) Another way of recruiting literary talents is by the offering of prizes for essays. For many years there have been intermittent experiments in the offering of prizes for monographs or essays on subjects of vital concern to the Chinese Church. These experiments have almost invariably resulted in bringing to light latent talent hitherto unknown to the leaders of the Christian forces. It is believed that a judicious continuation of this method will be of real value in encouraging men and women to try out their literary ability and in discovering talent which can profitably be invested in the making of Christian literature, Then, too, teachers in schools and colleges are urged to use every effort to discover and cultivate among their pupils the gift of writing good Chinese.

(3) Training

In the light of past experience, both of literature organizations and of individual workers in China, it is believed that five effective lines of effort should be promoted at once.

(*a*) *In Educational Institutions.* Students should be trained in literary methods, particularly with a view to acquiring facility in obtaining their material from original sources. Special emphasis should be laid upon the power of clear thinking and of concise as well as accurate literary expression.

(*b*) *Scholarships and Fellowships in China.* It is believed advisable also to make provision for the intensive training of a selected few of the most promising young men and young women who may be discovered through other processes. It is proposed that to young men and women of promise a limited number of scholarships be offered, which will enable them to pursue advanced studies in literary work.

(*c*) *Fellowships Abroad.* In the course of time fellowships should also be provided which will enable their recipients to go abroad for further study and inspiration.

(*d*) *A School of Literature.* It is recommended that as early as may be a School of Literature be established in connection with one of our Christian universities. The special training for literary work afforded by such a school would be the best provision we could offer in China for the attainment of the object sought.

(*e*) *A Correspondence School.* A limited experimentation has been made in the use of correspondence as a method for training literary talent. The Commission believes that the results achieved justify an extension of the idea to apply to the entire Christian Church in China. It is a serious loss to the Christian movement that those who are accomplishing worth-while results in many different fields of Christian effort or men who from the pulpit or platform are giving expression to deep religious thinking, are not to any large extent passing on their experiences to the Christian Church as a whole. The Commission believes that a correspondence school offering sympathetic and constructive criticism to Christian men and women who desire to give literary expression to their deepest thoughts will result in a raising of the general standard of literary efficiency of the leaders of the entire Church.

(4) & (5) As to methods of nourishing and retaining, what applies to ministers and educationists applies to literary workers likewise.

B. Missionary Workers

As to missionaries we are grateful to say that they have done monumental service for the Church in China for which we must here give sincere appreciation. But their work is not yet done; their help is needed in many ways. Indeed, it is not altogether too much to say that the future success of the Chinese Church will largely be determined by the amount of cooperation that will exist between Chinese leaders and missionaries. But the best praise that can be given to missionaries is to build up by Chinese leaders the foundation the missionaries have so well laid, while the missionaries themselves can participate as helpers in the way of encouragement and suggestion. It is suggested by one of the missionaries "that the Chinese returned-students from America and Europe should be supplying more than half of that sort of leadership now reserved almost entirely for foreigners." We record this statement not with an idea to depreciate our missionary work, but rather to show, as indicated by the above-quoted statement, that there is room within the Church for the best material that comes from consecrated Chinese leaders who are imbued with Western Christian ideas and ideals together with a social heritage of their own which counts more than any attainment which can be acquired.

Thus, regarding the future missionary leadership, this commission, in view of the fact that this subject has been thoroughly dealt with by missionary conferences and Home Boards, does not feel called upon to say more than to emphasize that only those with large vision and trained in the best that the West can give can hope to meet successfully the multitude of problems that press upon the Chinese Church in these days of change. Hence we record here our appeal to the various boards of missions that they will hereafter send to China men and women of the best quality and with large visions, of broad mind, large heart, and if possible of large experience and high attainments. The mission work has grown larger and needs larger men.

II. VOLUNTARY LEADERSHIP

Introduction

1. In a proper sense, not only the unpaid but the paid Christian worker is a volunteer, for he or she is giving of time, (perhaps even life itself), energy and material resources in Christian service. Moreover, those giving their lives give themselves repeatedly in ways which their strict duties do not require. The essential in all Christian service is the free offering of life and service in the spirit of Christ; without this spirit both paid and unpaid are ineffective. But in a more limited sense, the volunteer worker is one who is not receiving any material remuneration in return for what he does. In this paper, this second meaning is the one in mind.

2. One of the outstanding lessons of Christian history is that much of the progress already attained has been through men and women who in this sense have responded to some inner spiritual vision and given themselves either in new ways of service or with unusual consecration and sacrifice in the established forms of service. Among the most conspicuous examples of this are the initiation of the Christian movement itself by Jesus and his disciples. In our own time, the initiation of the Salvation Army and of the Young Men's and Young Women's Christian Associations was possible because of this spirit working in laymen and laywomen. Many churches now large and prosperous were started in this same manner, and for some years were entirely in the hands of the unpaid workers. Indeed, in the early stages of such great movements the responsibility was usually carried entirely by the unemployed workers, and only after their work had approved itself to the general Christian group was any responsibility for continuing it taken by paid workers.

3. The volunteer worker has thus had a most unique place in Christian history, a place of untold value. It may be accepted as a principle of Christian work that volunteer service is essential to the growth of the individual Christian, the local Church, the Christian movement, and the permeating of the community with the Christian spirit.

4. It is to be regretted, however, that church leaders have seldom given full value to the work of the volunteer, and have too often discounted lay initiative. Men and women of ability, having responded to the Christian spirit of service, have

too often been limited in their activities or even entirely circumscribed. One evidence of the lack of valuation is that practically no records have been kept by the churches or their officers. Such records as have been kept have not been uniform, and comparisons are almost worthless. In view of the value of this work, we wish to recommend the following definition, and the following form for reporting, and to urge that the Christian Conference endeavour to approve of a definition and a form of report which will be acceptable to the Christian forces of China. everywhere.

5. Leaders are produced only by means of the activities to which they give themselves freely. Even in the case of students studying to be leaders, the practical application of their studies is essential, whether it come during or after student days. Everyone who is a leader or wants to be must be led from the easy task to the more difficult, in order that later he may lead. If we would produce voluntary leaders, therefore, we must put many persons to work at the easier tasks and among them discover those with ability to direct other persons. For this reason this paper deals somewhat in detail with workers and common voluntary work.

6. It may further be remarked that in certain forms of Christian work there is little direct place for voluntary leaders. This is especially true of pastoral, educational and medical work. Nevertheless, even in theofficial work of the pastor, greatassistance may be rendered by volunteers; in certain forms of educational work, such as the promoting of schools, or even the teaching in free schools, the volunteer has a considerable place; and along certain medical lines, such as promoting popular health education, the volunteer is indispensable. In evangelistic work, he has a yet larger place, especially along lines of lay preaching, teaching Bible classes or doing personal work. In social work, he is absolutely essential, and in literary work he should find a place which will be of great value in supplementing what is now being done by employed staffs.

A. The Present Situation

1. The most carefully prepared estimates of the numbers of church members doing voluntary service at present vary from none at all in some churches up to fifteen per cent in certain larger churches in the city, and even up to fifty per cent in certain young and very virile churches. In the average city church estimates show ten per cent or less of members doing voluntary work. Estimates of country churches show five per cent or less; and in some cases the entire work is left to the employed workers, foreign and Chinese. In several city churches one-third to one-half of the volunteer workers are women, but the average seems considerably less than that.

2. In some city churches, on the basis of the pastor working forty or more hours per week, all the volunteer workers together give a total of considerably more time than the pastor. This is as it should be. In times of campaigns, volunteer workers may give two or three times as many hours per week as the employed staff. (In such cases, the employed staff of course does not include teachers employed for educational work by the church.) In many city churches the employed staff carries little direct responsibility for the Sunday school work; the choir is practically all volunteer; in certain cases successful free night schools have been promoted by church members with little help by employed staff. In general, a considerable part of whatever program a church has in addition to preaching and prayer services is carried largely by volunteers, though in most cases, under the more or less direct coaching and encouragement of pastor and missionary and their employed assistants.

3. The following forms of service are used more or less widely, and furnish a basis for most of the future volunteer service:—

a. Religious

Sunday school teachers and officers, Bible class teachers and officers, personal workers, visitation bands, young people's societies (Christian Endeavour, Epworth League, etc) evangelistic workers including bands, campaign workers, etc; musicians; church officers (deacons, vestrymen, stewards, elders, etc), committee members, boards of directors, lay preachers, community Sunday school workers, home mission workers, etc.

b. Social

Committee members on entertainment, socials, ushering, visitation, games, etc.

c. Educational

Free and pay school workers and committee members, lecures, literary workers (bulletins, periodicals, newspaper articles), reading room committee members.

d. Physical and Health

Campaign workers on health and hygiene, vaccination, popular health education; playground, recreation and game promoters.

e. Social Service

Not listed above—see Social Service Report.

f. It is difficult to classify certain cases of great value to the Christian Church. For instance, the cases of employers of labour who because they are Christians, are putting into their factories or shops better appliances and methods; or the public stand taken by such persons for various reforms. Other valuable instances unclassifiable are the unlisted work done by Christian doctors and teachers outside their regular duties but not included in the regular program of the Church. Another instance is that of Christian business men whose money is supporting certain schools or other institutions even when these men do not give of their own time or energy. Both Church and community owe a great deal to such persons which can never be tabulated.

g. Voluntary Leadership among Boys and Girls

While expert trained and full-time leadership is essential if we are to get largest results from work with and for our boys and girls, the volunteer worker will find this one of his most attractive and potential fields. In such work not only are there gratifying results in the development of mind, body and character, but there is also the development of the worker himself—his personality, influence, vision, and character. The variety of activities among which the volunteer can choose: the inspirational nature of the work: the necessity for training himself; the support which is obtainable for his work because of the universal belief on the part of adults that the child should be given better than the parent had when a child; the responsiveness of the boy or girl to a trusted leader—all these and more are among the attractions of the work. By putting due emphasis upon this type of work, we not only guarantee future leaders in all lines of Christian work, especially lay leaders, but we give to our present Christian members the privileges of the work, and therefore make the most of the present forces available for Christianizing life.

4. A study of the present situation brings out the following points:—

a. It is at the present time in many places comparatively easy to get many persons to engage in voluntary service and give considerable time and energy. The popular attitude is favorable to serving. This is in marked contrast to a few years ago.

b. Among those interested in service, there are a few who can find their own work, and of these some have initiative enough to continue working successfully without much coaching, when once started.

c. Not a few of the most valuable workers in various churches are held by the service they are rendering even when the intellectual atmosphere of the church is inferior to their own training. This is especially true in the case of students and progressive business men.

d. Frequently it is not wise to take a successful volunteer worker on to the employed staff, as lay leaders are just as necessary as employed leaders.

e. Experience in training Young Men's Christian Association secretaries shows that one employed and trained middle school graduate ought during his second year or even earlier to be able to enlist and direct ten volunteer workers in a program for which he is responsible; during his next year he ought to be able to double this; during the next year to treble it; and in later years to increase both number and quality of work done.

f. The most effective way of enlisting others is through those already enthusiastic; special occasions such as campaigns are fruitful, especially when persons are asked to work intensively for short periods.

g. Occasionally a person appears among the volunteers who has a special genius for discovering various forms of work which other people can develop; such a person should be carefully coached.

h. Among the forms of service which have been enlisting large numbers of volunteers are the following: the Daily Vacation Bible School, health campaigns, membership or financial campaigns, surveys of some phase of work or of a city, evangelistic campaigns, phonetic script teaching, free schools, the student work of the Associations, Sunday school work, committee work.

5. Weaknesses

a. For many reasons the volunteer worker is often not dependable for continuous service. Among these reasons are the following:—

Lack of training in stewardship.

Lack of responsibility, conviction, initiative, ability, education, training; attitude toward "face"; inability to cooperate.

The natural but unchristian feeling that the work centers around the worker rather than around the Church.

When the employed worker is transferred, the volunteer often feels that his responsibility ceases.

b. Not all the weaknesses, however, are in the volunteers; perhaps as many are found in the employed staff. They often fail to recognize that the volunteer grows in his work and requires change and progress. Or the paid worker, undervaluing the volunteer's work, does too much himself. The smallness of the percentage of church members working is traceable in part to the lack of emphasis by the staff. Our employed workers must adjust themselves to the point of view that a large part of their responsibility is to enlist others to do the work, while they themselves become coaches. Not a few persons are joining the churches with the hope that they will find larger opportunities for serving others than they have found elsewhere, only to be disappointed when they meet the staff and understand the program. Often the employed staff expects too much of the volunteer, especially when he is new and young, and at the first sign of lack of interest or error, criticism or neglect causes bitterness or complete cessation on the part of the volunteer.

6. Difficulties

Among the difficulties emerging when this question is studied are the following:—

a. The difficulty of coordinating the volunteer's work with that of the employed staff, especially in beginning new pieces of work or when the volunteers are not well acquainted with the regular program or want to do something new or when they put too large value on their own plans.

b. The difficulty of how to train volunteers. No system has been worked out, and perhaps no system can be expected.

c. In many districts it is especially difficult for the women to assemble either for training or for work.

d. Lack of finances is often a difficulty though a considerable program can be promoted without much money, and often money needed is available if there is good planning.

e. There is need for the careful grading of forms of service by each church, so that persons may be wisely enlisted and developed.

f. Because of lack of experienced coaches and wise supervision, often a worker finds too much freedom and so overdevelops one phase of work, and this brings conflict and loss.

7. The Strength of Volunteer Service

a. The strength of volunteer work lies, on the one hand, in the knowledge that these workers have of men and affairs and on the other hand, in their disinterestedness, sincerity, earnestness and willingness to sacrifice. Such service brings out the best in the workers, especially if long continued; it develops qualities of leadership and cooperation; and such workers in time become invaluable to the Kingdom. There are numerous examples of untiring, devoted service, and much of the present influence of Christianity is due to the volunteer.

b. As a method of enlisting, enlightening and developing those who are attracted by Christianity but not yet Christians, volunteer work is of great value. It is fruitful in spreading a knowledge of Christian customs and activities, even when workers do not become Christians.

c. As a recruiting method for the paid staff, it has often proved itself, for a large percentage of the staff now employed received their first stimulus and taste of success while volunteers.

d. This method makes it possible for the Church to use on certain occasions the outstanding talent of the rest of the community, which is given to business, education, etc. but is willing to serve through the church when occasion offers. The help of these men and women of large affairs is very great in planning the Church's program.

e. It also brings out a wide variety of thought, which, when coordinated, gives the group or community mind on a given question far more accurately than the employed leaders alone can state it. This is especially true in such times as the present, when patriotism and the new thought movement are so rapidly changing the minds and outlook of even the average citizen.

f. It constantly brings to the task new volunteers, without which the force at work rapidly grows less, and with which far more of the task can be undertaken. Tho such recruits may decrease for the time being the direct work of the employed staff, because of their giving time to coaching the recruits, in the long run far more is accomplished.

g. The enthusiastic volunteer worker often helps a group over a difficulty by his very enthusiasm, which discovers a way where one less earnest would see only the difficulty.

h. The enlistment and utilizing of many volunteers is one of the most important factors in bringing about a self-supporting progressive church. If the pastors of better training are to be given scope in the local churches, volunteers must be enlisted and trained in large numbers, who are anxious for the broadening program, and are therefore prepared to properly support the pastor by influence and money.

B. The Development of Future Voluntary Leaders

1. A CHANGE OF VIEW IS NEEDED

a. On the part of the church leaders

(1) An enlarged value must be placed upon volunteer leaders; all members must be given the conviction that not the missionary nor the pastor alone, but all members including missionary and pastor, are jointly responsible for the entire program.

(2) A new and enlarged conviction that the Church itself is a workshop, in which the members are trained and kept at

work for the common welfare. Our schools have been considered too exclusively as our training centers, whereas our churches ought to train (not only in knowledge and worship as is now done in Sunday schools and worship services) but in how to serve individuals, groups and the community.

(3) Care must be taken that neither the employed staff nor volunteer workers are thought of as servants or inferiors, but all are fellow-workers.

b. On the part of the volunteers

(a) They must be tactfully brought to see that they need training for whatever work they will undertake.

(b) They must be made to see that responsibility is continuous and cannot be thrown off for minor reasons.

(c) Recognition of work done is necessary, not only for the worker himself, but equally for other members, as a method of education. Mention at meetings, names posted with service lists, reports called for, studied and used,—all such methods are needed. Further, there should be general and frequent recognition of the spirit of service expressing itself in the community of business and industry, though this is not listed as directly in the church's activities.

(d.) An adequate program is essential. The program must begin small and grow naturally as the interest of the group in service grows and their ability increases; but the aim must be to develop a program which meets all those church and community needs which lie properly within the field of the church. These needs must be listed, graded, and brought to the attention of the various members, especially the new members. Care must be taken to see that this program is balanced, for undue emphasis on one phase of work will develop cliques within the group. The work itself must never cause the employed staff to lose sight of the individual worker, nor should the individual worker's point of view, when wrong, cause the work to suffer. Care must be taken when enlisting persons, and when assigning responsibility, not to jeopardize the work.

(e.) The leaders of the Church, missionary and Chinese must expect greater things of volunteers than in the past. We must expect to find among Christians those who will devote themselves to the developments of the work with fully as much devotion and persistence as is expected of paid workers, though doubtless with much less time given to it. Regular periods of time and unstinted energy and earnestness must be expected if volunteer service is to be greatly increased. Illustrations among Chinese Christians are already numerous. We must challenge our Christians, particularly those capable along certain lines, with the great urgent needs of the work. The following are suggestions of what should be expected of our present Christians:—

(1) An individual Christian or his family may properly be expected to support the work of some home mission station, working through the home mission board.

(2) Some Christian with literary ability may properly be expected to translate pamphlets or books which are especially suitable to China.

(3) Every church should expect some of its laymen or laywomen to be heads of committees and year after year develop that particular piece of work in the closest cooperation with the pastor, relieving the paid staff of much of the burden.

Until we challenge individual Christians with such large and productive tasks, we cannot expect to have more than a mediocre voluntary leadership. We must so place before every Christian the idea of voluntary service and train our employed staff, that every church member will be at work in one coordinated program.

2. TRAINING PLANS

a. One of the first essentials in training volunteers is to give them a clear idea of what is expected of them. In this connection a chart of the church work, showing the relations of the different committees and departments is worth much. If the duties of the different committees and departments have been written out, this statement will greatly help the recruit to fit into the program.

b. In the great majority of cases the only training that can be given is the careful coaching in connection with work already being done or about to be aided by the recruit. In some cases this coaching can include a minimum of reading, with some writing by the recruit, in which case it approaches the most approved method of training, the project method.

In this form of training a well conducted committee meeting, or a discussion group, is of great value. In case of a committee meeting, careful preparation, with agenda, yields large results.

Frequent inspirational meetings, addressed by authorities, are of great value.

Much of the student work done by the Young Men's Christian Association and the Young Women's Christian Association and well conducted young people's societies is of this kind.

Such form of training will minimize the losses and will greatly increase the sense of value given in the service.

c. Another form of training is class work. It is now generally recognized that personal workers classes and Sunday school normal classes are essential. The same is true of other phases of work. Such classes can wisely be supplemented by frequent institutes and lectures. The formation of clubs is in this class of training.

d. Another form of training is that given in summer conferences and training schools, where the lecture method is combined with student reading and more or less project working. When this is possible, it is invaluable, especially if those attending have already been attempting volunteer work.

III. CONCLUSION

It must not be thought that the continued growth of the Church depends entirely upon its highly-trained leaders, whether preachers, teachers or others, "Followers" are as essential in the Church as privates are in an army. But it is the peculiar characteristic of the Christian movement that every one connected with it is called upon both to follow and to lead. The propagation of the Gospel has never been confined to paid agents; every individual has gladly borne his witness to its saving power, and there has been seen the fruit of his confession in changed lives among his fellows. While, therefore, it is imperative that immediate provision be made for the discovery and training of those who will bear the heaviest responsibilities of leadership, this will not make unnecessary the voluntary service of the rank and file of the church membership. On the contrary, to them also must be given that training which will enable each in his own sphere and each one according to his own ability to have a share in making the full contribution of services to the bringing in of the Kingdom through the saving of individual lives from sin and ignorance to righteousness and truth and Christian service.

WOMEN LEADERS

MISS FAN YU JUNG

Conference Address

I stand before you feeling quite reluctant to speak about the leadership of women, a subject which though I care for and value it so much, I yet hate to talk about at all. The reasons are as follows: first, the necessity and importance of having women leaders is so self-evident; second, several men have expressed their opinion in favor of this; third, I would much rather give the credit to the men for voicing this conviction first; fourth, when people agree upon a certain thing then there is not much left to be said. However, I would venture to point out that it is very easy to sympathize with and to believe in a thing, but when it comes to practice, we always find it very, very difficult. Just take the securing of women delegates for this Conference as an example. The committee which set up this Conference wanted to start a new era, which would be an improvement on the church of the past, by having both men and women attend the Conference. The committee saw the difficulties of undertaking such a piece of work, for it is very new, so new that it startled some of the saints in the church. Therefore the committee paid special attention and put forth extra effort. They sent special letters and telegrams about it. Seeing these failed, they co-opted such as they could get hold of. Now I hope you will allow me to illustrate the result of all this, by telling you that I was late to the first meeting and looked around for some women to sit with, but was quite puzzled for none could be found. I am glad to say though that at last the hats of some foreign women helped me out and I went and sat down in a vacant seat. Practice is very difficult indeed.

Praises to the man who first discovered the right and importance of women leaders. Credit ought to be given to the ones who are open minded enough to endorse such a belief. But may I request that the men, while eager to see women as leaders, should not make them so just because they are women, but because they have a contribution to make.

On account of the limited time I will only venture to give you two or three points.

1—Women have learned to look at problems from the point of view of the whole and not from that of selfish advantage.

2—It is the instinct of women to look at problems with reference to the future.

3—As a result of their sacrificial spirit and practice they stick to a thing to the end no matter how hard it is. Shouldn't such women take the lead with the men in all phases of the work of the Church?.

The report of Commission IV urges equality of authority and right between men and women. To this I believe every woman would naturally agree, and I am not opposed to it either. But I beg that you make opportunities possible for both to serve to their fullest capacity, for the world is at its turning point. People are almost through with the craving for authority: in its place we will put service. Therefore let us strive for the day when men and women stand on the same level to reform the home, to improve society, and to establish the Church of God in the world, the best they know how. For as long as the Church has only men leaders, she is like one who has only one eye and can see, but neither clearly nor just right, or as one who has only one foot and can walk with the help of a cane, but neither fast nor far. What right have we to expect a Church like that to grow fast and to be perfect?

Some of you may wish to get up and say that we agree to having women as leaders in the Church to the uttermost, but where are they? Did not they fail us when we wanted so much to carry out our conviction? I would like to answer that by asking these questions: First, did you give them equal opportunities for training? Second, have you given them equal opportunities for practice? If you have not done so my request is that you begin right away to do this! Please do not think me too daring if I say this, that if you start right off to practice what you believe, you will see that women alone can run the next Conference and do it equally as well as the men if not better!

Discussion

Dr. Smiley:—We cannot produce leaders. Leaders are called by God. "Pray ye, therefore, the Lord of the harvest that he send forth laborers into his harvest." Jesus called men to be leaders, and in these words, "If any man will come after me, let him deny himself and take up his cross and follow Me." And He made that clear again and again in different words. It is that appeal to the heroic and sacrificial in men that calls forth leadership; it is not called forth by talking about salary or support but sacrifice. At the same time it is not inconsistant to say that the sacrifice should not be all on one side. It is equally the duty of the rank and file of the Christian body to give in a sacrificial way to support those who need it in this spiritual campaign.

Miss Lee Kwang-fang:—I am glad we are not living in the days of the Apostle Paul. Otherwise, we women would not be able to express our opinions in this Conference. A truly great leader always has a different interpretation of things. He thinks differently. He has a different way of doing things. He is a leader because he is different from the rest of us.

Christ, the Supreme leader of all times did not blindly follow other leaders of His day. He struck out for Himself. He dared to preach new doctrines, to do things differently, for which He was envied, hated, abused, stoned, driven away and finally crucified. It is the greatest tragedy of the Jewish people that they did not recognize Him as their leader.

Do we want to repeat the tragedy of the Jews? We drive away many leaders in our churches, perhaps not by throwing stones, but by equally effective and painful means—slander, criticism and prejudice!

If you have a leader in your church who is broadminded, he or she will not even care for your criticism but obediently do the will of God. Shall we let him die brokenhearted as Christ, our Lord did, or shall we not recognize him and work with him hand in hand for the Kingdom of God?

Miss Ward:—Perhaps it is a sign of one of the problems that is nearest to the hearts of women in this Conference that this subject has been the one that has brought women to the platform most readily and under the greatest conviction – not that the other things are not deeply on our hearts also, but this is perhaps the place that we feel that we must speak as individuals, as women, whereas in everything else we are acting together and the difference is not noticed.

There is one point of the subject as regards leadership of women that I want to make—only one: Of the matter of principle I do not think we need to speak. The long-ago Conference that was all made up of foreigners has passed. The Conference that was made up only of men has passed. This Conference today of about 1/5 women has appointed a committee of 100 which is also made up of 1/5 women. But the most difficult part of the actual work is still before us. It is that of putting principles into practice. People say "Be practical." Again and again we see it in their eyes. Sometimes they are too polite to say it, but perhaps they say it in their hearts. Let us be practical in this matter. The thing that has happened is this. Historically the church has developed—a great live thing has come into being, and as it has come into being the work in a very large proportion has been carried by men. The only way in which individuals can develop in order to carry responsibility in such a large growing organization is to have carried responsibility in that organization. Unfortunately the two groups have not developed together, but now we have the big organization supported by men and we are asking women to come into that organization. That is the situation. Well then, if we are going to be practical, let us use women when women are ready if there is a splendid woman for the place,—and we have all recognized in this Conference that there are splendid women in the country. If not—let us be practical—we must use men! Let us begin using women that are not prepared as well as individual men with the hope and conviction that the potentiality is there. During these days it has become very clear that among Chinese women there are great possibilities for leadership, but the problem for us when we go back to our homes is to find the women. Ability to take heavy responsibility in such a large organization can only develop by actually taking responsibility. To be practical, we must recognize this fact. We cannot say, "If they are fine, capable women we will of course use them, if not we use men." Instead, with faith in what women will become and do, we must use more and more women in places of large responsibility. We recognize that a church developed by men and women together will be a stronger body than one developed without women. With faith in the potential contribution of women, we shall act on our principle of trusting them with tasks bigger than they are ready for and go forward, men and women together, to do the church's work. There is absolutely no doubt in any of our minds that this will make a greater church than waiting until women are ready which is to wait indefinitely.

Mr. Nee:—The problem of mutual regard between the old and the young is a serious one because there are those in the older group who do not welcome the young with their courage and vivacity and new ideas, and there are some among the young in our leadership who do not respect the old and their experience. How can this problem be solved? When we think of the map and the survey and the vast unoccupied areas, we find a solution for the problem. Here is ample scope for all the energies and new ideas of the younger generation. It will be most unfortunate if in our Christian circles there should be any idea of getting rid of the old. I think some of the members of this Conference have been hurt because they have not understood fully what has been meant by emphasis on the young particularly in the election of the National Christian Council. Remember that splendid young man Paul of Apostolic times, how he devoted himself to the unoccupied regions, and see if our National Christian Council cannot be arranged so that there will be full scope for all the qualities and characteristics of both of these groups.

L. C. Porter—:I give thanks that I was brought up in a Missionary Society in which women were always recognized as having equal rights with men and were considered in many respects superior to men. My own experience is such that it is absolutely impossible for me not to think of women as not only equals but in many respects the superiors of men. On that basis I wish to make these points with reference to the women's mind. It seems to me that women have a way of thinking which is of tremendous advantage in the conduct of affairs. They are usually free from the logical limitations that confine and trip the masculine mind. The masculine mind, as I see it, has to work on a single track going step by step to a conclusion. The feminine mind goes directly to the heart of a question.

The second characteristic of the feminine mind is that it is essentially practical. Miss Ward has mentioned practical women. I think the women know far more about that than we men. They know how to go directly at concrete ways of thinking as well.

In the history of America this equality of women and their share in the conduct of human affairs is best recognized in pioneering work. I claim that the Chinese church is now in the pioneer stage and should learn to give expression to that which is necessary under pioneer conditions.

Mr. Hu Ting Chang:—The Survey Volume says "According to a survey of 676 cases, 65% of the pastors were receiving below the lowest living average of the province, and the other 35% can scarcely meet their social obligations, educate their children beyond a certain point, or meet emergencies of sickness, etc. let alone provide for old age." Again study shows that 16 preachers each spend about $30 a year for books, excluding periodicals; 270 spend $7.00 or $8.00 a year for the same purpose and 460 others spend nothing." And again you find the topic "Losses." Many of the losses, however, are of the best men. One mission reports twenty per cent during a period of about fifteen years. We should give our most earnest consideration to the facts here presented. As long as the church places its standard on a basis which is lower than a proper standard of living it cannot expect leadership, as long as it does not pay them so that they are able to provide themselves with proper mental stimuli it cannot expect leadership, and until it learns how to hold its best men it hardly deserves good leaders.

Mr. James Peng:—I wish to point out the danger of non-Christian teachers in Christian schools—the fact that too many use the church position as a temporary means of livelihood until they find a more satisfactory position. We do not have adequate training for leadership; we are too troubled here in China by provincialism; and finally, where there are men with real qualities of leadership they too often find themselves unable to carry out their plans and therefore leave the service. I wish to make two points: (1) It is essential in Christian work that we get men that are specifically trained for definite tasks, and that no one through "pull" or influence should become a leader. (2)

The recruiting of volunteers has been given too much attention and the task of getting them trained for definite Christian positions too little.

Mrs. Lawrence Thurston:—I stand here to-day not to speak for myself but to speak for the women delegates of the Conference, who yesterday afternoon asked me to say some things which then seemed to be needed in the message of the Conference. It is almost a question in my mind whether I need to take time to say those things since Miss Fan has already so well presented the position of women in the Church. But there are still a few points that will bear additional emphasis.

Whatever may be true in Christ, it is still not true that in the Church "there is neither male nor female." Attention needs constantly to be given to this question. There has not been a single presentation on this platform which has not had special points of emphasis on the position of women in the Church. One-third of the full-time workers (foreign?) are women. Is that proportion maintained in their representation on the Council? One-fourth of the Chinese workers are women. Has that been taken into consideration?

We cannot get leaders by talking about them. We cannot get them unless we do something to produce them. Women are harder to reach, and among the Chinese workers as yet the standard of education is not as high as with the men. The question of the home and the future children in the Church hinges on the question of giving proper training to women and women leaders. The women students of China are feeling their problem intensely, and we should be ready to face it now and see that it is solved in the right way.

Dr. J. W. Lowrie:—Leadership in China, I believe, will not depend on the age of the man—he may be young or he may be old; neither will it depend on his station in society, nor on his having foreign education, nor on the number of degrees to his name. One thing that will make the leader of the future is the kind of mother he has had. The schools and colleges that are now preparing girls for motherhood must see to it those whom these girls bring into the world will be fed with that kind of teaching that will make them leaders later on.

The coming leader must be inspired with the Word of God. We must have a reproduction of first-century Christianity in China. This is the only nation on earth that has made character the object of education - the only one—and she has done it for two thousand years or more. It is the Christ of the New Testament that is going to win out in China, and nothing else will. The teaching of the early Hebrew manuscripts will not win out in China. You cannot force a false book on China; but she is waiting for a true one.

SECTION XI

COORDINATION AND COOPERATION IN THE WORK OF THE CHURCH

REPORT OF COMMISSION V

C. G. SPARHAM, CHAIRMAN.

Presentation Speech

It is my duty to present to you the case for the National Christian Council. By this we understand a representative council of approximately 100 members who shall exercise wise discretion in advising and suggesting ways and means and policies to those concerned. Twenty years ago had such a council been contemplated it would doubtless have been called a national missionary council. To-day, however, we are facing a situation in which, while the Church has come into the central position, the missions must also be recognized and regarded as handmaids to the churches that are for a time indispensable.

The three following principles therefore, are of importance:

I. The National Christian Council should represent both churches and missions.

II. Because it is representative, the National Christian Council may advise both churches and missions.

III. Because it is representative, the National Christian Council should be able to act on behalf of the bodies represented.

Let us look a little more closely into these three points. It must, in the first place, be representative of the church and missions and of all the great interests of both church and missions. The Council should have within it the most trusted Chinese Christian leaders. It should also have within it those in whom the mission and mission boards have full confidence. I believe it will be found that those men and women who are trusted by the church will be the same as those who are trusted by the missions but it is essential that these two points be kept in mind and that we secure alike the confidence of the churches and the missions in the work of the Council. A method of election will later be suggested which will, we believe, meet these two requirements.

The Council must, in its main function, be advisory. There are some who think that this advisory character is a weakness. We are satisfied that there is no greater need to-day than for sound council and wise advice. If this great conference representing the whole of the Christian forces in China, will put its heart, its will and its mind into the purpose of the election of a council, we are confident that it will be a council that can give advice from day to day. But when we give advice, we must be careful that we keep within certain limits, that we recognize the self-respect of those whom we advise, for if we do not keep within these limits we lose all our power.

We have in China representatives of many churches and these churches have their own ecclesiastical polity, principles, and doctrines. They will not be willing for the National Christian Council to advise them with reference to matters of doctrine and church polity and here we must lay down this boundary, this is not in our sphere. It is for the churches in their own church councils, for the church authorities as they may be constituted, meeting in the presence of the Master, realizing His presence with them, to form their creeds and doctrines. It is for us to accept them. It is not for us to advise in this matter. If we ignore this limit, the work of the Council may be sadly impeded, if not indeed brought to nought. If we respect this limitation, the opportunities for usefulness before the Council are boundless.

Therefore, we say the National Christian Council cannot assume the position of an authoritative church council or of a mission over a mission, or of a super-board over the boards. The National Christian Council must *serve* the missions, not rule. Its strength will be in its humility.

The third point is that the National Christian Council must have executive power. An increasing number of Christian activities are being undertaken in a cooperative way. For cooperation in local interests, local boards and arrangements are sufficient, but for cooperation on a national scale there is need for a permanent agency sufficiently representative to serve the whole constituency. The National Christian Council should, therefore, be able to direct those activities agreed upon and participated in by all the forces in the Conference. It should also be able to serve in a similar way any considerable number of churches and missions in activities fully supported by them, provided such service does not violate the principles agreed upon by the conference electing the council. With this one limitation it would seem that a council elected by and responsible to the Conference should be entrusted with executive functions. These executive functions are also in the line of service and not of control.

We note further that in its development the National Christian Council must be prepared to go a step at a time. A proposition will be made that this Conference should be held at comparatively frequent intervals. The Council appointed at the time of this conference will be responsible to the next conference. When the China Continuation Committee was organized there was no experience to guide it. That committee has done wonderful work. It has in many ways accomplished what is almost miraculous. And yet it has made its mistakes. It has had its limitations. The National Christian Council must learn alike by the successes and failures of the China Continuation Committee and in due time the successor of the present Conference may learn from the mistakes and successes of the present Council. We must go a step at a time.

We now refer to some of the definite functions of the National Christian Council. It must, in the first place, watch, study and foster the church in self-government, self-support and self-propagation. Without laying down definite lines of union it must foster the spirit of union so that the churches may be brought together. The period is one of making delicate adjustments almost from day to day whether we think of the modifications that are needed as the authority of the missions is transferred to the churches or of adjustments that may take place as the churches tend to become a Church. It is the Council's business to watch, guide and foster the whole of the movement that makes for the strength of the church.

A second function is to study the needs of the church, of the whole field, to make constant surveys and then to see how the needs can be supplied. Within the past few days there has come to our hands the Survey of the whole work of the churches in China. It is, I believe, the finest survey that has ever been made of a whole country, in Asia or the world. It is, difficult to overstate the service that Mr. Stauffer and his colleagues have rendered us in bringing out this great book. It is up to date and yet we have to realize that it is hardly published before it begins to be not up to date. Every year that passes, every month that passes, leaves it somewhat behind. One of the greatest needs for securing a National Christian Council is this: that we should have an authoritative body who can keep the survey up to date, and that we record failures and advances as they proceed. If time permitted I would wish to emphasize the importance of the development of Chinese leadership. It is not enough that the work progress, it must pass steadily into Chinese hands. The Chinese must be brought forward. Where there are Chinese of equal character and training with the missionary they naturally lead. We want to see Chinese more and more studying in the leading universities of America, or Britain, or in any part of the world that can develop all their power and enable them to become great leaders in their nation and possibly in the world. And finally I would emphasize the fact that the Council must secure the coordination of the work of the Christian forces in China with the work of Christian forces in other lands. A wise nationalism must find its place in a wise internationalism. China must take its place in world movements.

Now we must consider how this Council can be appointed. I confess that when first I addressed myself to this question I believed we should appoint regional councils and let these regional councils appoint a national council. I found this was impossible because the machinery does not exist and the necessary expenses would be very great.

A second method considered was direct appointment to the Council by the churches and missions. It was found however that the churches and missions as at present organized provide over 170 electing units and when to these we add 20 units for the Y.M.C.A. and other organizations, and realize that each unit desires a personal representative, it is clear that direct appointment is impracticable.

The method recommended by the commission therefore, is this: that this assembly should break up into denominational groups and that each denomination should then in accordance with the number of members of the church represented in that group, make appointments. This will give approximately 60 members of the Council. These 60 would then nominate 30 more. The remaining 10 would be coopted. We believe that this method will give a Council which will be representative of all the Chinese churches and of the missions, that will be representative of this great Conference, and so of the whole Christian forces, and that will therefore be able to carry the confidence of the whole force in its work. The great church organizations of China find it necessary to have national synods, national councils or national conferences at least once in three or four years. It would seem necessary that a conference should be called for the whole nation at an interval of not more than four or five years. The recommendation of the commission is that this Conference should authorize the calling of another conference in four or five years and that a National Christian Council should be authorized to serve in the interim.

In all this great movement the commission has been profoundly conscious of its need of Divine guidance. "If Thy presence go not with us, carry us not up hence," has been the prayer of the members of the Commission, and to waiting hearts the assurance has been given, "My presence shall go wth thee, and I will give thee rest."

REPORT OF COMMISSION V

REV. C. G. SPARHAM, CHAIRMAN

COORDINATION AND COOPERATION IN THE WORK OF THE CHURCH

The aim of the Commission is:—

I.

To report development in organization and progress in cooperation and coordination of the Christian forces in China. ... ...

II.

To outline recommendations to the National Conference which if approved will be submitted for the consideration of the churches and missions with a view to securing such changes in administration and such further progress in cooperation and coordination as new conditions may call for. ... ...

III.

To make suggestions toward the formation of such a National Christian Council as may best serve the Christian forces in carrying out such program as may be approved by the Conference. ... ...

COMMISSION V.

COORDINATION AND COOPERATION IN THE WORK OF THE CHURCH

CHAPTER I

Aim:—To Report Development In Organization And Progress In Cooperation And Coordination of The Christian Forces In China.

The desire for fellowship today is strong throughout the world and more especially is this the case throughout the Christian world. The survey that has recently been completed has revealed the fact that there are working in China over 130 different Boards and Societies. Most of these have denominational affiliations in the land of their origin and tend to reproduce denominational markings in the churches of the mission field.

From the first there was indeed recognised an essential unity of faith and aim and in some cases attempts were made to prevent mission divisions from reappearing in the life of the converts of a district; yet it remains a fact that in the great majority of cases each mission had its own church and hence a Chinese Christian had often to use foreign geographical terms as well as ecclesiastical terms to make clear in just which section of the Christian Church he held membership. In the great Centenary Conference of 1907 there was manifested a most earnest desire to remove all unnecessary barriers and to seek to draw the churches into such close fellowship as might reveal their essential oneness. In all parts of the field this spirit has worked, sometimes in securing local grouping of churches and sometimes in grouping the churches associated with many missions in one nation-wide denominational church. Whether in this way or that it has meant a step towards the realization of an essential oneness in Christ Jesus, and an effort to express that oneness in practical form.

It is our purpose as far as possible to trace the development in organization and coordination since the year 1907, and to give as accurate a statement as may be possible of the situation today. We cannot attempt an exhaustive survey in the space at our disposal but shall endeavour to indicate the trend of development giving occasional illustrations of stages of development from one or other of the churches or missions.

Our study will proceed on three lines :—

A. Progress in organization or administration within a denomination.

B. Progress in cooperation and coordination of the Christian forces of different denominations.

C. Progress in non-denominational enterprises which tend to develop true unity of purpose throughout the whole of the Christian forces in China.

A. Progress in organization or administration within a denomination.

1. In the churches.

In a well organized church system we may naturally look for (a) a local, (b) a district and/or provincial, (c) and a national organization. We find as a matter of fact that such forms of organization tend to arise and that considerable advance has been made during the period under review. Speaking generally it may be said that the coast provinces, and especially the southern coast provinces, show more development in church organization than those of the interior, and of the coast provinces Fukien appears to have been the earliest to organize, and today in this province church organization is working with remarkable smoothness and success. A fear is sometimes expressed that organization is detrimental to the spiritual life of churches. This fear is not justified. As a matter of experience it is found that wise organization reduces friction, encourages brotherly fellowship, and enables the churches to assume greater responsibility both in administration and finance than they could otherwise do.

a. Local Congregations or Churches.

It is reported that 4,726 of the local congregations scattered throughout China have been organized as churches—that is, about one half of the total numbers of the congregations. In some cases the method employed is that of the church meeting, that is to say, the entire communicant membership meets for transaction of church business, the vote of the majority governing action. Committees may be appointed for executive or special purposes but these report to the church meeting. A second plan is for the church to elect elders and deacons and to entrust them with the responsibility of transacting all church business. In yet other cases, delegates of the congregation with nominees of the pastor in charge, whether Chinese or missionary, form a committee of management. All matters affecting discipline, the building up of church life, the financial needs of the congregation, contributions to be raised for special church or philanthropic purposes and means to be taken for the evangelisation of the neighbourhood of the church, are considered by the local congregation or its representatives.

b. District organizations, e.g. presbyteries, associations, etc.

The local churches are frequently grouped into districts of say, three or more counties and a council or presbytery is formed of the pastors and lay representatives of the several congregations. Again such district councils are frequently grouped into a provincial conference or synod or diocese. The powers and responsibilities of each grade of this organization are carefully defined, and in many cases the district council meets twice a year and the diocese or provincial synod meets once a year. It may be noted that the ecclesiastical frequently is quite different from the geographical province. These meetings provide for the transaction of all business affecting the Church and also for study of God's Word, corporate thought for the advance of the kingdom and united prayer.

It has been found by those who have watched the life of the churches before and after such organization, that the sense of responsibility has been engendered and the Christian enterprise of the churches has been greatly increased, as the Christians of a district or province have come to realize their strength in organic union.

c. Wide or nation-wide organization.

The following churches have organized on a nation-wide basis:—

The Presbyterian General Assembly (representing 87,332 communicants)

The Anglican National Synod (representing 20,606 communicants)

The Methodist Quadrennial East of Asia Conference (representing 42,720 communicants) Note—This Conference includes Korea and Japan as well as China and its membership is limited to the communicants of the Methodist Episcopal Mission, North.

In some cases churches have been brought into an organization which although not nation-wide yet covers several provinces. The following is an outstanding example:—

The Lutheran Church of China containing about 60% of the communicant members of the Lutheran churches comprising the churches associated with the following missions: L. U. M., F. M. S., N. M. S., El. Aug.

The power exercised by the supreme synod, assembly or council of such churches is similar to that exercised by the corresponding organizations in western lands. In these very responsible gatherings it is usually found that the churches realize their autonomy and gain in self-consciousness: it is also true to say that they usually plan for wide evangelistic effort or stand ready to consider a wider union.

2. In the missions.

a. A change is noted in the wider grouping of missions and in the transfer to the field of responsibility for determining policies and for administration. Owing to difficulty of travel and other causes it was formerly usual for each diocese or mission district to be regarded as a unit, corresponding directly with the home board, making its own application for funds, and being largely administered by the board. Missions working under the same society or board in different parts of China had little knowledge of one another. Today this is felt to be unsatisfactory and in some cases a new form of organization has evolved. This usually means that representatives of the various dioceses or mission districts meet together in a national council or conference. The main actions of the district organizations are submitted for confirmation by the national council or conference and all estimates from the district organizations are considered by the national organization. With the development of more responsible councils on the field there has been an increasing tendency on the part of the home boards to transfer responsibility for determining policy or administration to the field. The work of the China Inland Mission is entirely administered by its Council in China. Of the following while there are considerable differences of method and in the amount of authority transferred by the board, it is true to say that all have received from the home boards far greater administrative power than was usual fifteen years ago:—

The China Council of the Northern Presbyterian Mission
The Methodist Quadrennial East of Asia Conference
The China Advisory Council of the London Missionary Society
The Conference of the Three Dioceses of the Protestant Episcopal Mission
The Advisory Council of the Church Missionary Society
The Inter-Provincial Council of the English Baptist Mission
The National Organization of the Seventh Day Adventists, etc. etc.

b. A change is also noticed in field administration, while formerly it was usual for all members of a mission to take part in its administration, involving frequent and very protracted business meetings, today this practice is being greatly modified. The whole mission usually meets only once a year and then spends much of the time of meeting in conference as to the policy of the mission, in prayer and Bible study; and during the time allotted for business purposes, elects executive and departmental committees, receives reports and fixes the limits within which the various committees shall work. The tendency is, for the executive committee to gain increasing influence and authority, and in many missions the departmental committees make report to the executive rather than to the annual meeting of the mission council. There is, too, a tendency to secure greater permanence of personnel on these committees and to arrange that men or women who have special administrative duties should have their ordinary work correspondingly lightened.

3. Progress has been made in transfer of responsibility for administration from the mission to the church or to a joint organization representing both the mission and the church. In almost all cases the administration of evangelistic and church work proper has been transferred to joint committees or to church councils on which only a very small minority are missionaries. It is not unusual for two treasurers to be appointed, one holding the funds from the home base, the other, funds contributed in China, but the funds are administered by the council as a whole. Special arrangements are then made for the administration of hospitals and educational institutions. These may still be administered by the mission or by some form of joint committee on which the mission and church may have adequate representation, but also public-spirited men who are not necessarily members of the church may have seats. In such cases the Christian character and professional efficiency of the work is secured while a very large proportion of the financial burden is borne locally. There are again cases where all mission and church interests are placed under an organization in which the Chinese Church as such has predominant influence, nothing being excluded except such matters as affect the relation of the missionary to the home board. These are still kept under the control of the mission. Money raised in China is regarded as the central fund; contributions from the home base are regarded as grants-in-aid which may be steadily diminished.

Three examples of field administration where authority has largely been transferred to the field are cited:—

a. Methodist Episcopal Mission.

The distinction between mission and church has been largely obliterated in the Methodist Episcopal Church. In its Annual Conference Chinese and foreigners sit on absolute equality. All who have taken orders as deacon or elder are eligible to membership in the Conference. In addition to this a certain number of laymen are elected to membership in the Conference through lay conferences composed of representatives from each congregation.

The conference is in control of the work of the Church in China subject only to the Bishop and the General Conference which meets quadrennially in America. Through its finance committee, one-half of which is Chinese, the Conference also controls the work of the mission including its varied activities. The Church is thus training its Chinese members in administration in the entire range of its activities and has the advantage of Chinese guidance in mission as well as in church matters.

b. The North China Mission of the American Board.

In 1914 the Mission transferred all functions to joint committees composed of delegates from churches and missions, except in matters strictly between the missionaries and the Board, such as missionaries' salaries, furloughs, school for missionaries' children, etc.

Evangelistic, educational and medical work is now administered as follows:—

There are eight station associations on which Chinese preachers and teachers of a certain grade have seats *ex officio* as well as missionaries who have completed two years of language study. Other members are elected by the churches which are graded in three ranks according to the degree of self-support reached. The greater the amount of self-support the larger is the number of representatives a church can send.

From the station association upwards all members of joint committees are elected. In the District Association of Chihli, Shansi and Shantung, Chinese are usually in a four-fifths majority. These associations elect the North China Council on the basis of one Chinese and one foreign missionary from each station association. There are eighteen members in all and others are coopted for the annual meeting.

In 1920 the Council elected two full-time general secretaries, one Chinese, one American, who spend much of their time in travel among the stations promoting China-for-Christ and other movements and generally coordinating the whole work. In both mission and church, men and women are on an equality.

c. The Anglican Mission (C. M. S.) in Fukien.

Vestries for the discussion of all matters of local interest have been largely developed lately. In most cases the pastor is chairman.

The *District Church Councils* legislate for the different districts or groups of pastorates. The two main developments lately have been that practically always the chairmen are Chinese. There are now women members on equal standing with the men.

The Diocesan Synod. Organized in 1910. The control of the various activities of the Diocese have already passed or are rapidly passing into the hands of the Synod. It is composed as follows:—

The Bishop is chairman.

All ordained clergy, Chinese and foreign are *ex officio* members.

Lay men and women are members by election by church members, men electing men and women electing women.

Note—No foreign woman can be elected unless two Chinese women are sent from the same District Church Council.

The Diocesan Synod has its:

(1) Standing Committee, which makes recommendations to the Bishop on all matters touching on pastoral work, e. g., location of pastors, etc.

(2) Catechists' Board, which deals with all questions touching the work of catechists. It also administers the annual grant made by the home board towards support of catechists.

(3) Education Board, which deals with all matters touching lower primary schools.

Note—The Diocesan Synod is assessed $1,100 per annum for the Anglican Home Mission in Shensi.

4. Progress in the relative position and influence of women in the administrative work of churches and missions.

a. In the churches in most cases where laymen have a vote in the affairs of the local congregation women have the same privilege.

On district associations or courts there is much divergence. In some cases women are eligible for membership and office on the same footing as men. This is generally true of the Baptist and Congregational groups, but there are exceptions.

In the Presbyterian group women have for the most part no membership in any church court and they have not always a vote as members of the congregation. In some quarters the question of appointing women elders is under discussion. Should women be appointed as elders other privileges would rapidly follow.

In the Methodist Episcopal Church women have a right to serve on conference committees and are eligible for appointment as exhorters or local preachers.

In the Anglican Church, the practice of the various dioceses differs. In some cases women can serve on the vestry and also on the diocesan council.

b. In mission administration the status of women has advanced rapidly. In some cases women and men have entire equality in all mission organizations. This is generally true of the Baptist and Congregational missions, also of those of the Society of Friends.

In the Methodist Episcopal Mission most of the women are under an entirely separate organization from the men, missionaries being appointed and finances found by different boards.

In other missions a great variety is found. The Northern Presbyterian Mission, for example, has lately recognized the equality of its women with its men missionaries, and has under consideration the appointment of a woman secretary for its China Council; while in many other missions women missionaries have no place on central administrative councils, nor are they members of any committees save the one on women's work.

B. Progress in cooperation and coordination of the Christian forces of different denominations.

1. In the churches.

a. Organic union of churches of different denominations.

The "United Church." This consists at present of churches of the Presbyterian and Congregational orders which have formed themselves into a new organic union. At the present time such union has been consummated only in the provinces of Kwangtung and South Fukien where churches formerly associated with the following missions have been united: A.B.C.F.M., E.P.M., L.M.S., P.C.C., P.C.N.Z., P.N., R.C.A., S.E.F.C., U.B.

Similar union is being considered in other provinces.

b. Federal or associational union of churches.

(1) The Federal Council of the Chinese Christian Churches of North China. This includes the independent churches in Peking, Tientsin, Tsinan, Tsingtau and Chefoo.

(2) National Association of the Chinese Independent Churches. The churches of this group are mostly found in Chekiang. Fukien and Shensi.

c. Chinese home missionary societies.

A spirit of enterprise has been existent in the Chinese Church from the beginning and as spirituality has deepened and organization has proceeded the desire and ability to undertake wider evangelization has increased.

(1) There have been and are numerous instances of the Chinese churches undertaking new work within their own district or province.

(2) When the Anglican Church was united under a National Synod, it was resolved to commence an Anglican Mission centering at Sianfu in Shensi. This effort is entirely supported by the Chinese Church.

(3) A Chinese Home Missionary Society on an inter-denominational basis has now been started making Yunnan its first field of operation.

This Society which is non-denominational and national was commenced at Kuling during the summer of 1918. Yunnan was chosen as the first field of operations and in March, 1919, six Chinese missionaries led by the Rev. Ting Li-mei started for Yunnan to survey the province and effect settlement. There are now nine regularly appointed Chinese missionaries, making with wives and children a community of twenty-one now in the field. Work has been established in the cities of Yünnanfu and Lu Feng. An urgent invitation to commence work at Ko Kiu Ching has been extended and generous assistance has been promised. This town is of importance owing to extensive tin mines in the neighbourhood. The Executive Committee consists of twenty Chinese who meet regularly in Shanghai. Dr. C. Y. Cheng is chairman. Forty auxiliaries have been formed throughout China having membership of over two thousand. The annual expenditure of the Society is rather over $20,000. With small exceptions, this money is contributed from purely Chinese sources. Some gifts have come from women who have sold their jewels; some from students who have denied themselves a portion of their regular daily food and have contributed the sum thus saved. Considerable enthusiasm for this Society has been exhibited by most of the churches throughout China.

2. In the missions.

During the past few years the spirit of cooperation among the missions has been manifested.

a. Of the large number of union institutions that have been established and are now at work the following are on record:—

Moukden	*Manchuria Christian College
	,, ,, ,, Middle School
	*Moukden Theological College
	,, Medical College
	,, Union Hospital
Peking	Peking University-College of Arts and Science and North China College for women
	Peking University School of Theology
	Union Medical School for Women
	Bible Training School for Women
	North China Union Bible Institute
	North China Union Language School
	Peking American School
Tenghsien	*Mateer Memorial Institute
	Shantung Presbyterian Theological School
Tsinan	Shantung Christian University
	,, ,, ,, Theological School
	,, ,, ,, Medical School
	,, ,, ,, Hospital

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*Denominational institutions.

Tunghsien	North China American School
Nanking	University of Nanking
	,, ,, ,, Union Hospital
	,, ,, ,, ,, Training School for Nurses
	University of Nanking Middle School and School of Education
	University of Nanking Department of Missionary Training
	Nanking School of Theology
	Ginling College
	Bible Teachers' Training School for Women
	Severance Hall Bible School for Women
	Nanking Foreign School ("Hillcrest")
Wuhu	Wuhu Academy
Wusih	*Anglican School of Theology
Shanghai	*Shanghai College
	* ,, ,, Theological Seminary
	* ,, ,, Middle School
	*Union Hospital, Yangtzepoo
	St. John's University and University of Pennsylvania Medical School
	Margaret Williamson Hospital
	Union Training School for Nurses
	Shanghai American School
Huchowfu	Huchow Union Hospital
Hangchow	*Hangchow Christian College
	* ,, ,, ,, Middle School
	Union Girls' High School
Foochow	Fukien Christian University
	Fukien Union Theological College
	Union Vernacular Middle Training School
	Union Kindergerten Training School
Canton	Canton Christian College
	,, ,, ,, Middle School
	,, ,, ,, School for Foreign Children
	Union Theological College
	Union Normal School for Girls
	Canton Union Middle School
Changsha	Hunan Union Theological College
	Union Girls' High and Normal School
Kuling	Kuling School
Wuchang	Union Normal School
Kingchowfu	*Kingchowfu Theological Seminary
	* ,, Normal School

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*Denominational institutions.

Fancheng	*Concordia School for Girls
Shekow	*Central China Union Lutheran Theological School
Kikungshan	*American School
Kikungshan	*Swedish School
Siangyangfu	*Bethesda Union Hospital
Paoning	*Diocesan Theological Training School
Chengtu	West China Union University
	,, ,, ,, ,, Medical School
	,, ,, ,, ,, Theological Seminary
	,, ,, ,, ,, Middle and Normal School
	Union Normal School for Women

b. In associations for efficient administration.

(1) The Associated Mission Treasurers.

The Associated Mission Treasurers was founded in 1916 and opened its office on December first at 9, Hankow Road, Shanghai. The missions represented were the American Presbyterian Mission, North, the Methodist Episcopal Mission, the Methodist Episcopal Mission, South, the American Baptist Foreign Mission Society and the London Missionary Society. Each of these had its own treasurer. In addition, the Association kept the accounts of the Foreign Christian Mission now called the United Christian Missionary Society. The Woman's Foreign Missionary Society of the Methodist Episcopal Church signified its intention to join at the time of organization and did so a year later. The American Presbyterian Mission, South, also joined the Association later. The Southern Methodist representative withdrew for war service, and this year (1922) the Mission has withdrawn its accounts, having established a separate treasurer. The Baptist Missionary Society (English) joined the Association on the 1st of April, 1922.

On April 1st, 1918, most of the mission bank accounts were merged in the name of the Associated Mission Treasurers, and the office is gradually approaching a closer form of organization.

The Association deals, besides the transmission of funds for the home boards, with purchasing for missionaries connected with the above named missions, with engaging of steamship passages, shipping, fire and marine insurance, and exchange.

In 1920 the Association moved to 20 Museum Road, which it expects to occupy until the completion of the Missions Building.

(2) Federated Building Bureaux.

This federation has been formed by a number of architects and builders connected with various missions and churches at work in

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*Denominational institutions.

China. The general object is to secure better buildings by placing the responsibility for their design and construction in the hands of trained architects and engineers, and at the same time to relieve busy missionaries for the work for which they have been trained. The organization is at present of a federal character with a view to affording consultation and mutual assistance. It is possible that a more organic union may evolve. The following is a list of those forming the Federation:—

Mission Architects Bureau:

Charles A. Gunn	Shanghai
Joshua R. Vogel	Shanghai
Roy L. Creighton	Shanghai
F. H. Kales	Shanghai

Associates:

Charles E. Draper	Kiukiang
Wm. E. Winter	Yihsien

Fukien Construction Bureau:

P. P. Wiant	Foochow
R. H. Steininger	Yenping

Y.M.C.A Construction Bureau:

A. Q. Adamson	Shanghai
H. G. Landis	Shanghai

Southern Methodist Construction Bureau:

Joel H. Black	Shanghai
C. N. Joyner	Soochow

American Church Mission Architect:

J. V. W. Bergamini	Hankow

Baptist Mission Construction Department:

C. H. Lavers	Shanghai

Nanking University Construction Department:

Alex. G. Small	Nanking

Hangchow Christian College Construction Bureau:

J. M. Wilson	Hangchow
S. D. Dzu	Hangchow

The Headquarters of the Bureaux is at 20 Museum Road, Shanghai.

A. Q. Adamson, Chairman.

Charles A. Gunn, Secretary.

3. We now notice a number of joint organizations in which the churches and missions cooperate.

a. City or district grouping.

In several of the large cities where more than one mission is working an effort has been made to organize the city as a unit for evangelistic purpose. Canton, Hangchow, Nanking and Tientsin provide examples of such organization. As the work and organization at Nanking are typical, some details are given.

The aim of the Nanking Church Council is to furnish visible evidence of essential unity; to endeavour to raise all phases of church life to the highest possible common standard; to regard the winning of the city to Christ as a common task; to distribute or combine all available forces to the most effective achievement of this end; and to accustom Chinese Christians to the thought of their complete unity in the faith, thus aiding toward the ultimate establishment of one Chinese Church, unhampered by Western divisions.

The Watchword of the Council is NANKING FOR CHRIST. Its method, united prayer and effort.

Some of the means by which it works are:

(1) The maintenance of continuous evangelistic preaching in chapel, church, tent or open air, accompanied by personal work and the distribution of Christian literature. By such work an attempt is made to approach all classes of society, official, literary, commercial, artisan or labour, soldiers, factory employees, inmates of prisons.

(2) The developing and strengthening of the Christian Church so that it may become increasingly a guiding force, holding the balance of moral power in the city. Assistance is given to every phase of church activity.

(3) The attacking of great evils that oppress and degrade the people—such as opium, drink, gambling, social vice, graft and dishonesty, cruelty to animals, etc., etc., and the cooperating with high-minded Chinese in measures for the uplift and betterment of the people.

The Council is formed of representatives of the missions established in the city of Nanking, namely:—

The Northern Presbyterians,

The Northern Methodists,

The Disciples of Christ,

The Protestant Episcopal,

The Friends,

The Christian Advent Churches.

Representatives of the Young Men's Christian Association, and of other denominations cooperating in the University are invited to serve on the Council. These include the Southern

Presbyterian, Southern Methodist and Northern Baptist churches. Chinese and foreign members of the Council are always in equal number. Women and men are equally eligible for election.

Dr. P. F. Price of the Southern Presbyterian Mission is Executive Secretary and is the recognized leader. There is a Chinese secretary and a secretary for literature. A Church Council headquarters has been established with an assembly room, quiet room, literature rooms, offices and committee rooms. Arrangements for lunches and teas are being made.

It is hoped that much more extensive premises may be secured, including an assembly hall to seat two or three thousand persons, and also that two additional missionary full-time workers and several full-time Chinese leaders may be added to the staff for the more complete prosecution of the religious and social work that is opening up.

b. Provincial federation councils.

After the Conference of 1907 an earnest effort was made to develop a system of provincial federation councils which should represent and as far as possible coordinate all Christian work in the respective provinces. For a time the movement appeared full of promise. In some provinces, however, it was found that difficulty of communication made it impossible to hold the organization together and the council ceased to function. The following organizations still function:

North Fukien Federation Council,
Chekiang ,, ,, ,
Kiangsu ,, ,, .

c. The Kwangtung Board of Cooperation may be taken as a type of mission provincial organization. Its work and aim are as follows:—

This Board consists of representatives of the larger missionary societies. It summons the periodical missionary conferences and deals with any matters of common interest to the missions and churches. A number of committees for various forms of Christian enterprise have been united under this Board. The most conspicuous service it has rendered is in connection with the Program of Advance which aims:

To indicate as accurately as possible the present situation of our Protestant missionary work in Kwangtung Province.

To point out special directions in which there is a call for forward aggressive work.

To suggest plans whereby the missionary forces may more adequately and with greater mutual cooperation meet the opportunities now presented to them. While recognizing denominational interests the Program of Advance seeks to draw all sections of the church together, and where necessary, suggests readjustment of the country field with a view to securing the effective occupation of the whole province and to avoid all overlapping.

The West China Mission Advisory Board is composed of representatives of the missions working in Szechwan, Yunnan and Kweichow. Its operations are similar to those of the Kwangtung Board of Cooperation.

4. Certain national organizations have grown up in China which evidence the unity of spirit existing in the missions and by common service prepare the way for closer union among the churches. We notice the following:—

a. *China Continuation Committee.*

The China Continuation Committee was formed in the year 1913 as the crowning act of the National Christian Conference which met in Shanghai in March of that year under the presidency of Dr. J. R. Mott. Dr. Mott, as chairman of the World Missionary Conference held at Edinburgh in 1910 and of the Continuation Committee, which was responsible for carrying through the work planned by the Edinburgh Conference, visited India, China and Japan with a view to meeting the leading workers in each field in conference, and planning with them for such continuation committees or national councils as might most conveniently be formed in each of these countries and with which the Edinburgh Continuation Committee might correspond. The dominant note of the National Conference of 1913 was an intense desire that the Christian forces in China should effectively cooperate and express their essential unity. It was with the purpose of giving practical expression to this ideal that the China Continuation Committee was formed. After nine years of effort this Committee now makes its report to another and a greater National Christian Conference. The following may be given as some of the objects which, under God's blessing, the China Continuation Committee has achieved:—

(1) It has held regular annual meetings, when it has brought together experienced Christian workers of all denominations and nationalities from all parts of China. These meetings have done much to promote cooperation and coordination among the Christian forces in China by affording a platform on which questions of common interest could be faced in a broad way. They have developed among the membership of the committee men and women with a nation-wide outlook in facing the problems of the Christian Church. They have contributed materially to a better understanding between missionaries and Chinese leaders. They have shown what Christian leadership already exists in the Chinese Church and have done much to strengthen it.

(2) The Committee has on different occasions served as a means by which the Christian forces in China might express themselves unitedly; it has also been asked to act as a board of reference and has prepared a statement on "Comity" which has been widely accepted by the churches and missions in China as guiding their practice in their relationship with other Christian bodies.

(3) Its special committees have year by year brought together from all over China those who are grappling with the same general problems. Its Committee on Survey has succeeded to a considerable extent in securing the standardization of statistical returns from the missionary societies. It has conducted an extensive survey the results of which are being presented in The Christian Occupation of China.

(4) It has stimulated evangelism through the Forward Evangelistic Movement and through the China-for-Christ Movement. Its Chinese secretary has had a large share in developing a missionary spirit in the Chinese churches of different denominations and has served as the chairman of the Chinese Home Missionary Society, the work of which has been carried on in the offices and with much help from the staff of the China Continuation Committee.

(5) It has studied the literature situation and has been instrumental in organizing the China Christian Literature Council to which the missionary societies of Europe and America are committed to entrust funds for the development of Christian literature in China.

(6) Its committees on theological and religious education have done much to concentrate attention upon the need of strengthening these two extremely important departments of Christian work.

(7) Along with the China Christian Educational Association it has secured the visit to China of a commission of leading educators from abroad, the report of which is bound to be of fundamental importance in the future of educational work in China.

(8) It has initiated work for the Moslems of China, including the beginning of a specialized literature for them, and has committees on work for Buddhists and on work for the China blind.

(9) Its committee on the training of missionaries was one of the agencies leading to a radical change in the method of language study and of the training of missionaries after their arrival in China, which has seen the development of the language schools in Peking, Nanking, Soochow, Foochow, Canton and Chengtu, with classes in other places.

(10) Its committee on administrative and business efficiency led to a study of the business aspects of the Christian movement and has resulted in the organization of the Associated Mission Treasurers and the Mission Architects Bureau.

(11) The Committee has served as a coordinating agency between such national departmental organizations as the China Christian Educational Association and the China Medical Missionary Association, both of whose activities have been stimulated by it and in financing of which it has had some share.

(12) It has brought together these and other associations in one office building and has secured a valuable site in the central district of Shanghai and the funds for the erection of a national headquarters of the Christian forces to be known as the Missions' Building.

(13) It has issued annual reports of its work which have been sent to Chinese churches and missionary societies in China and to the boards of foreign missions abroad. It has in addition issued annually a Directory of Protestant Missions and four editions of the China Mission Year Book in English, and five editions of the Chinese Church Year Book in Chinese.

b. *China Christian Literature Council.*

The China Christian Literature Council was appointed by the China Continuation Committee at its annual meeting in May, 1917, to promote cooperation and coordination amongst the Christian literature forces in China; to receive and disburse funds for the production and translation and the preparation and publication of Christian literature in China; and to exercise such legislative powers and/or executive powers as may from time to time be entrusted to it by the Christian literature councils of the missionary societies in Europe and America. The constitution adopted was later approved by the above literature councils abroad and the Council is now recognized by them as the natural agency through which they may contribute funds for the further development of Christian literature in China.

A report of the China Christian Literature Council, including an appeal for funds, was sent to the Christian literature councils in Europe and America in October 1918. The proposals set forth were officially approved by these bodies and certain grants of money have already been made to it. The Council has, however, not been able to carry out its program in any extensive way pending certain administrative reorganizations taking place in the West and the securing of larger funds for literature work.

The Council has devoted its attention thus far to a study of the existing literature needs; to securing the development of departments of literature or journalism in one or more of the Christian universities for the training of Chinese writers; to certain experiments in connection with translation bureaux; to the stimulation of Chinese writing through an annual prize amounting to about $240.00 to be given in return for the best prize essay in accordance with the Timothy Richard bequest; and to improving the quality of Christian publications through its efforts to have manuscripts reviewed by competent critics before publication.

The churches and missions have in the China Christian Literature Council machinery through which effective coordination of the Christian literature forces may be secured and an agency to which may well be entrusted such funds as donors in China or the missionary boards abroad are able to allocate for Christian literature in China.

c. *China Medical Missionary Association.*

This Association was organized in 1886. Its membership consists of fully qualified medical missionaries and Christian physicians who while not themselves missionaries yet work in sympathy with Christian missions. The China Medical Missionary Association functions through a Biennial Conference.

The objects of the Association are:

(1) To federate and strengthen the whole work of medical missions in the Far East.

(2) To advance medical science and a knowledge of hygiene and preventive medicine among the Chinese.

(3) To issue the China Medical Journal.

During the years of its existence the China Medical Missionary Association has secured the standardization of medical schools in China and has largely influenced their location. It has raised the standard of mission hospitals. Through its Committee on Publication and Terminology it pioneered the fixing of medical terminology, and now that the Chinese Government has taken up this matter, it cooperates with the Government in a General Terminology Committee which is finally fixing medical terms for China. Through the same Committee the China Medical Missionary Association translates standard medical works from English into Chinese. It issues the China Medical Journal. Through its Committee on Medical Research it investigates diseases of an obscure character, collects data which may help elucidate the special problems of the physician in China, and coordinates and publishes the results of its investigation.

d. *China Christian Educational Association.*

The China Christian Educational Association has during the past few years been reorganized so that the former triennial meetings of the Association have given place to ten affiliated associations and to a national body, with an Advisory Council composed of three members elected by each of the affiliated Associations. It has headquarters in Shanghai and has had throughout the years since 1913 a General Secretary (giving half time) and during part of the period a full-time Associate General Secretary. The Association issues the Educational Review, which in 1916 was greatly enlarged and is much appreciated by educational workers in China. The China Christian Educational Association was instrumental in 1919 in organizing the Association of Christian Colleges and Universities. It has made a survey of Christian middle schools in China, and in 1921 secured, in co-operation with the China Continuation Committee, a broader study of the whole field of Christian education in China, by a commission composed of prominent educators from America, Great Britain and China. This commission in its findings regards the strengthening of the China Christian Educational Association as an essential step in any effective educational advance in China. In its National Advisory Council and on its Executive Committee prominent Chinese educators are represented.

e. *Council on Health Education.*

This Council consists of representatives of the Young Men's Christian Associations, Young Women's Christian Associations, China Medical Missionary Association, China Christian Educational Association and also of the National Medical Association of China.

Its aim is to spread knowledge of hygienic principles among the people of China and so improve health conditions throughout the country. The main methods adopted are:—

(1) Publication of health bulletins (millions of copies have been distributed).
(2) Publication of larger works on health topics.
(3) Popular lectures.
(4) Health campaigns in Chinese cities with practical demonstrations of the dangers involved in the neglect of hygienic principles.

f. *China Sunday School Union.*

The Centenary Conference of 1907 appointed a Sunday School Committee which was developed into a China Sunday School Union when in 1910 the World Sunday School Association provided financial assistance for the securing of a full-time General Secretary and the Rev. E. G. Tewksbury was appointed to the post.

The Milton Stewart Fund makes generous contributions to general expenses. The General Committee consists of thirty-five members representative of the Sunday school and Bible study interests of China.

The China Sunday School Union aims at developing Sunday school work on lines already proved successful in other lands. It also studies and endeavours to meet conditions peculiar to

China. It has had much encouragement in its main aims which are as follows:—

(1) Organized church Sunday schools.

(2) Student Sunday schools, i. e., Sunday schools in connection with ordinary schools.

(3) The neighbourhood Sunday school, specially intended for children of non-Christian families.

(4) The expository Sunday school, usually conducted from the pulpit with little or no question and answer, but providing for systematic exposition on lines laid down in the teachers' quarterly.

Of lesson helps and other literature the China Sunday School Union annually issues over 5,000,000 pages. Phonetic script as well as the ordinary Chinese characters is employed.

g. *Christian Endeavour.*

The United Society of Christian Endeavour has been astablished in China with a view to promoting the adoption of Endeavour principles. The general secretaries visit churches and conventions and through its editorial secretary Hints and Helps and the Beginners Topic Book are issued annually. Endeavour methods are greatly appreciated by the Chinese and are now in use in all the eighteen provinces and in connection with churches of almost all denominations.

5. Other Cooperative Efforts.

a. *The China-for-Christ Movement.*

The China-for-Christ Movement was the outcome of a conference of 117 workers, the majority of whom were Chinese, from different parts of China, representing all the larger denominational bodies. This Conference met in Shanghai, December 16th to 19th, 1919, on the call of the Executive of the China Continuation Committee.

The Christians throughout the country had been greatly stirred by the political events of the late spring and summer; they felt that they had a special contribution to make to the solution of China's problems and were conscious that they possessed in Christ what the country most needed. They were, however, at a loss to know how they could make His power for individual and national regeneration most effectively felt.

The conference led to the organization of a special committee with a Chinese chairman and a Chinese general secretary. This committee was appointed by, and has worked in close affiliation with, the China Continuation Committee, whose office and secretarial staff were placed at the service of the movement.

The term "China-for-Christ" became a slogan which was taken up eagerly all over the country and has resulted in the stimulating of forward movements already in existence, in the several churches, or of starting new ones. It has also resulted in local movements in the larger cities in which churches of different denominations came together for prayer and a more united and aggressive evangelism. These movements have in a number of cases changed the name "China" in the title for that of the city, so that one finds today "Peking-for-Christ" and "Canton-For-Christ" movements, and similar organizations in other cities.

The central committee has issued a bi-monthly and later a monthly Bulletin setting forth the objects of the movement. There have been some contributions from China but the bulk of the funds for the support of the office staff and the circulation of the bulletins was provided by the Interchurch World Movement of North America at a time when it was expecting that there would be a great advance in both the staff and the financial support of Christian work in China. A monthly edition of 25,000 copies of the Bulletin has been sent free of charge to the entire employed staff of Christian workers of the several cooperating churches. In addition there have been several special issues prepared for wide-spread distribution among non-Christians at the time of the China New Year and the 8th moon feasts. Altogether there have been nineteen issues of the Bulletin.

b. *Universal Week of Prayer.*

The first week of the new year (foreign calendar) has been observed in China to a limited extent for the past forty years as a special week of Prayer. The World's Evangelical Alliance, with headquarters in London, has each year sent copies of the Universal Programme of Prayer topics and has made arrangements for circulating the same in China.

For several years past the China Continuation Committee has been endeavouring to secure the more general observance of the week and has been issuing the appeal. In 1921 a definite understanding was reached with the World's Evangelical Alliance by which it is arranged that "The future translation and circulation of the Universal Programme be effected through the China Continuation Committee."

C. Progress in non-denominational enterprises which tend to develop true unity of purpose throughout the whole of the Christian forces in China.

1. *Young Men's Christian Associations.*

In 1885-6 three Young Men's Christian Associations, the first in China, were organized in mission schools in Foochow, Hangchow and North Tungchow respectively. In 1895 the first Young Men's Christian Association outside of mission schools was organized among the government school students of Tientsin. Four years later, in 1899, the first Association organized especially for business and professional men was started in Shanghai. From these beginnings this interdenominational work has grown into a movement which in 1922 includes thirty city branches occupying the strategic commercial, educational and political centers of China and student branches in one hundred and ninety schools and colleges, including a number of government and private schools.

This work has been carried on by groups of Christian men — mostly laymen, who have voluntarily associated themselves together to serve the physical, intellectual, social and spiritual needs of men and boys. In this service members of different churches have come to know each other and have learned to plan and work together for the men and boys of the entire city—or of the whole country. A Christian consciousness (as contrasted with a denominational consciousness), a sense of unity in a city-wide and nation-wide fellowship, and experience in inter-denominational effort have been among the valuable by-products of Young Men's Christian Association work in China. Leaders in church and inter-church work are emerging everywhere whose initiation into Christian work has been through lay leadership in the organization. The significance of this contribution of the Young Men's Christian Association to church unity in China is heightened by the fact that its governing boards, nationally and locally, are composed entirely of Chinese. The Young Men's Christian Association has been a steady force for unity and cooperation between denomination and denomination and between section and section; its influence has been primarily the influence of practice rather than of direct promotion of unity.

2. *Young Women's Christian Associations.*

The first Young Women's Christian Association secretary arrived in China in 1903. The National Committee of the Young Women's Christian Associations of China was organized in 1899. There had been student Associations before that time. In 1907 the first city Young Women's Christian Association was formally organized.

There are now eighty-nine student and twelve city Associations. There are forty-three Chinese secretaries, and from Australia, Canada, Great Britain, Sweden and the United States, a total of eighty-seven foreign secretaries.

The Young Women's Christian Association goes into a school only on the invitation of the school authorities and into a city only on the call of the mission body and of Chinese Christian women in the city. From the beginning the work in a city is planned for by a board of Chinese women. Some cities have a few foreigners on the boards for the first years. They are replaced by Chinese as soon as possible. Recently cities are organizing with a Chinese board from the beginning.

These board women from the different Christian bodies in the city, in the course of doing a piece of work together, get experience in a practical side of union work.

They are forced, too, to think in terms of the whole city, and to carry final responsibility in important matters. Policies are determined by them. They decide what work shall be undertaken; they employ the Chinese staff. And since a city Association is entirely dependent for its income (aside from the salaries of foreign secretaries) on local support, this board working together with the secretaries and other members undertakes the responsibility of raising the needed funds of the Association and is also responsible, of course, for the expenditure of these funds. This form of organization is such that it can develop only as fast as Chinese leadership can be found to carry on the work.

Eventually in China representatives of the city Associations, and also of the Young Women's Christian Association student organizations will meet in convention and elect a national body to act for them in matters of national and international import. Meanwhile, these responsibilities are carried on by a self-perpetuating committee of Chinese and foreign women. They appoint the foreign secretaries to national or local positions, and plan with a staff of Chinese and foreign secretaries the national policies of the Associations. This committee acts as a link between centers in China, and between China and other countries. Through its different departments it serves the needs of city and student centers and takes responsibility for launching new lines of work. It is the body which will issue a call for a national convention.

3. *The Chinese Recorder.*

The Chinese Recorder, which has now reached its fifty-third annual volume, commenced publication originally in Foochow, but in 1874 it was removed to Shanghai, the Presbyterian Mission Press assuming the publishing responsibility. In 1907 the call of new conditions, and the question as to how best to meet them, led to the formation of a Board of Editors, who had only a limited share in the financial interests of the Recorder. Five years later a new arrangement was entered into wherein the Editorial Board undertook the financial responsibility as well as the editorial.

This inter-denominational board is made up of representatives of different denominations living in different parts of China with an executive committee located in Shanghai.

The circulation has risen from 1317 subscribers in 1913 to 1900 in 1922. Of the subscribers about 87% are in China, those abroad being mainly missionaries, or boards of missions having work in China. An extensive investigation amongst the subscribers shows that the general editorial policy and plan of the Recorder meets with the approval of the constituency.

The Recorder aims to help missionaries keep in close touch with Chinese life and thought, especially as these bear upon religious problems. Some of its most valuable articles are written by Chinese. It keeps its constituency in touch with the Christian movement throughout China, promotes a sympathetic understanding of the work of the varied Christian forces, and seeks to develop helpful cooperation in Christian service. It keeps the missionary body in China in touch with Christian movements in the West which affect the Church in China, creates a live contact with social movements, and stimulates progressive thinking and planning against all forms of evil.

CHAPTER II.

Aim:—To outline recommendations to the National Conference which if approved will be submitted for the consideration of the churches and missions with a view to securing such changes in administration and such further progress in cooperation and coordination as new conditions may call for.

Preamble

It has long been generally accepted that the establishment of an indigenous Church is a primary aim of foreign missions. This aim implies the development of responsibility and leadership in the Church. The Commission looks forward to the freest possible development of an indigenous Church which will assimilate the best the West can give and will make its own unique contribution in thought and life to world-wide Christianity. Such a Church may grow in several distinct branches, each making its contribution to the common Christian life, or it may be more unified. It will, in organization, government and interpretation of the Christian message, preserve the spiritual inheritance and express the peculiar genius of the Chinese people.

The Church will become indigenous only as the main leadership and direction of the Christian movement passes into Chinese hands. Progress in this direction has already been made. In some phases of Christian activity and in some sections of the country the initiative and final responsibility is already with the Chinese. In other sections much progress has yet to be made. The Commission feels that under present conditions this progress can be and should be much more rapid.

We have seen a possibility of such a deep union between all who are bound together in one life in Christ that distinctions of race and sex and status will disappear, and a true fellowship be created. It is our firm conviction that only as such a spiritual fellowship develops can we look for the successful carrying out of the recommendations which follow. This fellowship can be attained as under the leading of the Holy Spirit we put into a secondary place questions of authority and the claiming of rights, and in a real sense make it our first purpose by love to serve one another.

In making specific recommendations the Commission clearly recognizes that there are differences in the policy and practice of the several churches and missions; that the churches are at many different stages of development; and that no uniform solution is possible for any given problem. At the same time it calls attention to the fact that because Chinese have not everywhere been drawn into full participation in carrying forward the Christian movement, the Church has suffered loss and has too generally been looked upon as a foreign enterprise. The time has come to remedy this condition. New life is stirring in the Chinese nation. The Church is ready for new responsibilities. The missions welcome this spirit and are eager to help the Church of China to reach the fulfilment of its aspirations.

A. The Development of Responsibility in the Chinese Church.

The indigenous Church which it is the ultimate aim of all mission work to establish, should be so conducted as gradually to absorb and eventually to replace all foreign leadership and control, securing to the Church the full responsibility for the direction of its workers, activities, and funds.

That the realization of this aim may be hastened, the Commission recommends:—

1. That the practice, already common, by which the responsibility for pastoral, evangelistic, and primary school work, is carried by committees representing the churches (with or without mission representation) be encouraged and extended.

2. That the Church should increasingly share in the management of all educational, medical and other institutional work.

3. That while self-support is characteristic of an indigenous church, autonomy of churches may, and often should, precede full self-support.

4. That in certain congregations in strategic places where boards of control and lay membership are prepared to carry the main responsibility, special assistance in equipment and staff should, where possible, be provided, in order to develop methods of church life and activity which will be a demonstration and encouragement to other churches.

5. That the following questions which have a bearing on the problem of the development of an indigenous Church be passed to the proposed National Christian Conference for consideration and advice.

a. To what extent and how should the missionary so identify himself with other Christians that his relation to them as a foreigner and missionary may be merged into membership in the Christian community?

b. Under what conditions should all decisions as to number, qualifications, appointment, location, and work of missionaries be made by bodies on which there are representatives of the Church or which are themselves the properly constituted councils of the Church?

c. Should responsibility for the administration and support of middle schools, colleges, universities, and hospitals be transferred to the Chinese Church as such, or should some other plan be devised which, while securing the Christian character of the institutions, may seek to build up local provincial or national foundations and endowments?

d. How and to what extent should missions before under taking new work secure the approval and participation of the Chinese Church?

B. Administration

The Commission is profoundly conscious that the supreme need of all churches and missions is a great and continuous outpouring of the Spirit of God. Yet it recognizes that in view of the complexity of the task that lies before the Christian forces today, there is necessity for wise organization in all the work of churches and missions. Ill-planned work means friction and disappointment among workers, and much waste of time and money.

The general principles of administrative efficiency are applicable alike to churches, missions and institutions.

The Commission would recommend:—

1. That a feeling of responsibility for the work of the Church be cultivated in all church members, men, women and children. Plans for abundant Christian service should be made such as to call forth local initiative and leadership. The whole enterprise should be talked over at annual meetings or on other occasions.

2. That wherever possible local churches be linked up in city, regional, or national organizations, thus gaining a sense of solidarity and of corporate responsibility for the larger tasks.

3. That, while in new organizations a large part of the time of annual meetings is necessarily taken up with details of

administration, these should as early as possible be largely delegated to executive committees. Ideally the annual meeting would then be devoted to review of the progress of work, discussion of methods, formulation of policies, but especially to the promotion of spiritual fellowship and in united waiting upon God.

4. That the larger organizations consider the desirability of appointing administrative officers (bishops, superintendents or secretaries) to give a large portion of their time to the work of coordination and administration.

5. That executive committees be:

a. relatively small,

b. able to meet frequently,

c. representative of clergy and laity, men and women,

d. empowered to act authoritatively within well defined limits.

6. That so far as possible the supporting boards give to their missions freedom of control in administrative matters.

7. That the administrative efficiency as well as the autonomy of the Church be forwarded in these ways:—

a. Funds from abroad (other than salaries and allowances of missionaries) should where practicable be administered by joint boards, representing both the churches and the contributing constituencies.

b. Missions and mission boards should cooperate with the churches in securing for Chinese men and women of ability such training as will fit them for places of first responsibility and leadership.

C Cooperation between Denominations

The Commission would reecho the voice of the Centenary Conference of 1907 which called loudly for the realization of the ideal of one Church for China, and would urge that in all our planning this ideal should hold the central place as part of the great ideal of a reunited Church of Christ throughout the world. It would urge the importance of all Christians getting beyond those denominational predilections which have been introduced to China along with Christianity.

1. As a means to this end we urge the organization of local or regional interdenominational federations or committees.

These in the past have given the strength and courage which always come from united effort, and have afforded a demonstration of the essential unity of the Christian movement. It appears that groups in large cities have been more effective than the provincial federations, and we would suggest that in organizing such federations in the future topographical and other considerations should be taken into account in deciding as to the area to be included.

2. That the Churches, and other Christian organizations throughout China should cooperate in the fullest possible way in realizing the ideals and purposes of the China-for-Christ Movement.

3. That it is desirable to combine the existing home missionary societies in China, into a national interdenominational missionary society, and that the National Christian Council be asked to explore the possibilities of effecting such a federation of missionary effort.

4. That missions and churches should endeavour to bring about coordination or union of their activities in the conduct of primary and middle schools, colleges and universities, taking into account the recommendations or findings of educational associations and of commissions such as the China Educational Commission of 1921, thus securing:—

a. More efficient and better equipped schools.

b. Large cooperation and support from local communities.

c. Such an organization of all schools connected with churches or missions as may secure efficient supervision and recognized standards, so preparing the way for a national system of Christian education for China.

5. That by cooperation between the churches and missions, hospitals and philanthropic institutions be brought up as nearly as possible to the best recognized standards and that the interest both of Christians and of other local philanthropic persons be secured for this end.

6. That further consideration of the problem of comity which has an important relation to questions of interdenominational cooperation and correlation be referred to the National Christian Council.

7. That the most careful attention should be given by both churches and missions to the whole question of the federal or organic union of churches and that so far as the obligations of missions to their mission boards in sending countries will permit both the initiative, the negotiations and the final decision in such matters should be left to the churches.

CHAPTER III.

Aim:—To make suggestions toward the formation of such a National Christian Council as may best serve the Christian forces in carrying out such program as may be approved by the Conference.

The Council should be representative of both churches and missions. It should be advisory in character with no power to exercise authority in matters of doctrine or of ecclesiastical or mission polity; but it should be able to act on behalf of the bodies represented in such matters as can be better done in cooperation than separately.

When the China Continuation Committee was organized after the conference of 1913, it was an experiment. That stage has now passed. The service that the Continuation Committee has rendered during the nine years of its existence has demonstrated the great utility of a central organization which can work for the churches and missions throughout China. It will be one of the chief duties of the conference of 1922 to plan for a National Christian Council which shall be able to take over the work of the China Continuation Committee and develop it, and to devise a means by which such a council may be appointed on a representative basis.

A. Suggested Functions of the National Christian Council

1. To foster and express the fellowship and unity of the Christian Church in China and the realization of its oneness with the Church throughout the world, and to provide an opportunity for united prayer and corporate thought toward this end.

2. To help make the central position of the Church in the Christian movement more generally recognized and accepted; to watch and study the development of the Church in self-support, self-government, and self-propagation; to suggest methods and a course of action whereby the desired end may be more speedily and completely gained; to encourage every healthy movement of the Church that leads to full autonomy; and to seek and work for the adaptation of the Church to its environment and for its naturalization in China at as early a date as practicable.

3. To make provision for the investigation of the needs of China religious, social, political, economic and educational, and of the methods by which these needs may be met through the development of a civilization at once Chinese and Christian.

4. To help promote such mutual acquaintance between the leaders, both Chinese and missionary, from all over China and from all denominations, as will create an atmosphere of respect and confidence and make cooperative work of all kinds, and union, where possible, seem natural, feasible and desirable.

5. To assist in developing a leadership in both churches and missions, experienced in dealing with nation-wide problems and with both a national and an international viewpoint.

6. To provide a platform upon which representatives of churches, missions, departmental organizations and other Christian agencies may discuss and plan for the correlation of the activities of the Christian forces throughout China.

7. To arrange for special seasons of prayer, organize forward evangelistic movements, plan for conventions and generally foster the spiritual life and missionary spirit of the churches.

8. To provide a bureau of information and to conduct surveys and publish their results for the guidance of churches, missions and mission boards.

9. To provide an agency in which such departmental national organizations as the China Christian Educational Association, the China Medical Missionary Association, etc., may be coordinated.

10. To represent the Christian forces of China in their relation with national Christian organizations in other countries.

11. To serve as a means by which the Christian forces in China may express themselves unitedly when they so desire upon great moral or other issues.

12. To undertake such other work as may be committed to it by the national conference.

13. To provide for the calling of the next national conference.

B. Suggested General Character of the National Christian Council

1. *The National Christian Council should be representative.*

The representative nature of the council must be assured. Should it fail to represent, in a vital way, the whole of the Christian forces in both Church and missions it could be only a partial success. Its appointment by a body elected directly by the churches and missions from all over China should secure that it will be sufficiently representative in this respect. But to secure the best results the council must be representative in another sense. It must, as far as practicable in so small a body, be representative of all important elements in its varied constituency. There should be on the council, in due proportions, Chinese and missionaries, clergy and laity, men and women, representatives from all large sections of the country and of all types of work. A council elected in this manner and composed of these varied elements should command the respect. and confidence of the whole constituency, including the mission boards.

2. *The National Christian Council should be advisory.*

From the nature of their constitutions and responsibilities the only bodies competent to determine church and mission policy must be the Chinese churches, missions, or mission boards concerned. Yet if all these bodies are to work in the same field without friction or overlapping and to the best advantage, a central coordinating organization is a necessity. This organization must, from the nature of the situation, accept certain limitations. It must not take action with reference to the theological opinions or ecclesiastical polity of the churches or missions. It cannot assume the position of an authoritative church council, or a mission over the missions or of a super-board over the boards. Its recommendations must carry consent or prove futile, and it must depend solely upon the wisdom of these recommendations to secure this consent. On the other hand, it is expected that recommendations made by the council will be carefully considered by the various churches and missions to which they are submitted, and that any action taken by them upon such recommendations will be reported to the National Christian Council. In reporting such actions, the various bodies will, in turn, no doubt frequently have suggestions and constructive criticisms to make upon the work of the council. These should be welcomed by the council and should prove of great advantage as a corrective to the plans of the council and help keep it in close touch with the problems of the local centers and of the individual bodies. On such lines it is believed that the work of the national council, although advisory, will be of great constructive value.

3. *The National Christian Council should be able to act on behalf of the bodies represented.*

An increasing number of Christian activities are being undertaken in a cooperative way. For cooperation in local interests, local boards and arrangements are sufficient, but for cooperation on a national scale there is need for a permanent agency sufficiently representative to serve the whole constituency. The National Christian Council should, therefore, be able to direct those activities agreed upon and participated in by all the forces in the conference. It should also be able to serve in a similar way any considerable number of churches and/or missions in activities fully supported by them, provided such service does not violate the principles agreed upon by the conference electing the council. With this one limitation it would seem that a council elected by and responsible to the conference should be entrusted with executive functions.

C. Suggestions as to Organization

It is suggested that the National Christian Council should be composed of approximately one hundred members, meeting annually with an executive committee of approximately twenty members meeting three or four times a year. The functions of the council and of its executive committee should be clearly defined in a simple constitution adopted by the National Christian

Conference. The council should have a staff and financial support sufficient to enable it to render a real and vital service to its whole constituency.

The real difficulty in the formation of a representative council of approximately one hundred members is in the method of election. The direct election of the council by the churches and missions, as these are now organized, presents seemingly insuperable difficulties. The churches and missions alone would amount to approximately one hundred and seventy electing units. This does not include such other Christian agencies as the Young Men's Christian Association, the Young Women's Christian Association, higher educational institutions, national departmental organizations, etc. which are an essential part of the Christian forces and should be included. Including these there would be considerably more than two hundred electing units. Furthermore the numerical strength of these units varies so much that if the smaller units are to have one representative each, the larger units would, on a *pro rata* basis, have so many representatives as to constitute a council of nearer five hundred than one hundred members.

The election of the National Christian Council by provincial or regional federation councils which are themselves elected by the churches, missions and other Christian agencies has been considered. This plan has much to commend it. The National Conference in 1913 was formed largely on this basis. If successful regional councils can be formed in all parts of China so as to cover the whole territory and include the whole Christian constituency, and if these regional councils can be made to function effectively locally in addition to their function of selecting the National Christian Council, this plan would be possible. But it would require a number of years to form effective regional councils in all parts of China; while to assure their successful functioning locally a paid staff would be necessary in most instances. In order to secure natural grouping, following existing routes of communication, language variations, etc., investigation shows that it would probably be necessary to form approximately thirty regional councils. The time required to form this system of councils, and the expenses involved in providing them with an adequate staff make such a method of appointing the National Christian Council at the present time impossible.

The Commission is driven to the conclusion that under present conditions the only feasible plan of forming a representative council is for the National Conference, which will be representative of all the electing units, to elect the council. Such a council will be representative in the sense that it will be appointed by a delegated body. The electing body being one and not many, a balanced representation of all the varied elements in its constituency can be secured. With the changing conditions in the grouping of the electing bodies into larger and more comprehensive units it may be possible at the next or some future national conference to revise and simplify the method of election.

The Commission recommends that definite provision be made for recurring meetings of the national conference. National conferences have been held in the past at intervals of ten or fifteen years. The rapidly changing conditions in the political and thought life of the Chinese people and in the life of the Christian Church with its increasing Chinese leadership, the large degree of cooperation in higher educational institutions, the progress in organic union of churches into larger groups, make most desirable more frequent national conferences. If in order to get the best results large denominational bodies find it necessary to hold national gatherings every three or four years representing their whole constituency, it would seem that the task of correlating the whole of the Christian forces in China should demand national gatherings every four or five years. This demand is strengthened by the desirability of furnishing to the National Christian Council the opportunity of making full report of its activities and of getting new instructions direct from its constituency to which it is responsible. The China Continuation Committee has found it a source of weakness that it has not been able to make such a report to the bodies represented and to get fresh instructions. So long as the National Christian Council is appointed by the National Conference, meetings of the conference every four years would seem to be most desirable.

D. Suggestions [illegible] to Method of Election

In order to secure, as far as practicable under present conditions, the benefits of having the National Christian Council elected directly by the church, mission and other organizations represented in the conference, it is proposed that the nomination of the National Christian Council shall be entrusted by the conference to a nominating committee appointed by the delegates to the conference, meeting in separate groups for this purpose, in the following manner:

1. That until some natural grouping not based on denominational lines is more feasible, the church and mission groups be entitled to appoint representatives on the nominating committee on the basis of the number of communicant members as follows:

1	representative for	3000- 5000	communicants
2	representatives for	5000-10000	,,
3	,, ,,	10000-20000	,,

4	representatives for	20000-30000	communicants
5	,, ,,	30000-40000	,,
6	,, ,,	40000-50000	,,
7	,, ,,	50000-60000	,,
8	,, ,,	60000-70000	,,
9	,, ,,	70000-80000	,,
10	,, ,,	80000-90000	,,

Church and mission groups to be represented on the nominating committee.

Groups	*Number Communicants.*	*Representatives*		
		Total	*Chinese*	*Missionary*
Anglican				
C. M. S.	11698			
P. E.	6411			
S. P. G.	2229			
Others	268			
	20606	4	2	2
Baptist				
A. B. F.	10016			
B. M. S.	9202			
S. B. C.	24334			
Others	3463			
	47015	6	3	3
Congregational				
A. B. C.	15011			
L. M. S.	13140			
Others	837			
	28988	4	2	2
Lutheran				
B.	7069			
Bn.	6398			
L. U. M.	4996			
N. M. S.	4409			
Others	11316			
	34188	5	3	2
Methodist				
M. C. C.	2449			
M. E. F. B.	42720			
M. E. S.	8932			
U. M. C.	15376			
Others	1246			
	70723	9	5	4

NOTE: The suggested division between Chinese and missionaries is intended to insure a majority of Chinese.

Groups	*Number Communicants.*	*Representatives*		
		Total	*Chinese*	*Missionary*
Presbyterian				
E. P. M.	11009			
P. C. C.	3998			
P. C. I.	9052			
P. N.	40220			
P. S.	7041			
U. F. S.	9870			
Others	6142			
	87332	10	5	5
Other Societies				
China Inland Mission	53162	7	4	3
Christian & Miss'y Alliance	3426	1		1
Seventh-Day Adventists	3580	1	1	
All others (42 missions)	13208	3	1	2
		50	26	24

2. That the other organizations represented in the conference be entitled to appoint representatives on the following basis:—

	Total	*Chinese*	*Missionary*
Colleges and universities	3	2	1
Y. M. C. A.	3	1	2
Y. W. C. A.	1	1	
National departmental organizations	1		1
Literature & tract societies	1		1
	9	4	5

3. That the representatives on the nominating committee thus appointed be requested to nominate eleven (11) additional persons for the approval of the conference in order to secure a well balanced nominating committee.

It is suggested that the nominating committee thus appointed bring in nominations for a National Christian Council which will, when elected, be representative of all important elements in the conference with the understanding that the council thus appointed will be considered as representative of the entire constituency of the conference.

NOTE: It is suggested that provision be made in the constitution for the National Christian Council to fill vacancies in its membership until the next meeting of the National Conference.

THE NATIONAL CHRISTIAN COUNCIL.

T. Z. KOO.

(*Introductory Speech*)

I. Why do we need a Council?

1. We have come together at great expense of time and money. We shall reach decisions which will affect the future development of Christian work in China in a most vital way. We therefore feel the need of having some organization of a national and representative character which shall carry on the spirit and purpose of this Conference in the promotion of an indigenous church.

2. All of us have felt the need of some central organization which can think in terms of the whole country.

3. Not only do we feel the need of a group who would think in terms of the whole country but we also feel the need of an organization through which the churches and missions can conduct certain activities which can best be undertaken in a cooperative way.

4. There are many Christian agencies working in China. The field is large and our resources slender. We therefore need a central representative organization which shall study the best means of coordinating and correlating our activities so that the maximum results may be secured with the minimum expenditure of energy.

II. The nature of the Council.

1. The proposed Council is not to be a church council but a National Christian Council. It therefore should be representative of every form of Christian work in China.

2. The Council is not to be thought of as a church court and therefore should not be considered as competent to deal with questions of church polity and theology.

3. Its relationship to the various churches and missions or mission boards should be largely advisory and not executive.

4. It should be created by a delegated body such as the present Conference. In this sense, it may be empowered to carry out certain activities which the churches and missions may entrust to it.

5. The Council should be predominantly Chinese in its thought and purpose.

6. The Council, if formed, should not be regarded as the final solution of our problems but merely as an experiment to be

carried on until the next Conference meets. By that time, we feel confident that we shall have a valuable body of experience to draw upon to form our next council. III. The Functions are clearly given in the report of Commission V. I wish to draw your attention to the following main functions of the Council:

1. To watch, study and foster the development of the church in self-support, self-government and self-propagation.

2. To consider the needs of China on a nationwide basis and to plan for the evangelization and uplift of the whole nation.

3. To assist in developing leadership in churches, missions and other Christian agencies or movements with experience in dealing with nation-wide problems.

4. To study and help coordinate and correlate the work of the different Christian agencies in China.

5. To represent the Christian forces of China in their relation to similar national Christian organizations in other countries.

IV. How can we secure such a Council?

There have been various suggestions as to the ways in which such a Council can be called into being. We wish to suggest, however, that:—

1. Since we have a delegated body present at this Conference representing all the churches and missions and other Christian agencies now working in China.

2. We shall ask this body to elect a certain number of men and women to form this Council. The detailed method is given in the report of Commission V.

3. This elected body shall then elect among themselves a group of men and women to act as the executive committee. This body should be small enough and representative enough to carry the confidence of the whole Council.

V. The following are some of the main points in which we should center our discussion on this question:

1. Do we need a council?
2. Is the proposed method of organization the best method possible?
3. In defining its functions, center upon a few of the main functions given in the report.
4. Think of men and women in your denomination who ought to be on the Council.

Discussion

Rt. Rev. H. J. Molony:—The great cry of the 1907 Conference was "One church for China." A great deal of preparatory work has been done by prayer, by unity in cooperative efforts and in other ways. We must continue these methods until we attain the ideal. There are already apparent two lines of opinion as to how we may attain the ideal. One is by sweeping away all the old denominations and beginning again in China. If we do this we shall probably open the way in the Chinese Church for a repetition of the old controversies. We shall be in danger of throwing away all that heritage we have from the past, all the decision of the controversies about the nature of Christ. And the Chinese Church will have to begin again all those controversies about church government which have been prevalent since the Revolution. In my opinion, to throw away the lessons of the past and to reduce the Chinese Christian Church to a fluid condition in hopes that she will establish herself in some better way than the past is quite hopeless. The better way is by building up on the old and adapting and coordinating those organizations that we already have for the establishment of one church in China.

It is my opinion that the Presbyterian and Anglican are capable of being combined. Both these systems have the stability of well established doctrinal standards. Doctrinal standards are absolutely essential for a Chinese Church. The Episcopal Church in its own episcopacy gives a continuity with the ministry of the early ages of the church which must not be broken. If, in order to get quickly to unity we Anglicans should give away our heritage of episcopacy we should be casting away something that you will want presently.

We stand for personal leadership in the Church. Presbyterians stand for the constitutional government of the Church and these two principles should be united. We want to get the new line of episcopacy established by our Methodist brethren united with the ancient line of episcopacy found in the Anglican Church. We want the Wesleyans and Methodists to come in and give us their zeal for the Gospel and their personal testimony to the realization of Christ in the human soul.

Mrs. J. J. Heeren:—Since the work of the National Christian Council is to help forward the work of the Chinese Christian Church, it would seem eminently desirable that members of that Council should be chosen from among the members of the Chinese Christian Church. That need not necessarily exclude missionaries but it should only include those who are ready to identify themselves with the Chinese Church, to become members of it and to work for it in that capacity.

As in the Church we need not then divide as to Chinese and foreigner, so we need not make the division of men and women —one cannot do the work without the other. There is room for both, there is necessity for both, in the actual work and in the administration of that work.

Without in any way diminishing the status of the ordained preacher, let me say, I feel it would be entirely wrong to limit the membership of the Council to them, as has been suggested. Christ's Kingdom must come through the efforts of the whole body of Christ. The ordained preacher is one of the limbs of that body. Moreover if we cannot all be preachers ordained by man, we can all be prophets in the sense that we can all, whether man or woman, be teachers inspired by the God-given spirit.

As I read the Chinese thought—they wish their Church to be the Body of Christ. A human body with limbs scattered in different directions would be of little use in accomplishing even a small piece of work. The slogan of this Chinese Church is "China for Christ." Let us then forget the terms foreigner, Chinese, man, woman, Congregational, Presbyterian, Episcopalian and so forth,, then finding the way to elect the Council will become decidedly easier.

R. F. Fitch :—A number of years ago, while reading Chapter I of the First Epistle of St. Paul to the Corinthians there suddenly came to me an interpretation of what he meant as applied to present day conditions. This interpretation was submitted to one of our foremost New Testament exegetes in the States, the then sole survivor of the American Revision Committee. His reply was that the interpretation was correct in the fullest sense but that many could not receive it. He even cautioned me about passing the interpretation on to others. It is fifteen years since this caution was uttered and I make bold to pass it on because I believe the Christian Church in China as represented by this body to-day is ready for it.

Paul was deploring the dissensions and divisions among the Corinthians. If he were to address us to-day with the same message, it might be somewhat like this—"I thank God that I baptised none of you, save Crispus, Gaius and the household of Stephanus, lest one of you should say I am an Episcopalian, another I am a Presbyterian, another I am a Congregationalist another I am a Methodist and another I am a Baptist. It is better for you to be *without* baptism than that you should divide the body of Christ." So strong were Paul's convictions in this matter that he refused to baptise further lest this ceremony become a means of division in the Church. Is the Christian ministry in China to go as far as did St. Paul in refusing to baptise his followers in order to maintain in its integrity the body of Christ?

With these centuries of divisions behind us it is impossible for us to exhibit to the full, within a short period of time our essential one-ness in Christ, but is not the formation of the National Christian Council the first step towards accomplishing this unity? As a revered senior has already said from this platform it should even have executive functions so long as their exercise does not interfere with the ecclesiastical functions and internal polity of the several Churches.

Since all the regular evangelical Churches in China have their own standards of belief and credal statements, is it wise for this Council, representing these several Churches, to have its own doctrinal statement? If the Council were to be the authority for determining the interpretation of such a statement, as held by its constituent members, would this not be giving to the Advisory Council an authority which would be more than advisory and thereby make it a kind of super-church?

The Hangchow Union Committee, which is the pioneer of inter-church city movements in China, has never thought of requiring a doctrinal statement from the various Churches and missions which compose it. This would at once give us an authority as regards belief and interpretation of belief, superior to the authority of the various missions and churches. Until the Church is ready for organic union, let us leave these questions to the several Churches which wish to unite.

Mr. D. E. Hoste:—I should like to offer my respectful congratulations to Mr. Koo and Mr. Sparham for the way in which they presented the report of Commission V, and also to express my concurrence with what they said. We were exhorted to think in terms of the whole nation. We shall all agree with this but do not let us forget that the way to benefit the whole nation is to do faithfully and efficiently each of us the particular job that in the providence of God we have to do. Do not spend so much time reading articles and papers about the world situation that your own work suffers. Let us remember that the one Man who perfectly thought in terms of the whole world was content to spend thirty years of His life in a humble home, honoring His parents, in duty to His relations, and working with His own hands. Let us remember the apostolic injunction not to go forth so much into great world movements, but to love and cherish right living in our own families and among our immediate neighbors.

Another remark made was the importance of giving high education with a view to the development of the best leadership of the Chinese Church. While I agree with that I venture to think it needs to be qualified. So far as my experience goes the faculty of leadership is innate. It is born in some men. There are qualities of tact, of judgment, of power to influence others that are born in men in all classes of society and I believe it would be a great weakness in the Christian ministry of this country if the leadership were taken exclusively from any quarter whatsoever. I venture to think that this great country has somewhat declined and failed to fulfill the promise of her greatness because the avenue to leadership was too exclusively kept to a class that were educated in literature. Men who were trained in business and other affairs were excluded.

Now I for one should be very sorry if we missionaries were to have no place in the Council. Apart from other reasons I believe that it would be a great loss to us to be out of touch with the Chinese leaders. Our limits of knowledge of the language, the thought and customs of the people of China can, to a certain extent, be removed by helpful intercourse with our Chinese Christian brethren.

There is one point in this proposed resolution, which was also dwelt upon by Mr. Sparham, which has my fullest agreement. I allude to the provision that it is understood that matters of doctrine and ecclesiastical polity lie outside of the province of the National Christian Council. I believe that is wise and right at the present time. At the same time it is of importance that another quite distinct and different point should receive attention at the present stage of our proceedings. It appears to many of us that in order to definitely confirm and safeguard the central, essential Christian character of the Council, something should be placed in its constitution, and that its membership should be based upon some definite statement of Christian faith, not a creed. I do not propose the following as a resolution. It is a suggestion that would improve and strengthen the resolution on the National Christian Council.

"Whilst it is understood that matters of doctrine and ecclesiastical polity are outside the province of the National Christian Council it is agreed that in order to affirm and safeguard its essential Christian character, its membership should be based upon the following three fundamental Christian truths:

1. The Deity of our Lord.
2. Salvation through His atonement.
3. The trustworthiness and authority of the whole Bible.

If this were simply a missionary council I would agree that the members having passed the doctrinal questions of the various Churches this point would be covered, but it is not a missionary council. It is a National Christian Council and we cannot afford at this juncture to shut our eyes to plain facts as to what is occurring in the West. Not long ago—many of us read about it—

there was a gathering not merely of Christian church members, but of church leaders also, when the belief in these three points was distinctly disavowed, and yet these men maintained their position as Christian leaders. There was a time when people who held such views were outside the pale of the Christian community. They might respect them but they were not regarded as Christians, and many of us feel that in view of what is going on in the West it is wise that this first effort to start a China Christian Council should safeguard the future. It is much easier to do it now than it will be later on.

(Mr. Hoste's suggestion was considered by the Business Committee which prepared a substitute statement on the relation of the N. C. C. to doctrinal standards. This substitute was moved by the Business Committee, seconded by Mr. Hoste, carried by a standing vote,—practically unanimous—and the singing of the Doxology, See Section XIII, "RESOLUTIONS")

Bishop White:—We are convinced of the growing self-consciousness of the Chinese Church. We are deeply impressed by the capabilities for leadership we see in our Chinese brethren and sisters. We are profoundly impressed by the manifest desire for freedom for self-expression on the part of Chinese Christians. And because of this I think it a matter of the utmost importance that the National Council be composed of Chinese only, and that if possible this Council should have an advisory board of missionaries.

It has been said that missionaries should be included in the Council for the gain it would mean for them, but I think the gain would be immeasurably greater were the missionaries excluded. It is not a united church that we are organizing but a National Council for what we hope will become a nationalized, indigenous church in China.

For several reasons, and four in particular, I would like to see the Chinese church along the lines of this National Council given a free hand: (1) Because I believe in the spirit of God and know that He is with our Chinese brethren and will lead and direct them; (2) Because I believe in our Chinese Christians and their capabilities for leadership and for carrying on from this point; (3) Because I believe that the hand of the missionary is that which has restrained the Chinese Christians from corporate union more than any other factor; (4) Because I believe in the ripeness of this present time, that this is the day of opportunity and the day calling for great ventures of faith.

Let us then give to the Chinese Church through this National Council a constitution which the future church, when it is organized as a church, will look back upon as a Magna Charta for the church in China.

Rev. Chang Chuk-ling:—We should take into consideration that there is already a Church of Christ in China. For instance, in Kuangtung there are about 15,000 members in the Church of Christ in China, no longer belonging to the Presbyterian or the London Mission or any other denomination. The Christian Church should be taken into consideration as a unit in voting. Rev. Chang mentioned another province in which there are about 9,000 of these independent Christians.

Miss Ruth Paxson:—There will be many who will think perhaps we do not want to make any doctrinal statement, but we know that this organization must have doctrinal background. Every organization has one whether it is stated or not; and so this council cannot fail to have one, and in the minds of the whole Christian Church it *will* have one.

Every one of us in this room ought to be able to unite on these three points:

1. The deity of our Lord, Jesus Christ.
2. Atonement through His blood.
3. The trustworthiness and authority of the Holy Scriptures.

There are people holding positions of responsibility in our churches who are not teaching or holding these three things. Someone once asked me what she should say to the women who ask her what they shall believe when one person preaches one day one thing and someone contradicts it the next. I went into a school where one teacher came to me who had taken a young woman to a summer conference hoping that she would become a Christian; the young woman had not become a Christian because at that conference she heard denied the things that alone would make it possible for her to become a Christian—the atonement, and the deity of Jesus Christ.

Rev. Yu.:—We are thankful that missions have been in China all these many years, but there are several things that are not yet perfectly clear. There are a number of things within mission organizations which are not clear and there are, even in this age, differences within the church which are hard for the Chinese to understand and which make joining with the church an impossibility for many Chinese. In financial matters there are differences also; six or seven societies may stand ready to enter a certain field the moment the invitation comes, whereas some other field may not be entered at all. There must be some central council to guide the distribution of the Christian forces.

The Chinese Christian Church is already born. In the West these differences have a historical background, but we in China know nothing of the background that explains these differences. Because uniting is a more easy thing here, may it not be that we have a message of unity for you?

Rev. S. C. Huang:—The Nestorians came centuries ago to China. Now there are new beginnings of Christian work. The Conference of 1890 was a meeting of missions and of a foreign church. In 1913 there was, for the first time, a Chinese representation of one third; the Christians of China then began to think in terms of a Chinese Christian Church.

We are sitting in a Conference to-day in which all our distinctions are lost and we are one. This is the work of the China Continuation Committee. This Committee has carried on the work of the great Edinburgh meeting.

The question now before us is, What of future history? For the first time we desire the inauguration of a Chinese Christian Church. This involves sacrifice on the part of the Westerners. We must plan without relation to our own traditions and put into practice Christ's teaching of love and fellowship with each other.

Miss Yuan:—I speak as a representative of the women of the Conference. One speaker has stressed the fact that the National Christian Conference would make it a men's council. Paul says, "If Christ did not rise we are of all men most miserable." Women first saw the risen Lord. The risen Christ knew no difference between men and women. The plea is for equality in the Church of China between men and women. The women of China wish to have an equal opportunity with men, to serve the risen Lord.

R. K. Evans: My first word is regarding the very interesting and valuable suggestion made by Mr. Weir this morning, that this National Christian Council should be confined in its membership to Chinese. I would like to follow that by the suggestion that it be made as a bona fide offer to the Christian Church that if you believe that it is best for the future of the cause of Christ in your land that this National Christian Council should from the first be limited in its voting membership to Chinese Christians, tell us so and we will gladly withdraw. Let them decide.

The second point I would like to speak on is with regard to the earnest and persuasive appeal Mr. Hoste and Miss Paxson have made concerning establishing the Christian Council on a theological basis or safeguard. It was pointed out this morning that this National Christian Council is neither one thing nor the other—neither church nor mission. Therefore there are two sides to the question: (1) The mission side, with regard to which I would say out that there are far more adequate theological safeguards than were pointed out to us this afternoon. The Anglicans have the Articles; the Presbyterians, the Shorter Catechism; the Methodists, Wesley's Sermons; even the reprobate

Congregationalists have more than the three-fold presentation of the morning. (2) On the other side, it is for the Chinese to decide how far they need now to have even such a modified and careful theological safeguard as was offered to them this morning. I maintain that it is their business to decide.

I feel that I have hardly a right to say anything, but as a fellow Christian I would say, "Make up your mind now, which to you as an individual Christian or to the Church is more important—a theory about the Bible or the Bible itself, some theory about the atonement or the atonement itself, a theory about Christ or Christ himself."

My hope and prayer would be that the Chinese Church, with its supreme gift of sanity, and its magnificent genius for common sense, and its loyalty to Christ, will find a theology and an interpretation that will add to the richness of all the historic creeds of Christendom.

Mr. Ch'en Wei Ch'in:—It is evident that the majority favor the Council. We should work and walk toward that which we would attain. Has the Christian Church any status in Chinese life? No. Has Buddhism? Yes. Mohammedanism? Yes. But Christianity is still without status in Chinese life. The Chinese Christian Church must find its place and must be given a place —a higher place—in Chinese life. In 115 years the Christian Church has grown to 360,000. Why is it not stronger to-day? It is because we do not have a united message. It is because of our dissension. The history of the Y.M.C.A.,—only 25 years —is in marked contrast; it is known everywhere as a Chinese organization.

The hindrances before us can be overcome only as we serve Christ fully and do His work. We are not a small body. Financially we would be in a position to carry on this work if each one of us would contribute two or three dollars.

Rev. S. C. Huang:—Students sometimes ask me whether the God I worship is living or dead. I answer them that He is living, and that we not only believe we have a living God but that the God we worship is a living, Christ-like God. I assume that we all, no matter of what denomination, have the same faith and that we stand for it—a living Christ-like God. And since we think our God is living it is unthinkable to think of a living God without growth. Growth does not mean divison, contradiction and hostility, but it means greater knowledge, power and love, for greater service.

Mr. Chin Chu-nan:—I greatly favor the organization of a National Christian Council. Such a Council should have three characteristics; (1) It must be a safeguard; (2) It must have the character of a reformer; (3) Its character must be constructive. It should be a building process that it undertakes; not building on denominationalism, not building on science, not building on philosophy, but on Christ. Christ said, "I am not come to destroy but to fulfill."

Dr. Gilbert Reid:—I do not oppose, neither do I approve, the plan of a National Christian Council. I wish to point out that we are taking a whole day to discuss a human device and organization, while the allimportant matter, the chief and prior matter, is that of making known God's plan of salvation as revealed in Jesus Christ, and to get men like Christ to do God's will. If the strength and thought devoted to all these man-made schemes could be centered on the chief thing of life, how much more good could be done. It is easier in fact to persuade the Chinese to follow Christ and to obey God, than to get them to accept all our human societies, committees, plans and regulations.

Again, Christ said, "All power is given to me in heaven and in earth." This is the source for all Christian activities. It is not for us to place the Christians of China under the power of any one man or set of men. It is said that this Council is only advisory and has no authority. But it has an Executive and an Executive is something more than a body for giving good advice. If the Council really has no power, it will not last more than a month or so. It will show no great zeal in carrying out its advisory duties. If, on other hand, it has power, more or less, there will be the danger, which exists with any set of men however good, of attempting to increase their power.

The true task for every Christian is individually to place himself in right relation to God, and to wait for God's commands. We as Protestants have of late been introducing countless intermediaries, who are more distracting than a one-man Pope. We lose our connection with the source of all power. Rather than take orders from all sorts of Boards and Committees, and other kind peoples pressing on us more than good advice, let us get back to the one great Head of the Church, the Saviour of men.

An old saying in the Chinese Classics reads: "Every thing has its root and fruit, its beginning and its end. To know what comes first, and what afterwards is to approach near to the truth." I urge that we now and always place chief emphasis on the chief things, and keep a proper proportion in all the activities of the Church.

C. G. Daniel read as follows:—"A statement by the delegates of the Southern Baptist Missions and of the Chinese Churches with which these missions are affiliated.

"We recognize and rejoice in the fellowship of all believers of which this Conference is the proof. In Christ our Head we are one, and we would regard as sinful any course of conduct which would break or mar this unity in Him. We share in the passion of all his disciples to enthrone our Lord Jesus Christ in the hearts of the Chinese and of all people, and we are ready for any sacrifice which is necessary to achieve this object. But our reading of the New Testament and of church history compels us to believe that the ideal of a "National Church" is contrary to Scripture and prejudicial to the spiritual democracy and autonomy of the churches.

We are glad to note that the statement of the purposes of the proposed "National Council" limits its activities to that of advice, but we believe that the useful purposes of this organization would best be served by avoiding the historical implications of the word "Council" and giving the organization some such name as The National Christian Conference Standing Committee.

We would further suggest.—

1. That membership on this committee be given to any Christian group in China that wishes membership, on a basis of one to every eight thousand church members, and that each group elect its own representatives in its own way. We think, moreover that, wherever feasible, the Chinese should elect even the foreign members.

2. That certain institutions such as are mentioned in your proposed constitution be given one representative each, and that these representatives be elected by the boards of control of these institutions.

3. That in order that this organization may be kept thoroughly representative and sympathetic with the different bodies which it represents, no coopting of members on the part of the committee itself be allowed.

4. That it be clearly understood that this committee will have no executive authority and that its functions be that of gathering and systematizing such information as will be useful and inspiring to the Christian forces in China in the prosecution of their work, the cultivation of a spirit of fraternity among the various groups of Christians, and the bringing together of the Christians of China of every name in the performance of such common tasks as these Christians may participate in without compromising any denominational principles.

5. It should also be understood that any participating body of Christians may at any time, at their discretion, withdraw their representation from this committee, and withold their cooperation from any particular form of work in which it may, for reasons satisfactory to itself, not wish to participate.

Such a committee would not make for or against any organic union, but it would serve to strengthen the bonds of fellowship which bind us together, and would facilitate cooperation in cases where cooperation is really called for, and with no sacrifice of principle. It would also enable us to collect and conserve the good and gracious results of great gatherings such as the present one."

Dr. J. T. Proctor:—(This speech was made by request of the Business Committee) The discussion on the proposed National Christian Council reveals the fact that there are two approaches to this question in the minds of the members of the Conference. There are those who look forward to the organization of the Council as an ecclesiastical body with ecclesiastical status and functions. The suggestion has been made that the Council should be composed exclusively of Chinese or of foreigners appointed by the Chinese churches and should have authority to enforce its sanctions as regards a doctrinal statement. It was clear that others think of the proposed Council as an organization frankly based upon both churches and missions, which will have in the scope of its activities all of the Christian activities in China to-day. This latter view looks to the Council as filling something of the place of the China Continuation Committee, with this important exception that the Council shall be composed of representatives of all the Christian agencies in China to-day.

It was brought out in the Business Committee meeting yesterday that this clear cut division of thinking and approach to the question had been in the minds of the members of Commission V when the report was prepared. The chairman of Commission V called together in January about twenty-five representative men and women, Chinese and missionaries, from a number of sections of China. These spent two weeks in careful study and preparation of the report which is now under consideration.

Because of the announcements that had been made that the National Conference would center upon the Christian Church and for other reasons, perhaps 70% of those who came together in January, came with the impression that we were to take steps for the organization of a church council. As the result of two weeks of the most careful attention to this matter on the part of these twenty-five or more Chinese and missionary representatives, they came out with the unanimous conviction that what we should recommend should be the formation of a committee or organization to serve the churches and missions rather than an ecclesiastical council.

It has seemed to the Business Committee that it may be worth-while to call your attention at this time to these two alternative and possible courses of action. Shall we have a council or a committee, a church organization with ecclesiastical functions or an organization to serve the churches, the missions and all the Christian activities in China to-day? The nine years' experience of the China Continuation Committee has demonstrated that we are ready for the committee, for the organization to serve all the Christian activities. There are some of us who would like to believe that we are ready for the ecclesiastical council but experience in the Continuation Committee has not convinced those who have worked most closely in it, that we are yet ready for that sort of an organization.

From the report of the Continuation Committee made by Bishop Roots, it is perfectly clear that we are making real, substantial progress toward mutual confidence and cooperation.

Shall we continue along that line or shall we at this stage undertake a different task based upon ecclesiastical authority and doctrinal statements?

Dr. R. Y. Lo:—A common task calls for common ideals, a common purpose and united action. The tasks that are facing the Church are too many to be mentioned The task of winning China to Christ is too big for any denomination or any combination of denominations. I believe the common task will lead us to work and plan together. My own personal experience in Peking several years ago in protesting against a state religion convinced me that united action is necessary and that there should be a national organization through which we should plan and work together. The only open thoroughfare to church unity is a common task.

I have told you about the movement to make Confucianism a state religion some years ago. If China is to remain a republic at all China must have a new Parliament. No one can tell what the new Parliament will do. The new Parliament may insert a clause which may not be favorable to the propagation of the Christian religion. If history should repeat itself, to recall the history of France in 1840, you will agree that such a thing is possible if not probable. You will remember that Voltaire and his party at that time tried to abolish religion saying that religion is an impediment to progress. There is more than one Voltaire in China. Who can tell that such a movement will not appear in China. For this reason we need a central organ through which we can work and plan together. I believe that is the only way that the Church can exist in China.

Wen Lan Do:—First, I believe that the representatives should be confined to those who are ordained men or hold preaching positions. The Y.M.C.A, the Y.W.C.A. Bible institutes, and similar institutions, should not have special representation. The ordained men who are duly chosen as pastors should represent the other bodies.

The only point at which I would make an exception is in regard to the choice of women. In our Presbyterian Churches women are not yet chosen as preachers. I believe that as the position of women is improving so rapidly they should be the single exception and women should be chosen as delegates even though they are not ordained. The time has come when women should be chosen to be preachers in the Church of Christ.

Mr. Bau:—This present conference and the proposed council are like nothing seen in heaven or on earth before. This body and the proposed body may be represented as the missing links. They are absolutely necessary for the continuance and present conduct of Christian work, but they have no proper ecclesiastical standing or authority. I disagree with those who propose that these delegates from special organizations should be withdrawn. If such people as represent the Y.M.C.A. and colleges should be withdrawn it is inevitable that all delegates should be withdrawn because none of them have proper ecclesiastical authority. Until a really true Chinese Church is developed which can properly elect its own representatives it will be necessary to make use of these missing links. Such people as those representing these special organizations are essential, including foreigners and members of Christian Churches. Why should any group have two sets of representatives, one elected by the membership and one elected by special bodies. Yet the temporary nature of the situation should be made clear.

Rev. A. Weir:—My definite suggestion would be that the members of this proposed National Council or whatever name is to be given to it, should be all Chinese. These last few days I am sure we have all rejoiced at the magnificent leadership of our Chinese brethren in thought and organization. Those of us who have been in China for some years have known this before, perhaps. But the extent and high quality of that leadership have been more manifest these last few days.

What we want in this Council is a Council which is Chinese in thought and purpose. I submit that this purpose will be reached by having the regular personnel entirely Chinese.

The Chinese members, these fine Chinese leaders, will probably invite several foreign missionaries to help them but I would suggest that the foreign members be only advisory and that the choice of them be left entirely to the Chinese.

Fan Ren:—I represent a Church in which there are at present 20,000 members, 4,000 baptized within the past year. It may be our movement was too early in separating from the organized Churches already in existence in China, and in separating from organized missions. If, however, there is a national union formed in China our own independent churches will want to have part in it. For the present churches in China at once to establish themselves upon an independent basis is practically impossible. There are too many connections with the Missionary

Societies,—the question of property, the right use of contributions, etc. Hence it is wise for the complete establishment of an entirely independent church to be slow in process. Each denomination in China should have at least one representative on the National Council.

Mr. D. E. Hoste:—(In this speech Mr. Hoste seconded the resolution on doctrinal standards proposed by the Business Committee. For this resolution see Section XIII, "RESOLUTIONS." In seconding this resolution I should remind the Conference that in the course of discussion on Saturday morning, I suggested that in view of certain movements in the Christian world at the present time it would be well to affirm and safe-guard the distinctly Christian character of the proposed new Council by the insertion of three fundamental doctrinal points: The deity of the Lord Jesus Christ, salvation through His atonement, and the trustworthiness and authority of the whole Bible.

It appeared subsequently that serious objections were felt by many who heartily sympathized with the aim and desire which had animated these suggestions. They felt with others of us that the times did call for some affirmation of faith and that this Conference furnished a good opportunity for making such affirmation. In their judgment, however, there were serious difficulties in the way of doing it in the way I had suggested, that is by inserting something in the new constitution. For one thing, it was felt it would hardly do whilst avowing as a fundamental point in the constitution that all matters of doctrine lay outside of its province, to insert in the constitution points of doctrine. There is a good deal of cogency in that objection, especially in view of the fact that there are a number of esteemed brothers, Chinese and foreign, who feel a measure of misgiving lest, as time goes on, this Council should gradually grow into a sort of super-church council. When I heard the opinions of some of these friends, I came to see that this putting of doctrinal points into the constitution might really be construed as a kind of claim on the part of the Council to touch upon matters of that kind. Personally, I cannot quite agree with that view, but I can see that to many minds that view would have a good deal in it.

Yesterday afternoon I received an invitation from Dr. J. W. Lowrie, chairman of the China Council of the Northern Presbyterian mission, to meet with two gentlemen representing the Business Committee with a view to considering this resolution. I had not known that they were preparing such a resolution, but Dr. Lowrie, who is on the Business Committee had had a share in its production and he was good enough to invite me to consider it with these two gentlemen.

Whilst on some grounds I should have prefered my own original proposal, nevertheless I am profoundly thankful for this resolution. It has this one great advantage. It clears the new Council of any possible implication of wishing to usurp authority in regard to doctrine. And then as I have read and considered the wording of this statement I am bound to confess that in some important particulars it is superior to the suggestions that I proposed on Saturday. It gives a simple clear statement of the fundamental doctrines of the ever blessed Trinity and whilst we may some of us wish that it had been worded with greater force and exactitude in some points I feel intensely that at this present time, we have great reason to thank God for this resolution. It stands to reason that if we are going to wait until we can get a statement which will meet the exact and particular opinions, views and judgment of every one of us, we shall never get it and in the end we shall get nothing. If I am not presuming too far, I suggest that the moral effect of this resolution will be greatly enhanced if all of us should see our way, in the presence of God, to rise and unanimously record our belief as set forth in this resolution. (See page 649, also SECTION XIII)

F. J. White:—It may seem gratuitious to say again that the Council proposed is a Christian council and not a church council.

But so many have seemed to take it for granted that this body would be a council of the Christian church of China that it seems necessary for those who think otherwise to voice their belief in the most emphatic terms.

Regarding that question of one church for all China I confess that I share the feelings of Mr. G. G. Warren. Church union is far less important than Christian unity and cooperation in the spirit of Christ.

To form a National Church Council would result in compulsion and lead to unhappy strife and further division. Freedom from Creeds and ecclesiasticism is extremely precious to many of us and we believe the attempt to organize one huge church of China or a church council with that end in view, would limit variety in Christian experience and activity that would be nothing less than disastrous. We can love and respect each other in our adherence to the one Christ in a way that may be exceedingly difficult in one church.

I believe there is a large place for a National Christian Council to speak for Christian forces of China and to form an agency to foster cooperative effort.

I believe in the fullest possible cooperation in work and fellowship in Christ among the churches and Christians of China. But I hope that time will never come when an attempt will be made to superimpose an authoritative church council over the churches of China and thus crush out that Christian democracy that is the very essence of the spirit of this present age and bring all life and activity and thought to the dead level of ecclesiastical uniformity.

Mr. C. S. Chen:—With reference to the resolution on the organization of the Council I suggest that a greater opportunity be given for stating clearly the purpose of the Council. I feel that if a clear statement were made of our devotion to Christ, His salvation for men, the trustworthiness of the whole Bible, the whole document would be more clear. Our Christianity is a matter of faith. It is spiritual and divine. It is essential that we make this distinction and do not try to put science into religion. I feel if the total purpose of the proposed Council were clearly set forth it would avoid a great deal of perplexity in the minds of the members of this Conference, Chinese and foreigners alike. There are doubts and suspicions as to the possible effect of this Council, but if a clear statement had been made setting forth our allegiance to Christ these conditions would be overcome and these suspicions avoided.

Dr. Hawks-Pott:—We can take for granted that we understand very clearly the purpose and the aim of this National Council, that it is not for organic union. We understand clearly that a matter of that sort must be left to representatives of the Churches. It is not even for the federation of the Churches. That again must be left to representives of the Churches. It is for bringing about the largest cooperation of all the Christian forces in China so that their strength may be best exerted in our common task and so that there may be so far as possible the elimination of all waste. Now, if this be the object we see immediately that the Churches must be represented, that missions must be represented and that all auxiliary Christian organizations must be represented and we see again clearly how disastrous it would be if we thought what we needed at the present time were merely a committee of Chinese leaders—disastrous, because it would lead later on to the development of a committee of foreign leaders and if there is one thing this Conference wants to do away with it is the line between Chinese and foreigner so as to manifest our oneness in Christ Jesus. We want a committee where we will have the best leadership of the Chinese and the best leadership of westerners so that by joint counsel they may promote the cause common to us all.

Rev. Charles G. McDaniel:—I greatly appreciate the splendid expression of our faith in the fundamentals of our Christian religion as brought in by the Business Committee and which was so heartily endorsed by this Conference. I also heartily appreciate the fact that our Business Committee has so changed the proposed constitution of the National Council as to make it impossible for this Council to coopt further members.

There are two other points, however, that I should like to see cleared up and in order to do this I am going to propose an amendment—that we change the name, making it not the National Christian Conference but the National Christian Conference Standing Committee. Such a name would link up the organization to this Christian Conference and to further Christian Conferences. I do not believe it would hinder us in attaining every legitimate object we want to accomplish.

What is desired is not a body representing certain views, but one which will bring out all views representing the Church as a body. This can only be secured by members elected by the various components of that body. It is a fundamental principle of representative government that their representatives be elected *by* them—not *for* them!—as was the case in the C. C. C. In the present day, the latter plan does not make for either effectiveness or permanency—because it is not representative. It is not so important to select "a body of men who will be sure to agree" as it is to have the *entire* Church represented by men of *its* choosing. Then nothing will go through without the value of all viewpoints having been considered.

There is no objection to this body having the limited executive powers mentioned provided its members are *elected* by the bodies whom they respectively represent. But the age is past for any body of men not elected by the people whom they represent to hold executive authority over those people.

Mr. Siegfried Knak :—Should the National Council deal with political matters or not? Several speakers on Friday complained that Christianity is looked upon as foreign in China, contrary to Buddhism and Mohammedanism, and hoped that it would be changed if there were a nation-wide church organization. I think that in one sense Christianity will always be looked upon as a foreign religion, not because it comes from Europe but because it comes from heaven. China is on the earth, and the Chinese heart is earthly like the hearts of all other men. The message of the Cross goes against the natural feeling of us all. Therefore, keep watch that the message of the Cross is not mixed up with things of this world. As Jesus said, "My kingdom is not of this world." A church and a national Christian council should not have to do with political methods. Evangelism must be kept free from political policy. The German missions did so before the war, following the great doctrine of Martin Luther. It is not dealing with politics which makes the church a fountain of strength. The Chinese Church is not asking, what is heavenly, but what is Chinese. Very soon it will be forgotten that the best thing that the church can do is to bring the Message of the Cross. It would be of immeasurable value if there were a community where it would not be asked, are you from the north or the south, a monarchist or a republican, are you for this church or that one, but are you a true disciple of Jesus Christ. Very soon the church of China will be mixed up with politics. Is the church of Christ anything other than a community of followers of Christ? Then it will be a city that is set on a hill for the whole of China; a strength and clearness of the heart will be gained, and the church will be free for true national service.

E. C. Lobenstine:—(In reply to above question.) Just a word of explanation. The word "political" does not occur in the resolutions which were passed, at all, and the only other place where there might be reference to it is under Section 11, the last three words: "to serve as a means by which the Christian forces in China may express themselves unitedly, when they so desire, upon great moral and other issues."

Rev. Kuo:—I would like to emphasize strongly the establishment of a "Christian Daily," I could give seven or eight cogent reasons for its establishment, the main point being that through such a daily we would have a consummation of stimuli day by day, and a basis for a constructive presentation of the Christian Message, and a means for building up and strengthening the faith of Christians throughout China.

Mr. E. R. Hughes:—Dr. Mott said on Sunday night, "We cannot drift into reality, but by design and sacrificial effort." I would speak to one point, that this Council foster and express the fellowship and unity of the Christian church in China. Foster what sort of unity? Make what sort of expression? I take it that the National Council will have to decide at an early stage what principles of action, and what aims should be laid down for the direction of their policy. I maintain that they cannot be guided by mere ineffective, pious inspiration and good feeling. As things stand at present, the situation with regard to unity is so confused and uncertain that the National Council will find its hands fettered in many ways, not because of matters of principle. not because church unity may be right or may be wrong, but merely because of their uncertainty and fear. Can we expect the National Christian Council to function in this first part of its great work unless the situation is clarified and defined? Is fear going to help them interpret the mind of the church? What is of graver importance than to interpret the mind of God in the Church? It would be well if the Conference could here and now give some sort of leading to the National Council.

I would suggest that the Chinese delegates prepare some sort of resolution which would definitely throw it up to the missionary bodies as to what their action, what their attitude would be in regard to organic church union. Let me give point to this statement: St. Paul said to the Christians of Corinth, "Ye are the body of Christ;" that is not a statement of principle, or a statement of ideals, but a statement of fact. I would venture to assert that whatever has been in the minds of the foreigners at this Conference, there is one vital experience that has given joy to every Chinese delegate, and that is the fact which St. Paul emphasized, the consciousness of the Chinese church has been emphasized, and from that we can see that power and joy will flow in a mighty stream. Now suppose through the conference reports and through the reports of the delegates, and through the joyful testimony, not only a feeling of unity, but a definite desire, nay, a settled will for organic church unity, should spring up in China,—what is going to happen? Where will the churches turn if not to the National Council, and what are they to do? It seems to me that unless the situation is clarified and defined, the National Council will find itself in a position of intolerable difficulty.

THE NATIONAL CHRISTIAN COUNCIL VIEWED IN THE LIGHT OF EXPERIENCE IN OTHER LANDS.

J. H. OLDHAM.

(*Evening Address*)

The World Missionary Conference held in Edinburgh in 1910 appointed a Continuation Committee which has since become merged in the International Missionary Council on which all the leading mission boards in North America, Great Britain, the Continent of Europe, Australia and South Africa, as well as the national missionary organizations of Japan, China and India are represented. During the last twelve years we have honestly tried to face in thought the real difficulties of co-operation. We have learned a good many lessons. We have at least gained some experience in regard to what ought not to be done, and in regard to lines of action which lead nowhere and involve a sheer waste of valuable time and money, and others which, if pursued, can only lead to disaster. I am not one of those who think that missionary co-operation has an assured future. I believe that its real difficulties are only now beginning to be faced.

During the past winter I have been in India spending four months in almost continuous conference with Indian Christians and missionaries in regard to problems relating to the future of Christianity in that country. The Christian movement in India, Burma and Ceylon is organized in nine provincial councils of missions, as well as the National Missionary Council. I met in either two or three days' conference with eight out of nine of the provincial councils as well as with the National Missionary Council, and in addition to these twenty-four full days of conference, I had numerous personal conversations with Indian Christians, missionaries and leaders of the national movement in India.

In these conferences we were engaged chiefly with the same question with which this Conference is concerned—the formation of a National Christian Council. The question there as here was beset with enormous difficulties. The Metropolitan of India, who is chairman of the National Missionary Council, writing of what took place at its last meeting, summed up the deepest impression left on the minds of all who were present when he said that what was done was the result more of prayer than of argument. I believe that the same thing will be said of this Conference if any true and enduring result emerges from its deliberations.

With this experience as a background I shall try to shed what light I can on the problems you are facing here. And if in trying to put things briefly I seem at any point to be dogmatic you will understand that that is the last thing I wish to be, and that while I believe, as I have said, that experience has taught some clear lessons, I speak as one whose mind asks far more questions in regard to this whole subject than it is able to supply answers.

The first thing to be said about the National Christian Council is that if it is to succeed it must be national, that is to say Chinese in its genius, outlook and expression. On that point there is I believe universal agreement and it has already been strongly emphasized in this Conference. I wish only to state two reasons why anyone like myself who comes from outside China should refer to it at all.

The first is that the necessity for the Council, if it is to succeed, being Chinese in its genius and expression is as apparent from my angle as secretary of an international missionary organization as it is from yours in China, and it may perhaps be of some interest to you to look at it for a moment from that angle. I could hardly have remained in my present office unless I had some capacity for knowing what people in different countries really think—not what they are polite enough to say, but what they really think. Now I frequently receive warnings from my Scottish friends that I must be careful not to become imbued too much with American ideas or infected with American methods because they are not suited to Scotland. And I am equally aware that if a scheme has too pronounced a British flavour it is at a disadvantage in the United States. And I might add similar illustrations from the feelings of my friends on the Continent of Europe. So you will see that nothing cuts deeper into my personal experience during the last twelve years than this question of the expression of Christianity along national lines.

Now if you allow me to offer for your consideration the best answer, which after a great deal of thinking, I can find to the question, "When does Christanity become truly national in its expression?" I would say in a sentence, "When the main direction and control of the Christian movement is in the hands of the people of the country—when they make the decisions." They may borrow what they like from other peoples, but in China as in other countries when the decisions are taken by Chinese the movement will be Chinese in its expression. So long as we foreigners make decision, we shall put a foreign stamp on them. We cannot do anything else. When Chinese make the decisions they will put a Chinese stamp on them. They cannot do anything else.

And, if you will allow me to press the matter one stage further, it is necessary if Christianity is to be national in expression, not only that the answers to questions should be given by Chinese but that the Chinese should themselves ask the questions. There is no phrase I think that I have heard more frequently since reaching China than the question whether through this Conference the Chinese are really going to get under the load. That question it seems to me makes an enormous and, if I may venture to say so, unjustifiable assumption, namely, that our bundle of wares is a load the Chinese wish to carry. I am confident that it would not be possible for my friends in Scotland to carry out successfully a programme drawn up and handed to them by my friends in America, and I am nearly as sure that Americans as a whole would find it equally difficult to adopt and carry out a policy framed by the Scottish mind. And, therefore, I cannot believe that the Chinese are likely to be satisfied with or to work successfully something that foreigners have created.

My reason for referring to these matters is that to my mind, notwithstanding the general assent to the principles, the formation at the present time of a National Christian Council which shall be truly Chinese in genius and expression, is in view of the preponderance of the foreign element in material resources at any rate, not by any means a simple but a very difficult task.

Take the suggestion made this afternoon that all the members of the Council should be Chinese. Let me ask this question out of a dozen that might be asked. Will the National Christian Council when appointed interest itself, of course in cooperation with the Educational Association, in the policies of Christian education in China? I do not see how it can be a national Christian council if it does not. But will a Council composed exclusively of Chinese be able to do that effectively until Chinese have a larger share in the administration of Christian educational institutions than at present? If not, while the proposal may be the right thing it will not carry us very far in the solution of our real problem, because it does not deal with some of the essential factors in that problem. Our real problem is how to build up a national Christian movement which, not merely on paper, but in all its living activities will be in the main under Chinese direction and control.

My second reason for dwelling on this matter is that some of the Chinese brethren in this Conference may perhaps be saying to themselves, "We have realized in this Conference the sympathies of our missionary friends with our desire for an indigenous Christianity, but will the boards in the West allow them to take action in the direction they desire? Where do the home boards stand in this matter?" Well I must frankly admit that many members of the home boards who have never been to

China do not realize the situation to which we are alive in this Conference. But I hold in my hand a minute of the meeting of the International Missionary Council held a few months ago, at which all the larger missionary societies of North America, Great Britain and the Continent of Europe were represented—except the German societies who we hope may be with us at the next meeting - and that very representative body, after more than two full days debate passed a minute which includes the following sentence:

"It has been brought home to the Council in an extended "discussion that, notwithstanding all the efforts that have been "made to carry out the aim of foreign missions, namely the "establishment of an indigenous church, the Christian movement "in a large part of the mission field, and in particular in India "and China, labours under a serious disadvantage because of "the foreign character which it bears in the eyes of the people—a "disadvantage which can be overcome only in the degree that the "main leadership and direction of the Christian movement "passes into native hands."

I think that minute should be an assurance that those at any rate who are responsible for the administration of the missionary societies in the West are beginning at least to appreciate the issues which have been before us in this Conference.

A second vital question on which the Conference will need to make up its mind is the character of the Council which it proposes to set up. Is it to be a body strictly advisory in character and taking executive action only when it has reason to believe that such action is desired by the churches and missions it represents? A good deal has been said already today on this subject, but it is of such fundamental importance that you will perhaps allow me to dwell on it for a little.

The constitution of the International Missionary Council begins with a statement that it is established on the basis that the only bodies entitled to determine policy are the churches and missions, and the draft constitution for the National Missionary Council in India contains a similar provision. Now you are quite entitled to ask whether it is possible to do anything worth while under those limitations. Time allows me to say in answer to that question, having worked under those limitations now for twelve years, my experience is that you *can* get all sorts of important things done, and get them done in what I believe to be the best and highest way, namely not by doing them for people, still less by telling them to do things but by bringing about a common mind which makes people want to have the things done and do them themselves.

Several speakers today referred to this as the first Council of the Chinese Church. What do you mean by that? A church council may mean a body that exerts some kind of authority over the bodies that constitute it. Do you propose to set up a body of that kind?

I quite understand how, to my Chinese friends, the denominational divisons which have been introduced from the West are intolerable and I sympathise unreservedly with their desire to get rid of them. I only wish to ask you to consider with extreme care what means you are going to take to get rid of them. I perhaps can most easily make my meaning clear by a simple illustration. A razor is a good thing, and a saw is a good thing. But if you try to use a razor for sawing wood you will not make much progress, and you will destroy your razor. Now I hope the Chinese outfit is going to include both a razor and a saw, but I suggest that unless you are quite clear which instrument you are using and for what purpose you are using it, things will certainly all go wrong.

Leaving my illustration, what I mean is this, you have here in China as a matter of actual fact a large number of churches and missions all of whom have authority to make decisions in their own sphere. Now you get some or all of those bodies to surrender part or the whole of the authority which they now exercise to some new central body, and that body will then be a Chinese Church Council in the full sense. But till they do agree to do that you must not trench on matters which fall within their sphere of authority without their full and deliberate assent. You must remain in the advisory sphere and know all the time that your sphere is advisory.

Now, as I have said, I hope that China may soon have a Church Council in the fuller sense. But that is something entirely different from an advisory body, and any attempt to confuse the two things, or to do through the one what can only be done through the other, means that you will miss your aim just as surely as if you try to saw wood with a razor. As I understand the Report of Commission V, all that they propose to do here is to create an advisory body such as the Continuation Committee was, and the only difference is that the Chinese churches will have a larger say in the appointment of that body and that it will concern itself more in the future with questions which interest the Chinese churches as distinct from the problems of the missions. That is admittedly a limitation, but if you have a clear idea of what the instrument is that you are using and of what it can and what it cannot do, I believe that you can in a few years make immense advances along these lines.

My next two points are concerned with the question of what the National Christian Council is going to do. That is a question on which the people in India have done a lot of hard thinking in the last few months and they have reached fairly definite conclusions as to the results they want. Broadly speaking they want to achieve two things.

In China you are further on because you have had a more adequately staffed Continuation Committee, and in anything you may decide to do here you will be able to build on the excellent foundations which the Continuation Committee has laid.

The first I can perhaps best make clear by starting from a simple illustration. Imagine a small group of people who meet to find fresh light on some subject in which they are interested. There are two conditions of success for the common thinking of that group. The first is that each member of the group should make his own contribution. He must not withhold it out of deference to the opinions of others, nor must he yield or compromise it until he is satisfied that the truth for which he stands has been taken up and included in some higher truth. That is the first condition.

The second is that every member of the group should be firmly convinced that the group as a whole can see further and better than he has seen himself. He will therefore confidently expect to come away from the meeting of the group seeing things differently from what he saw when he came. The last thing that he will want will be to impose his ideas by the force of his will or the art of persuasion on the others. That, so far as he is concerned, would be not success but failure, for he would remain the same man that he was before. He would have learned nothing, he would have gained nothing.

Now if these two conditions are fulfilled, if each member of the group makes his own independent contribution, and at the same time expects to find that contribution enriched and enlarged by the contribution of others, then in the meeting of the group something creative takes place, a new thing is born. The group as a group sees something which no single member of it had seen before. And what the group sees has become the common possession of each member. Each member at the beginning of the meeting said "I think so and so." At the end of the meeting he says "I think so and so." But what he now thinks, while it is entirely his own, is something larger and richer than what he thought before. His personality has grown. He is a bigger man. But now observe! The greater the variety among the members of the group, so long as they have a common aim and purpose, the greater will be the gain to each. If all the members of the group start by thinking very much alike, if their experiences have been very similar, what they are able to give to one another is comparatively little. If their experiences have been dissimilar, what they are able to contribute to one another is very much greater.

This simple illustration will perhaps bring home what the missionary societies in the West have gained through missionary co-operation, and the reason why they value it. I have watched the process. I have seen men grow under the influence of these international contacts. I have seen them coming into touch with men who have inherited different ecclesiastical traditions and different national traditions, and under that influence I have seen their outlook widen, their sympathies expand, and their capacity to do things increase.

There are two things I want to say about this doing things together and getting to know and understand one another in the doing of them. The first is that we are only at the beginning of discovering what it may mean to us. The members of the China Continuation Committee, as Bishop Roots told us two days ago, know something of what it is. But in China it seems to me that you need somehow to develop more of these international contacts in regional or provincial areas so that a larger number of Chinese and of missionaries can get the advantage of in. And even where this fellowship exists, we are not yet getting atnything like full value out of it. It is a comparatively new thing, and we can, if we set ourselves to it, greatly improve the results. Those of you who are engaged in education know that there is all the difference in the world between maintaining a school or college, and maintaining a *first-rate* school or college. So there is all the difference in the world between reaping some fruits of co-operation and reaping the *largest* fruits which it can yield.

And the second point is this, in proportion as we succeed in obtaining what we are speaking of, the gain to the Christian Movement here in China is immeasurable. What larger gain is possible than that the men and women engaged in this work should grow in stature, should, through the enrichment that comes from contact with other minds, have a larger vision, a deeper insight, a broader sympathy, and so be bigger men and women for the work they are called to do? We look askance at any large budget for this work. But provided we really do get the thing we are speaking of, and I admit this is a very necessary and important qualification—we have a spiritual gain that cannot be measured in terms of money.

The second large object which a body like the National Christian Council may achieve is that it makes it possible for the churches and missions to deal with those larger issues which are the vital concern of each but which, just because they are large, are beyond the power of each to deal with independently. Please note carefully what we are speaking about. We are not speaking about questions which lie outside the direct interest of churches and missions and with which they may or may not concern themselves. We are talking of matters which vitally affect the life and work of the churches and missions but which are so big that they cannot deal with them alone. No one can doubt that there are such questions confronting the Christian Movement to-day. I do not stay to enumerate them, I will only remind you of what Dr. Loh said to us this morning.

Have we made adequate provision for dealing with such questions? I should like to tell you the impression made on me by my study of the Christian Movement in India and the little I have seen of the Christian Movement in China. It is that in conduct of the Christian movement we have plenty of tactics and very little strategy. I do not much like to have recourse to military metaphors. But as time is short I think I can most quickly convey my meaning by taking an analogy from the conduct of a military campaign. In military operations a clear distinction is drawn between tactics and strategy. Tactics have to do with a single part of the front or a single operation, strategy with the campaign as a whole. The successful issue of a war, as we have all realized in late years, depends on strategy. In the conduct of the missionary enterprise it seems to me that, as I have said, there has been in the past plenty of tactics, but no strategy. That is inevitable so long as missionary work is carried on as it is here in China, by some one hundred and thirty different organizations. Each mission is concerned, and rightly concerned, with its own field. It is no body's business to look at the whole or to think about the relation of the different parts to the whole. The resulting loss is enormous, as it would be in war.

If I may put in a sentence what seems to me the most important single issue which this Conference has to face, and which the home boards have to face, it is whether you and they are content to go through the next few years, at a time when revolutionary changes are taking place in the conditions under which our work has to be done, without making definite and adequate provision for seeing that these larger questions are properly dealt with. I for one believe that if this is not done the cause of Christ will suffer irremediable loss.

If you are going to try to deal with a situation of that kind it is essential that the provision you make to deal with it should be adequate. It is better to do nothing than to waste time and money on something that cannot possibly meet the requirements of the situation. No one is so foolish as to try to start a new college or university when he has not within sight resources sufficient for more than two teachers, though mistakes tending in that direction may perhaps have been made in the past. But because people have not yet taken time to think themselves into the real problems of co-operation, it is the kind of mistake into which they very readily fall when it comes to setting up bodies like the National Christian Council, which is proposed here in China.

Now I want to say quite frankly that in my judgment the getting of this strategic view of the whole is a very difficult thing. If it is a big and important thing you would expect it to be difficult. You may quite easily miss it. If you want to get it you must be quite sure what you want, and you must be quite determined about getting that thing.

In the first place you need not expect to get it unless you definitely lay the responsibility for helping to get it on the shoulders of certain people.

That seems to me a self-evident proposition. You won't get a college by talking about it. You have to put men there to make the college. And you won't get this view of the whole by talking about it. You will get it only if the strength and devotion and time and brain of men and women are put into getting it.

Secondly, and here I am speaking of the thing which I and my colleagues in the work of the International Missionary Council have been fighting against more than anything else, in order that we may be able to do the work which we believe we have been put into office to do—you will not get it if you allow the men and women who are set apart for this task to be entangled in the details of organization, or in the vast machinery of committees, or if a body like the proposed National Christian Council embarks on a wide range of practical activities. There are no doubt a large number of things that are waiting to be done in the mission field, and that nobody is doing. If it is because of the urgency of these tasks that a body like the National Christian Council takes them in hand, it simply becomes a new missionary society, constituted for specific neglected tasks. And because its energies are absorbed in these things it fails to do the thing for which it was constituted, which was not to add certain new activities to those which are already being carried on, but to vitalise the whole existing Christian Movement by providing it with what it at present lacks, the view of the whole.

When I was in India I found a very natural and legitimate misgiving lest the establishment of a National Christian Council might mean the setting up of a super-Church or super-mission body and that the men appointed as officers might usurp too much authority, and that they then might go around to tell other people what they ought to do. I do not believe that to be a real danger if we are in earnest about the advisory character of the body we set up.

In the kind of co-operation we are talking about there is nothing whatever to hold people together unless they want to stay together, the whole movement of co-operation will simply break up if the constituent elements are repelled by the action of those who are leading it.

But there is a further and more important safe-guard. If the officers appointed understand the true nature of the work intrusted to them, the last thing they will want to do will be to impose their ideas on other people. For there is no reason why their ideas should be better or truer than those of other people. And even if they were, to impose them would be, as we saw a few minutes ago in our illustration of the group, not success but failure. Choose men who will see that their business is not to carry out the plans that they want but the plans that you want, and that what they have been appointed to do is to make you want things, not with that limited knowledge and limited self which is all you have so long as you are left in isolation, but with that larger knowledge and larger self which become possible for you when through the work of these officers you are able to take a wider view of the facts and to have your thought enriched by contact with other minds. Choose men who clearly understand this to be their function, and there should be no cause for fear.

I used a few minutes ago the word strategy. But metaphors are very dangerous and the strategy we want is something very different from the strategy of an army. It is not something thought out in isolation and imposed by authority. We must have this view of the whole which is included in the term strategy. But what we are seeking is something essentially new. It is a view of the whole which is reached through the cooperation of many minds, of minds which are united in a common search for the truth that is richer than any one of them has yet apprehended, of minds which have a profound belief in fellowship, which in the noble words uttered yesterday by Dr. Timothy Lew "agree to differ"—and rejoice in their differences—"and are resolved to love."

My last word will be very brief. If these are the things at which the National Christian Council aims then to form it is to embark on a great spiritual adventure. It is an adventure that may fail. If it remains in the region of organization it will certainly fail. At the level of organization the thing is impossible. The difficulties are too great. The demands made on us too exacting. It demands from the churches and missions a high degree of openmindedness, of tolerance, of patience, of statesmanship, of love of truth, of the spirit of fellowship. Are these things there? It requires in the men who have to lead the movement, in exceptional degree, breadth of view, width of sympathy, capacity for self-effacement, and ability to inspire general confidence. Can these be found in sufficient measure? Who can say? But while the issue of the adventure must remain uncertain, it is an adventure supremely worth making. The National Christian Council, if it makes this adventure, will have nothing to depend on except the love of truth and the spirit of fellowship. But after all is there anything better in the world to trust to? Our Lord Himself, in a supreme act of trust, made His whole cause depend on the capacity of men and women, notwithstanding all their frailty and blindness, to rise to these heights.

My last word then is this. The adventure can succeed only if it is made and carried through in the spirit of prayer and of complete dependence on God. I do not say this as a pious platitude. I say it because I am profoundly convinced that the adventure to which we are called is one which makes such high demands upon us that we can meet those demands only if we call to our aid that deeper insight and wisdom and those larger powers which are hidden in God, and which become available for us only as we seek them in prayer as a gift from Him.

THE PRESENT ADVANTAGEOUS POSITION OF THE WORLD-WIDE CHRISTIAN MOVEMENT

JOHN R. MOTT

(*Evening Address*)

The world-wide Christian Movement is in an advantageous position to-day because of the world's admitted extremity. Never before have other world powers and influences so fully conceded or shown their inadequacy as during recent years. Within a decade we have seen pillar after pillar of our so-called modern civilization break and fall in pieces. How true this is of diplomacy and statescraft both before, during and following the War. The economic and financial structure reared through generations at incredible cost fell apart in a day and has not since been re-established. Some of the most powerful traditions and social sanctions, which held firmly tens of millions, have relaxed their grasp, and whole peoples are being tossed on tempestuous seas without adequate guidance. Governments supposed to be among the most securely established have fallen. The military and naval power of the nations, never before employed on such a colossal scale, has demonstrated its complete inadequacy. Education as most widely understood in the modern age has served to make nations more dangerous than ever. International conferences and understandings are showing their insufficiency by themselves, for we recall that leaders at the Washington Conference have appealed to the leaders of religion to ensure the support needed to give true effect to its findings. Thus we might say that the past eight years have constituted an almost infinite process of exclusion—serving as they have to withdraw the confidence of mankind from one after the other of the traditional supports of nations and of society At such a time of uncertainty and confusion what a supremely advantageous position the Christian Movement occupies in being able, in lands like China, to direct the gaze of mankind to the One Who is the same yesterday, to-day and forever—the Lord Jesus Christ, never so unique, never more necessary, never more sufficient. In these recent fateful, tragic years nothing has taken place which has invalidated a claim ever made by Christ. Never has there been such a chance to put the Christian Movement in its central place in the thinking, planning and relationships of men. Against the black background of disorder, destruction and chaos so widely prevalent in parts of the East and of the West, we see the cause of Christ as a vast, world-wide, peaceable, constructive, vitalizing force for the stabilization, reconstruction and regeneration of the world.

The Christian Movement holds a position of advantage to-day because of the unprecedented openness of the world. In all the Christian centuries there has been nothing like it. In a generation of almost ceaseless travel which has taken me at intervals to all the principal battlefields of Christianity, I have seen nothing comparable in point of opportunity to the present. There may have been times when in certain parts of the world the doors were as wide open as they are to-day, but one makes bold to say that never in Far East, in Near East, in all parts of Africa, in Latin America, and even in Europe, were the doors so wide open to the friendly and constructive ministry of Christianity in its purest form, as they are to-day. It would be difficult to name a field which at this time is inaccessible to our great mission. On the ocean I asked myself, "Why is it that God has at one and the same time thrust upon the mind, the conscience and the will of the Christian Church the claims of the entire world?" I trust that the answer on which my mind rested is the right one, and that is that God in His omniscience, piercing beneath the surface, recognizes that there is now living a generation of Christians with whom may be trusted a situation which is literally world-wide. It is reassuring that we have a religion able to deal with an entire world, for a religion not able to deal adequately with the entire world is not able to deal adequately with any one nation. What an advantage, therefore, it is to the Christian forces in China that they are part of a movement able to afford this world-wide demonstration!

A plastic world presents to the world-wide Christian Movement a wonderful advantage. The titanic furnaces or forges which have been working overtime in recent years have made the world molten. There seems to be no exception. If someone had asked us ten years ago to name the country in Europe which would be the last one to become plastic, doubtless most of us would have replied, "Russia." And yet Russia to-day is possibly the most plastic of the nations. Therein lies its grave danger to the world, and therein lies its infinite promise. Soon this molten world will become fixed or set like plaster on the wall. The central question thus thrust upon almost every nation, and most emphatically upon China, is. "In what moulds shall the new world set? Shall they be the ancient moulds which have disappointed us and crumbled at our feet, the moulds of materialism, militarism and crass selfishness; or shall they be the moulds of idealism. altruism, co-operation and constructive service—in other words, truly Christian moulds?" How true it is that old things are passing away. All things may become new; not as a matter of magic or of chance or of drifting, but because the leaders and members of the Christian Movement, lay and clerical, shall rise up in their unity and might and give

God's own answer to the question. When people ask me whether the effect of the war on the world-wide expansion of Christianity will be bad or good, I answer that it all depends on what we do *now*. The present is a time of great break-up in all parts of the world. Old inertia is giving way. Change is in order and is expected. All plans, policies and methods the world over are being reconsidered and restudied. This is absolutely necessary. It is true of the most conservative peoples and organizations. What is not possible at such a time! How advantageous it is to the world-wide Christian Movement that at the very time its opportunity has so enormously widened and at the very time when the demands and expectations regarding it have been so greatly augmented, it is possible for it in the different nations to recast or reshape its program and policy and to devise new and better ways and means. Herein we see the timeliness of the National Christian Conference of China. On such a day in the unfolding of God's plans we should pray mightily that He may raise up men, and groups of men, of vision, of adventure, of constructive ability, and truly creative power.

The rising tides of new thought and of social passion, which are to-day surging in the minds of the rising generation in East and West, afford an added advantage to a movement built around the divine personality and teachings of Jesus Christ. Everywhere the world traveler goes to-day he is made vividly conscious of the thrill of a new intellectual life and social consciousness. I venture to say that the present is the most alert generation intellectually, certainly of all the modern centuries. Be that as it may, would anyone question that it is the most inquiring generation? China is not alone in this respect. The recent Conference of the World's Student Christian Federation in Peking revealed clearly the fact that the students and other classes of young men and women in lands like India, Japan, the Near East, Germany and Russia are being profoundly moved and influenced by new currents of thought and feeling. But in China we find the most remarkable manifestation. Well has its New Thought Movement been characterized as the Renaissance Movement, although even this characterization is inadequate because apparently the movement in China to-day transcends the movement which so influenced the intellectual life of Europe in the Middle Ages, in numbers of people involved, in range and manifold character of manifestations, and in the instruments and processes now available and in use for furthering the ends in view. All currents of thought and feeling which are moving the Orient and Occident are now pouring in confusion across the mind of the New China. One sees on every hand a bewildering ferment of new ideas. It seems to be more than a mere intellectual awakening, It amounts almost to an intellectual revolution. One finds evdences that it has created keen dissatisfaction with things as they are. It has led to a questioning of every source of authority and every dogma. It is more than a seeking for new knowledge. It represents in countless cases a changed point of view, a new mental attitude. New methods of research are being applied to all kinds of subjects. The traditions, practices and customs honored by time, if they do not meet the exigencies of the day, are cast aside. All this presents to the Christian Movement in China and in other lands not only a real problem but likewise a marvelous opportunity. The challenging of Christianity along with all religion affords opportunity for a fresh and convincing apologetic. How much more advantageous to the Christian religion such a challenge is than the old state of indifference which obtained in so many quarters. Moreover, it may be made to encourage greatly the study of the Christian religion. It likewise helps to prepare the way for Christ, because sooner or later the questionings and longings of the New Thought Movement will lead to a study of the great source of moral energy. The social interest and concern manifested by this movement afford a rare opportunity to reveal Christianity at its best as a great individual and social, superhuman, transforming power. It should stimulate the Church to prepare preachers, teachers, and writers equipped to satisfy the unparallelled intellectual and spiritual hunger of young men and young women. Thus the Anti-Christian Movement which has broken out in different parts of China is not without its great advantage. One need only contrast the opportunity it presents with the closed door which the Christian workers of China a generation ago confronted when they gave prayerful thought to reaching the literati. The Christian Movement has vaster opportunity than ever if we do not act merely as spectators of this intellectual awakening, but rather get into the very middle of this remarkable stream and seek to purify and to direct it. We believe and know that we have a Gospel which can win and guide this new thought life. Christ came not only to win men's hearts by His great sacrifice, but also to persuade their minds by His truth. He flung out the most satisfying challenge to inquiring men of every generation, "Learn of Me." In presenting Himself as the Truth, He made possible a full and satisfying answer to the most penetrating questions of the New Thought Movement of every land, an answer reasonable, vital and self-evidencing.

The world-wide Christian Movement has a new and wondrous advantage in the fact that new and truly indigenous churches are rising up in land after land which did not have them. In no area is this more evident than in China. In my four previous visits to this land, in countless interviews, I found missionaries burdened in thought and prayer with reference to the development of what they called a self-directing, self-supporting and self-propagating Chinese Christian Church. Coming back today and mingling with Christian leaders, young and old, sitting at their feet in groups and larger conferences, and observing their leadership in this great gathering, and in so many other relationships, I am profoundly impressed with the fact that prayer has been answered. I find everywhere missionaries and discerning travelers rejoicing in the almost unbelievable results of the seed-sowing, watering (at times with tears) and patient nurturing of long and full years. The Chinese Christian Church has unmistakably developed into a large measure of self-consciousness. To some it may seem like exaggeration, but am I mistaken when I express the conviction that in this land today, as well as in many another field of Asia, there are truly indigenous churches of such vitality, and therefore of such propagating power, that were Christianity to die out in Europe or America it would spread from these shores to those continents. Such new, vital forces constitute in themselves a tremendous added advantage. We begin to realize how great this advantage is not only to lands like China, but also to the world-wide program of the Christian faith, when we try to imagine these rising churches blotted out, or when we try to put ourselves back where we were a generation or even half a generation ago.

The drawing together these days of the Christian forces in all parts of the world constitutes in itself a supremely great advantage. Cardinal Gibbons, the great Roman Catholic ecclesiastic who died in America not many months ago, maintained that the Church of Rome is the only Church which knows her own mind. Without doubt that great communion does know its own mind in the sense of having a common mind. This is true not only geographically, but in a very marked sense chronologically. We must, however, take issue with this leader as we remind ourselves of what in so many ways is more remarkable, and that is that the all too divided forces of Protestantism even without formal organization and collusion in its work across the breadth of the world present so many striking evidences not only of common convictions, but also of common objectives and plans. It is an interesting fact that the first six Christian conferences held after the war were of those of the Protestant communion, and that all but one of these included leaders of the Churches of both sides of the war as well as of neutral countries. The Christian forces concerned with world evangelization and Christianization have been drawing together increasingly, one might almost say at a geometrical rate, decade by decade throughout the past thirty years. The developments of the past ten years have been truly remarkable. Telling illustrations are observable in almost every land, large and small. The most notable recent step was the formation last October at Lake Mohonk of the International Missionary Council which unites for the first time the Protestant missionary forces of all nations, including the rising churches of non-Christian lands. Beside this world-wide union there are now to be found in nearly all of the principal countries of the Orient and Occident as well as of Latin America and Africa, national organizations for the co-ordination of the various activities of the Christian Church. Let me speak a word of appreciation regarding the China Continuation Committee. I understand this is now to give way to some permanent organization which will represent officially the entire Christian Movement in China. Viewing the work of this Committee from a distance one has been impressed by its able and representative membership, its efficient and devoted staff of executive officers, by the splendid example of the collaboration of the Chinese Christian workers with their colleagues from other lands, its annual meetings and the work of its varied commissions, and above all by the long list of solid achievements which may be placed to its credit. If we measure the success of an organization not alone by the number of things it accomplishes but by the difficulties encountered and surmounted in the doing of these things, then this organization is indeed worthy of high praise. I notice that the arguments which are being adduced in favor of your new and permanent organization are those which have likewise done so much to facilitate the achievement of a common mind, a corporate policy and concerted action in the case of similar bodies in other fields. The vast magnitude and the complex and baffling difficulties of the tasks confronting the Christian Church in a field like China are such as to make it seem like an idle dream to think of accomplishing them without true unity and cooperation. The inevitably great cost of the Christian program coupled with the impoverished economic condition of the world at the present time accentuates the desirability of avoiding all possible waste and duplication of effort through failure to plan and work together wherever this is possible without compromising vital principles. The urgency of the situation in every field makes it absolutely necessary that Christians increasingly think and act together. It is a startling reflection that the Christian cause may fail in certain fields simply through failure to combine its forces. To give full-orbed expression to the wondrous message and power of Christ we are coming to see in all lands the necessity of a larger unity. Moreover, on the authority of Christ, His followers must be of one mind if they are to furnish a convincing apologetic to an unbelieving world. The early Christians made it clear that the Christian Church brought men into a fellowship which included Christians of every name, and this served to give it world-conquering power. My wide contacts with the rising generation of those who tomorrow are to be leaders of the churches in this and other lands has convinced me that their minds are made up on this point not only of the desirability but of the necessity of their increasingly planning and working together. We surely see, therefore, the hand of God in the drawing together of the Christian forces near and far at the very moment when they are called upon to face immeasureably greater opportunities and difficulties. How disadvantageous the position of the world-wide Christian Movement would be were its leaders and members to-day just at the point of beginning to study the problem of cooperation and to make initial experiments in this direction.

What an advantage the world-wide Christian Movement has when we remind ourselves that the hour of great fruition has come. This is due to the working of God's absolutely unvarying laws. There are certain divine laws and processes the working of which make possible and, under certain conditions, inevitable the great harvests. Among these are the law of sowing and reaping, the law of the judgments of God, the law of Christlike living, the law of intercession, and the law of sacrifice. In vain, however, do we sow even the most vital and highly productive seed of the Kingdom and water it with ceaseless labors and with tears unless at the time of ripening of the harvest we go forth with sickles to reap. In vain the stern working of God's almighty judgments among the nations such as we have had on an unprecedented scale in the recent tragic years, unless as Christian leaders we recognize that this affords a time for the inhabitants of the earth to learn righteousness and press the advantage thus afforded. In vain the rapidly multiplying number of Christ's true disciples in every land unless these present-day evidences of the reality and sufficiency of the work of the living Christ are brought to bear in countless daily contacts to help reveal Christ to the multitudes who know not the Way, the Truth and the Life. In vain do we heed the word of our Lord and Master that we knock and it shall be opened unto us, unless as the doors swing ajar to faithful intercession we pass through these doors with faith and the spirit of true Christian adventure. In vain the world-wide operation of the law of sacrifice unless we take to heart and seek earnestly to enter into the heritage prepared by the working of the productive principle enunciated by our Lord, "Except a grain of corn fall into the ground and die, it abideth by itself alone; but if it die it bringeth forth much fruit." I find in my travels that discerning Christians everywhere believe that we are on the threshold of unexampled ingatherings into the Kingdom of our Lord as a result of these irresistible causes.

What notes should be sounded out by the members of a Conference like this in face of the great advantages now enjoyed by the world-wide Christian Movement? Without doubt one note which needs to be sounded with great distinctness in all parts of the Christian enterprise is the note of thoroughness. In face of such vast and multiform opportunities, and working under the spell of such urgency, a principal peril would be that of superficiality. Here, as in other fields of human endeavor, we may well examine ourselves with the haunting question as to whether the discipline of our lives, the culture of our souls, and the thoroughness of our thought processes are such as to enable us to bear the strain, to discover the best way and therefore to do an enduring and highly multiplying work.

Likewise we should sound out the note of faith. Faith in one another. We of the East and of the West, we of groups of different religious outlook. Faith in God. We rise in our Churches week by week and make the great confession, "I believe in God the Father Almighty." Do we? Do our attainments in character and achievements in work impress others that we are in league with the living Christ with whom resides all power? Faith that God will use us, not only singly but collectively in ushering in the new day prepared by the working of His mighty and unerring laws.

How essential it is also that each one of us, not so much by word as by life, sound the note of immanency. This is what the Psalmist had in mind when he said. "The Lord is at my right hand." This is the central fact of our faith—the Incarnation. Is not the design of God to-day, as ever, to communicate Himself inwardly to men—to clothe Himself with men? May the mighty and blessed logic of it all continue to break upon us, that if He is actually with us, then there can be no such thing in our work as loneliness, discouragement, defeat, failure, naturalism, unproductivity.

The present is the time of times for all true disciples of the Lord Jesus Christ to sound out the note of immediacy. Is not this what Christ had in mind when He said, "I must work the works of Him that sent Me while it is day, for the night cometh when no man can work." The very stuff of which opportunity is made is that it is fleeting. I cannot well express my sense of the extreme urgency of the present situation in China as I compare it with that of other lands which I have visited or with what I found in this land on previous visits. Unless I am mistaken the present is not only the time of rising tide but a time when the tide is rapidly drawing to the crest. In fact, at places it seems to be overleaping the banks. It is always wise to take advantage of a rising tide. Then we may accomplish more in a short time than in a long, weary, waiting period when the tide is falling. The Christian Movement in China to-day has an opportunity like unto the one which it had in Japan in the late eighties. It is the chance of the ages. Let us heed the Arab proverb. "The dawn does not come twice to waken man." "The work which generations might have done must crowd the hour of setting sun."

SECTION XII

CHINESE IN ALL LANDS

SPECIAL MEETING

Sunday, May 7, 1922 2:30 p. m.

DR. CHEN WEI PING PRESIDING

"CHRISTIANITY IN YOUNG CHINA"

ADDRESS BY DAVID Z. T. YUI

First of all let us note a few of the characteristics of Young China, for by understanding these we shall be able to see more clearly just what is the relationship between Christianity and Young China, and also note the ways in which Christianity can be of help to Young China and also what kind of influence Christianity should exert on Young China.

1. Young China shows a tendency to challenge everything and every person with the standard of democracy. Young China has certainly taken up the word democracy.

2. Young China shows a good deal of mental unrest. The so called renaissance movement in China, the new civilization movement, the new thought tide—all these are movements typical of this mental unrest. They show that Young China is eagerly seeking for light and truth, not only from China but from every part of the world. This is clearly sensed in the various kinds of new publications. Many of these publications show that the thought life of Young China is rather shallow and superficial.

3. Young China shows a tendency to push more into industrial and commercial life than into officialdom. We remember very well—it was only a few years ago—that almost every young man with education was ambitious to become an official. But Young China has learned that by casting in their lot with the officials they cannot bring much economical relief to the people throughout the country, so Young China has determined to enter more into business and industry than into political life. This being the case industry and commerce will begin to thrive within a very short time; this will settle many of our commercial and industrial problems. The Christian Church should anticipate all these things and be prepared for them.

4. Young China is intensely patriotic. Young China will befriend those who will help them in their efforts to love and to save China. Young China will refuse the friendship of those who will not assist them in their distinctly patriotic efforts.

The above are four distinct characteristics of Young China which we must bear clearly in mind if we ever hope to help Young China through Christianity.

What is the duty of Christians toward Young China? Clearly their duty is to Christianize Young China, and to lead Young China to the Church to be baptized. But we must ask, "How can we do this?" I propose four points for consideration.

I. Combine intelligence with faith. Under this main topic I have three sub-heads,

1. Do not ask Young China to swallow anything, because that is not a good method. We should encourage Young China courageously and honestly to search for light and truth with the best, up-to-date scientific methods. Now, many non-Christians, and perhaps not a few Christians, used to think that the Christian religion and science could not make friends with each other. It seems to me that is altogether wrong. We should encourage Young China to employ the best scientific methods to study God and to come to know Christ. Are we afraid of the fact that they are going to employ the best scientific methods? As Christians we should not be afraid of this at all. Shall we merely tolerate it? No! We should go further. We as Christians should also use scientific methods to study God and to know Christ. If the God and Christ in whom we believe cannot stand the test of scientific methods, shall we continue to believe in that kind of a God? Not at all! I believe that all of us should employ the very best scientific methods in our own religious life to study and to know Christ. As a matter of fact if we can discover more scientific methods whereby we shall know God and Christ better than we do today, we should be very thankful for such discovery. We have no ground to fear scientific methods in our study of God and Christ.

2. Do not ask Young China to accept anything from the West as it is, but help young China to understand, to interpret and enrich what is received in the light of our own civilization.

3. Do not ask Young China to accept the non-essentials in the Christian faith, the denominationalism which with all its historical background, divides and keeps us apart. On the other hand, we must help young China to appreciate those features of denominationalism that enrich our knowledge and experience of God and Christ

II. Teach Christ and demonstrate His redeeming power in life.

Creeds, dogmas, forms of worship and forms of Church, or ecclesiastical organization have their place. Christianity as such, has its place. Our teaching, however, should not stop here. In all we should teach Christ—introduce Young China to Him. Help create a direct contact between Christ and Young China. Enable Young China to enter into direct communion with Christ. Young China must have first hand knowledge and experience of Christ.

We should help Young China understand how to love, to work for, to die for, to live for Christ. We should help develop in Young China allegiance not to dogma, not to organization, but to Christ, our Lord, our God, our Saviour. We should not only teach but should also demonstrate. This is a scientific age. Emphasis is being rightly laid on experiments and actualities. If we cannot sincerely experiment in Christ, and find actuality in Him we rightly have no use for such a Christ. We as Christians must demonstrate the redeeming power of Christ in life—in individual life, in family life, in community life, in national life, in the life of the world, in the life of the Church. We must honestly and conscientiously give Christ a chance. His full redeeming power will thus be demonstrated in life.

3. Build the Church on the broadest foundations. I am a strong believer in developing and maintaining the strongest type of leadership in the Churches. This is one of the greatest needs of the Church in China today. We should help to meet this need, at the earliest possible moment. The present and the future of not only the Church but also the various Christian movements depend upon it. But we must take care that we lay the broadest foundations. Lay members should carry certain responsibilities: responsibility for leadership should not be left entirely to ordained leaders. Such movements as the Y.M.C.A. and the Y.W.C.A. are absolutely within the Church, parts of the Church, assistants of the Church, each in its own way. The Church and the various lay movements should be of the greatest mutual inspiration. Only in this way can the Church be laid on the broadest foundations. The broad foundation is clearly the foundation of democracy, which is essential for the nation as well as the Church.

And the last point—we must present a united front. If we want to achieve this, we must always remember our real objective—the evangelization of China, and pursue it with singleness of purpose. We must lay down our plans on a nation-wide basis, and, this requires the highest and most consecrated type of leadership. We must make Christ supreme in everything. This can help us eliminate all things which may hinder us from unity. Our large opportunities, our Christian faith, our responsibility to Young China, our Lord Himself, absolutely demand unity on our part. For this we may have to sacrifice some things. Let us make these sacrifices happily but never sacrifice the living Christ Himself. Without Him we can do nothing. With Him and making Him supreme we shall succeed. We must try our very best to create a spirit of unity in the Conference, and we must carry that same spirit to our work in different parts of China.

Other Speeches

M. D. Swamidas, Y. M. C. A. Secretary, India

To the delegates of the National Christian Conference of China I bring from the Churches and missions in India—greetings. We in India realize the triumphant spread of the Gospel of Jesus Christ in China. We are confident that He who has done great work in China will work until every person in China will attain to the life which is life indeed. We are keenly alive to the great problems which you are so courageously facing at this Conference and we pray that God will give you a mighty increase of strength by His Spirit. Peace and love by faith we bring to our brothers in China from the Lord our God and our Lord Jesus Christ.

Rev. Yu, Tokyo, Japan

I should like to emphasize the importance of work for Chinese students in Japan. Students come there from every province in China. They hope to return to influence society, to influence the government, and it may be to influence the Church of Christ. The danger, the moral danger, is very great in Japan, and our responsibility is correspondingly great to save these students while they are away from their homes in a foreign land.

There are three bodies working there ; the Y. M. C. A., the Methodist Church and the C. M. S,

In Japan there are some 2,000 students. Formerly there were many more. The number will probably remain for the future at about 2,000. There are men and women's hostels, preaching and reading places. These students are not only in Tokyo, but scattered throughout Japan wherever there are high schools and college centers. In these schools our annual visits are welcomed very much and the students in the out-stations seem to be particularly interested. Some have come to true repentance and joy in Christ. I should like to ask for more workers who can explain Jesus Christ and His salvation to them.

Mr. Ling, representative of Chinese students in North America

About two months ago when I was leaving the States, the Chinese Christian Students' Association of North America asked me to represent them at this Conference. On behalf of the members of the Association I bring you greeting and wish to congratulate you upon the opportunity this Conference provides to discuss problems. I wish to offer two points for your consideration.

1. We students over there are part of the organization here. The Church in China is like a big corporation. We in

America are a branch office. Over there we want more exchange, more communication.

2. The students are coming back very soon and many write that they have not good churches to go to, they cannot find the places where they can receive further education. I am glad there are many preachers who are receiving advanced education and can soon meet the demand. It is only through cooperation that we can make a united China.

Mr. Lloyd R. Killam, Hawaii

I bring greetings from the Chinese in Hawaii. All of them are from Kwangtung. We have nine active churches. In America there are 3,800 Chinese students, in Japan 2,000, in France 3,000, in Hawaii 5,000, though most of these students are still children. We are bringing up 5,000 Chinese young people as Christians. We hope they will come back to help China to solve her problem of inter-racial friendship. In Hawaii the Chinese love the Japanese. The Chinese Christians love the Japanese, and we believe Hawaii has a message of inter-racial friendship, to the effect that China must help the Japanese by loving them as Christians.

SECTION XIII

RESOLUTIONS

I. ON RULES OF ORDER PROPOSED BY THE COMMITTEE ON ARRANGEMENTS

I.

The Conference shall meet each week day until Thursday, May 11th at 9.15. a.m., and sit until not later than 4.15 p.m. with an interval from 12.15 to 2.15 p.m. At each morning session half an hour shall be set aside for united intercession, the exact time to be determined by the Chairman. The Conference shall sit each evening from 8 p.m. until 9:30 p.m.

II.

It is understood that this Conference is not organized as a Church Council with authority to pass upon questions of doctrine and church polity.

III.

The Business Committee shall have charge of the program as presented by the Committee on Arrangements, and shall make such changes from day to day as the progress of the Conference calls for.

IV.

All delegates desiring to take part in the discussion of any topic on the program, whether in the way of emphasizing its importance, or in the way of criticism, shall send in their names on cards provided by the ushers, either on a previous day or during the session at which they wish to speak.

In view of the limitation of the time available, it is understood that the giving of notice does not necessarily secure for any member the opportunity of speaking.

V.

The Chairman shall, at his discretion, call upon speakers who have indicated in writing their desire to speak, but in doing so he shall endeavor to have regard to a fair representation of different countries and societies and to an adequate expression of differences of view.

VI.

The time allotted to each speaker in the discussion shall not exceed five minutes with three minutes for translation.

VII.

WHEREAS (a) the Conference has not convened for the passing of resolutions, and

WHEREAS (b) the total amount of time available for the business sessions is, of necessity, strictly limited and

WHEREAS (c) all addresses and discussions must be conducted in two languages thus limiting further the time available,

It is evident that it is quite impossible for the Conference to pass many resolutions.

Since nevertheless, in exceptional instances, it may be the unanimous or almost unanimous desire of the Conference that a definite expression of the mind of the Conference be reached with reference to some matters.

IT IS AGREED that no resolution shall be submitted to the Conference unless the Business Committee, by a majority of two-thirds, has approved it as a resolution proper to the purposes of the Conference.

It is desirable that any resolution which the Business Committee approves for submission shall be inserted in two issues of the "Conference Bulletin." In any case, it must appear in the "Conference Bulletin" for the day on which it is submitted. In the event of any resolution submitted not being approved unanimously, the vote for and against shall be taken by a show of hands.

VIII.

In all questions relating to order and procedure the ruling of the Chairman shall be final.

IX.

The minutes of each day's proceedings shall, after being approved by the Business Committee, be printed in the "Conference Bulletin" and shall be held to have been approved by the Conference unless any correction is sent in writing before the close of the afternoon session to the Business Committee. Such correction if approved by the Business Committee shall be printed in the following number of the "Conference Bulletin."

It was moved and unanimously agreed that the rules submitted by the Committee on Arrangements be adopted en bloc on the understanding that nothing in Rule II precludes the full discussion of all matters relating to the formation of the National Christian Council.

II. ON NOMINATIONS FOR MEMBERSHIP OF NATIONAL CHRISTIAN COUNCIL.

1. "Without committing itself at this stage to approval of the appointment of a National Christian Council, the Conference remits the resolution on Commission V. to the Business Com-

mittee for further consideration, in the light of today's discussion, and for report to the Conference."

2. "In the meantime in view of the possibility of the Conference deciding to proceed with the appointment of a Council the Conference requests the denominational and other groups provided for in the resolution to meet and nominate the number of members assigned to them and asks those thus nominated to consider further names as provided for in this resolution with a view to submitting nominations to the Conference in the event of the plan for a Council being approved."

This Resolution having been moved by the Business Committee was seconded and, after a short discussion, carried by a majority.

III. ON INDUSTRIAL STANDARDS.

In view of the importance of industrial problems and of the present state of public opinion in China,

Be it resolved that this Conference expresses its endorsement of the following standards for industrial labor:

a. No employment of children under twelve years of age.

b. One day's rest in seven.

c. The safeguarding of the health of the workers, by limiting hours, by the improvement of sanitary conditions, by the installing of safety devices.

That this Conference directs the National Christian Council to give these standards the widest publicity.

And that this Conference calls upon Christian organizations throughout the country to endorse these standards and to take action to see that they are brought into force in China as soon as possible.

IV. ON THE NARCOTIC SITUATION

The delegates to the National Christian Conference view with deep concern the present serious situation in China regarding the growing of opium in various places; the importing of the same into China; the increase in the number of opium smokers, and the making of morphine pills. These all seem to give evidence that this great evil is regaining a foothold in the land. While this matter is under consideration by the League of Nations, and is politically related to the governments of the Powers, we wish, nevertheless, to call upon all the Churches and Missions in China to do whatever they can to help to create a strong public sentiment against the selling, smoking or eating of this harmful drug. We would also request the National Christian Council to appoint a Special Committee to deal with this matter in co-operation with other anti-opium organizations and to devise ways and means by which public opinion may be aroused to fight against this gigantic evil until it is completely eradicated.

V. ON THE REPORT OF THE CHINA EDUCATIONAL COMMISSION.

The Conference would express its deep appreciation of the most satisfactory manner in which the North American Committee of Reference and Counsel and the British Standing Committee have responded to the request of the China Christian Educational Association and the China Continuation Committee in sending to China such a representative, distinguished and competent educational commission. We commend the thoroughness, sympathy, candor and courage with which they have fulfilled their mission. Their report constitutes an illustration of the finest collaboration between the group of educationalists from the East and the Chinese and missionary leaders in educational work in China.

Without attempting to express a judgment on matters of detail or on any one of the various proposed readjustments in existing arrangements, we would heartily endorse the central organizing idea of the report—the coordination and correlation of all the Christian educational work in China into a nation-wide Christian educational program. We also agree with the Commission as to the necessity of exercising all care and thoroughness in effecting such changes and improvements as the present great opportunity and critical position of Christian education in China demand.

The Conference commends the Commission's report, for their serious study to the churches, the missions, the educational institutions and the boards with the earnest hope that, as a result of such consideration, a great forward step may soon be taken. We would also call upon the China Christian Educational Association, with the cooperation of the National Christian Council, to give special and continuous attention to furthering the realization of the high ideals and the far-seeing plans of the Commission so far as this may be desired by the churches, the missions and the boards.

VI. ON COMMISSION REPORTS AND FINDINGS.

Whereas the limitations of time under which this Conference is being held make it practically impossible to give that amount of time to deliberate discussion and unhurried group thinking which will justify the Conference in voting upon any considerable number of resolutions and thus giving expression to its judgment on the large number of problems vital to the highest welfare of the Church, and which have been considered by the five Commissions making report to this Conference, and

Whereas the findings and recommendations in the reports of these five Commissions represent the best thinking of a considerable number of representative men and women, Chinese and missionaries.

Resolved: That these findings and recommendations in the reports of the five Commissions be referred by this Conference to the churches, missions, mission boards and other organizations concerned, for careful consideration and especially that these recommendations be referred to the National Christian Council for full consideration and for such emphasis as may be called for in carrying into effect those which may call for action.

VII. ON DOCTRINAL STANDARDS.

Dr. D. Z. T. Yui placed before the Conference and moved, a resolution which the Business Committee had prepared after carefully considering the earlier debates on the National Christian Council. It was hoped that through this resolution the Conference would be able to reach unanimity. Mr. D. E. Hoste, director of the China Inland Mission, seconded this resolution expressing, at the same time his profound thankfulness to God for the resolution and the hope that it might be accepted by a rising vote of the Conference.

The Chairman having put the resolution to the Conference, the Conference adopted it with a rising vote and joined in the singing of the Doxology.

Resolution.

"Before submitting the resolution appointing a National Christian Council the Business Committee submits the following for adoption by the Conference:

'A proposal has been made to the Conference that a doctrinal statement expressing fundamental Christian beliefs should be embodied in the resolution appointing a National Christian Council.

We the members of the Conference joyfully confess our faith in, and renew our allegiance to, God the Father Almighty, Jesus Christ, His Son, our Lord and Saviour, Who loved us and gave Himself for our sins, and the Holy Spirit, the Lord and Giver of life; and acknowledge our loyalty to the Holy Scriptures as the supreme guide of faith and conduct, and to the fundamental Christian beliefs held by the churches to which we severally belong. The Conference however is not constituted as a church council with authority to pass upon questions of doctrine and of church polity or to draw up a credal or doctrinal statement of any kind. While the Conference believes it to be a matter of vital importance that the Church of Christ in China should be established on a basis of true faith and sound doctrine, it recognises that the authority to determine what are the essential affirmations of the Christian faith lies with the several churches of which those attending this Conference are members. Any National Christian Council which may be appointed by this Conference will not in any sense be a church council, and therefore not competent to exercise ecclesiastical functions. It will be an advisory body which will seek to carry forward the work of this Conference and to bring the representatives of the different churches and missions in China together, in order that they may mutually enrich one another through common counsel, and will take action in matters of common interest only when it has reason to believe that the action taken will be in accordance with the wishes of the cooperating bodies."

VIII. ON CONSTITUTING A NATIONAL CHRISTIAN COUNCIL

I Appointment of National Christian Council

WHEREAS the churches and missions throughout China have appointed delegates to this Conference for the purpose of considering how the cause of Christ in China may best be furthered.

The Conference, with a view to carrying forward its work, making provision for dealing with matters which concern the Christian Movement throughout China, and promoting co-operation, resolves to appoint a National Christian Council.

It is understood that matters of doctrine and ecclesiastical polity lie outside the province of the National Christian Council. In regard to other matters the functions of the Council shall be advisory, but it is intended that the Council should act on behalf of the co-operating churches and missions in matters which Concern their common interest when it has been ascertained that the action taken will be in accordance with the wishes of the co-operating bodies.

II Functions.

The functions of the Council shall be as follows,

1. To foster and express the fellowship and unity of the Christian Church in China and the realization of its oneness with the church throughout the world, and to provide an opportunity for united prayer and corporate thought toward this end.

2. To help make the central position of the Church in the Christian Movement more generally recognized and accepted; to watch and study the development of the Church in self-support, self-government, and self-propagation; to suggest methods and a course of action whereby the desired end may be more speedily and completely gained; to encourage every healthy movement of the Church that leads to full autonomy; and to seek and work

for the adaptation of the Church to its environment and for its naturalization in China at as early a date as practicable.

3. To consider the needs of China on a nation-wide basis and plan for the evangelization and uplift of the whole nation.

4. To help promote such mutual acquaintance between the leaders, both Chinese and missionary, from all over China and from all denominations as will create an atmosphere of respect and confidence and make cooperative work of all kinds, and union, where possible, seem natural, feasible and desirable.

5. To assist in developing a leadership in both churches and missions, experienced in dealing with nation-wide problems and with both a national and an international viewpoint.

6. To provide a platform upon which representatives of churches, missions, departmental organizations and other Christian agencies may discuss and plan for the correlation of the activities of the Christian forces throughout China.

7. To arrange for special seasons of prayer, organize forward evangelistic movements, plan for conventions and generally foster the spiritual life and missionary spirit of the churches.

8. To provide a bureau of information and to conduct and publish the results of surveys for the guidance of churches, missions and mission boards.

9. To provide an agency in which departmental national organizations such as the China Christian Educational Association, the China Medical Missionary Association, etc., may be co-ordinated.

10. To represent the Christian forces of China in their relation with national Christian organizations in other countries.

11. To serve as a means by which the Christian forces in China may express themselves unitedly when they so desire upon great moral or other issues.

12. To undertake such other work as may be committed to it by the national conference.

13. To provide for the calling of the next national conference.

III Method of Appointment.

The Conference shall proceed to the appointment of the Council in accordance with the following plan.

The members of the Conference shall meet separately in denominational and other groups as set forth in the accompanying table, and each group shall nominate to the Conference as members of the Council the number of members assigned to it in the table.

Revised basis of representation for appointing delegates to the National Christian Council.*

Communicants	Representatives
3,000— 5,000	1
5,000—10,000	2
10,000—15,000	3
15,000—20,000	4
20,000—30,000	5
30,000—40,000	6
40,000—50,000	7
50,000—60,000	8
60,000—70,000	9
70,000—80,000	10
80,000—90,000	11

Church and Mission Groups.	**Representatives.**		
	Total	Chinese	Missionary
Anglican	5	3	2
Baptist	7	4	3
†Congregational	5	3	2
Lutheran	6	3	3
Methodist	10	5	5
†Presbyterian	11	6	5
Other Societies			
China Inland Mission	8	4	4
Christian and Missionary Alliance	1	—	1
Seventh-Day Adventists	1	1	—
All others (42 Missions)	3	1	2
Chinese Independent Churches	3	3	—
	60	33	27
Organizations other than Churches and Missions.			
Colleges and Universities	4	2	2
Y. M. C. A.	4	3	1
Y. W. C. A.	2	1	1
National Departmental Organizations	3	1	2
Literature and Tract Societies	2	1	1
	15	8	7

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*For former basis of representation see report of Commission V, pages 640-642.

†One Congregational and three Presbyterian appointments were passed over to the "United Church" group provided for later.

When the number to be nominated is four or more, at least one of those nominated shall be a woman; and when the number is nine or more, at least two of those nominated shall be women.

The seventy-five members thus nominated shall meet as a nominating committee and propose to the Conference twenty-five additional names, chosen with a view to making the membership of the National Christian Council as representative as possible of the various activities and interests of the Christian Movement in China; the majority of these shall be Chinese.

The one hundred persons thus nominated shall, when approved by the Conference, constitute the National Christian Council which Council shall serve until its successor has been appointed by the next Christian Conference.

IV. Filling of Vacancies.

Vacancies in the membership of the Council shall be filled by the Council. When the vacancy is caused by the death or resignation of a member of the Council nominated by one of the denominational groups, the Council shall fill the vacancy by a representative of one of the bodies belonging to that group upon nomination of such member of the Council by the group from which a representative is to be elected.

Any member of the Council who is absent from China for a period of more than one year shall place his resignation in the hands of the Council.

V. Meetings.

The National Christian Council shall hold an annual meeting.

VI. Officers.

The National Christian Council shall elect its own officers. Subject to the provision of the necessary funds the National Christian Council shall be empowered to make such appointments for whole time service as the work entrusted to it may demand.

The officers appointed for whole time service or so many of them as the National Christian Council shall determine shall be members, ex-officio, of the National Christian Council and of its executive committee, provided for later, and of all standing and special committees appointed by these bodies unless otherwise decided, but without vote.

VII. The Executive Committee.

The National Christian Council shall appoint from its own members an executive committee of not more than twenty-one members, a majority of whom shall be Chinese, with terms of service of three years. The terms of service shall be so arranged that one-third shall serve for one year, one-third for two years and one-third for three years. After the first appointment one-third shall be appointed each year. Members shall be eligible for re-election. All terms shall expire with the holding of the succeeding National Christian Conference.

VIII. Affiliated Organizations.

In order that the National Christian Council may represent all phases of Christian activity such national departmental organizations as the China Medical Missionary Association, the China Christian Educational Association, the China Christian Literature Council, the China Sunday School Union, the Council on Health Education, etc. and similar organizations which may be formed in the future, may, upon a two-thirds vote of the Council, be recognized as affiliated organizations

The practical methods of affiliation shall be determined from time to time by the National Christian Council in consultation with such organizations, and may vary with the different organizations.

IX. Expenses.

The National Christian Council shall prepare an annual budget to cover its own expenses and this together with the budgets of the Affiliated Organizations shall be sent as an appeal for funds to church and other Christian organizations in China, to individual givers in China and elsewhere, and to the missionary societies abroad through the national missionary organizations in the different countries.

The Council shall not assume financial obligations for expenditures for any given year beyond the amount available for the preceding year, except as the funds for such increase in expenditures may have been assured. The Council shall not be authorized to incur debts which may become an obligation upon the Christian Church in China or other co-operating bodies.

X. National Conference.

The National Christian Council shall call and make all necessary arrangements for a further national conference to meet within a period not to exceed ten years, to be composed of representatives, of whom nine-tenths shall be elected directly by the authoritative bodies of the churches, missions and other Christian agencies in China, and one-tenth shall be coopted by the National Christian Council.

The size of the National Conference shall be determined by the National Christian Council. A majority of the members shall be Chinese. The method of determining the number of representatives to which each of the various churches, missions and other Christian agencies are entitled shall be fixed by the National Christian Council so as to secure, as far as possible, an adequately representative conference.

IX. On Adoption of Constitution.

3. The constitution as a whole was put to the Conference and carried.

X. On Membership of National Christian Council.

Bishop L. H. Roots reported the nominations for the Council from the various churches and missions. It was voted that the names from each denominational group be voted on group by group.

(1) The five nominations of the Anglican group were accepted.

(2) The four nominations of the Baptist group were accepted.

(3) The four nominations of the Congregational group were accepted.

(4) The eight nominations of the Presbyterian group were accepted.

(5) The four nominations of the United Church were accepted.

(6) The six nominations of the Lutheran group were accepted.

(7) The ten nominations of the Methodist group were accepted.

(8) The eight nominations of the C.I.M. were accepted.

(9) The four nominations of the Y.M.C.A. were accepted.

(10) The two nominations of the Y.W.C.A. were accepted.

(11) The four nominations of the College and University group were accepted.

(12) The three nominations of the group entitled "All others" were accepted.

(13) The three nominations of the national organizations were accepted.

(14) The two nominations of the Literature and Tract Societies were accepted.

(15) The one nomination by the Christian Missionary Alliance was accepted.

(16) Two nominations by the Chinese Independent Church were accepted. A difference of opinion arose as to the third

delegate. This was referred to the National Christian Council for decision. (The third name was later added by the Executive Committee of the N. C. C.)

After an explanation of the methods governing the selection of nominations the twenty-five names chosen by the committee of seventy-five for the National Christian Council were accepted. Three places were left open for the Southern Baptist group and one for the Seventh Day Adventists: these two groups did not nominate representatives during the Conference.

It was moved, seconded and carried that the ninety-six names presented be accepted as members of the National Christian Council.

Members of National Christian Council

Anglican

Rt. Rev. Sing Tsai-sheng	Hangchow, Che.
Miss C. J. Lambert	Foochow, Fu.
*Rev. Lindel Tsen	Wuhu, Anh.
Miss Katie Woo	Hongkong
*Rt. Rev. L. H. Roots	Hankow, Hup.

Baptist

*Rev. J. T. Proctor, D. D.	Shanghai
Miss F. E. Coombs	Taiyuanfu, Sha.
Mr. H. C. Lim	Swatow, Tung
Mr. Chang Ssu-ching	Tsinan, Sung.

Congregational

Rev. C. G. Sparham	Shanghai
Miss Luella Miner, Litt. D.	Peking, Chi.
Rev. T. T. Lew, Ph. D.	Peking, Chi.
Rev. Lin Yu-shu	Foochow, Fu.

Lutheran

*Rev. J. A. O. Gotteberg	Changsha, Hun.
Rev. William Maisch	Hosuwan, Tung.
Miss M. Beysiegel	Taiping-Fumun, Tung
Rev. Ling Teh-en	Shia-Hsing, Tung.
Prof. Marcus Cheng	Kinchow, Hup.
Rev. Chu Hao-jen	Sinyangchow, Hup.

Methodist

*Rev. Shen Wen-ching,	Wuchang, Hup.
Dr. Ida Kahn	Nanchang, Ki.
Rev. Wang Kang-ho	Foochow, Fu.
Rev. George T. Davis, D. D.	Peking, Chi.
Dr. Ida Belle Lewis	Shanghai
*Rev. Z. T. Kaung	Soochow, Ku.
Rev. W. J. Mortimore	Chengtu, Sze.

Rev. George T. Candlin	Peking, Chi.
Mr. Yu Shu-hsun	Yungkai, Che
Rev. Chang Chun-chun	Changsha, Hun.

Presbyterian

Rev. A. Weir	Kwang-ch'eng-tze, King.
Rev. Kung Fan-sheng	Chinchow, King
Rev. Murdock Mackenzie, D. D.	Weihwei, Ho.
Miss Chang Chin-san	Hwaiyuan,
Mrs. W. H. Lingle	Changsha, Hunan.
Elder Chang Ting-yung,	Shanghai
Rev. H. F. Wallace,	Swatow, Tung.
Rev. Tsai Yung	Swatow, Tuug.

United Church

Rev. A. J. Fisher, D. D.	Canton, Tung.
Rev. Hsu Shing-yen,	Amoy, Fu.
Rev. Kung Tsi-yun	Hankow, Hup.
Mrs. S. T. Law	Canton.

China Inland Mission,

*D. E. Hoste, Esq.	Shanghai
Miss Margaret King	Yangchow, Ku.
Rev. C. F. Blom	Yuncheng, Sha.
Rev. Ren Nan-sheng	Hangchow, Che.
Rev. Hsiao Moh-kwang	Changsha, Hu.
Mrs. S. K. Liu	Wenchow, Che.
W. H. Hockman	Luchowfu, Sze.
Rev. Shao Siang-yi	Shezichen, Ho.

Young Men's Christian Association

Dr. Chang Po-ling	Tientsin, Chi.
*Mr. F S. Brockman	Shanghai
*Dr. John Y. Lee	Shanghai
Mr. S. C. Leung,	Canton

Colleges

Rev. F. L. Hawks Pott, D. D.	Shanghai, Ku.
Miss Ruth Cheng	Peking, Chi.
Mr. Francis T. M. Wei	Wuchang, Hu.
Rev. J. M. Henry	Canton, Tung.

Young Women's Christian Association

Miss Rosalee Venable	Shanghai
*Miss Fan Yu-jung	Shanghai

All others (42 Missions)

Miss Mary Kelly	Nanking, Ku.
Rev. Frank Keller	Changsha, Hu.
Mr. Yang Shao-chuan	Chengtu, Sze.

National Organizations

Dr. F. D. Gamewell	Shanghai
Dr. W. W. Peter	Shanghai
Mr. Pan Tzu-fang	Shanghai

Bible Societies and Literature Organizations

Rev. Chen Chin-yung	Shanghai
Rev. G. H. Bondfield	Shanghai

Christian & Missionary Alliance

Rev. R. A. Jaffrey	Wuchow, Si.

Independent Churches

Rev. Yu Tsung-chow	Shanghai
Mr. Yuan Wen-hsing	Chefoo, Sung.
Mr. Tsai Lien-fu	Shanghai

General

Mr. C. C. Nieh,	Shanghai
Prof. Chung Wing-kwang	Canton, Tung.
Mr. S. T. Wen,	Nanking, Ku.
*Mrs. F. T. H. Song	Peking, Chi.
Miss Tseng Pao-suen	Changsha. Hun.
*Prof. T. C. Chao	Soochow, Ku.
*Dr. David Z. T. Yui	Shanghai
Rev. Pao Kwang-lin	Peking, Chi.
Rev. Cheng Ching-yi, D. D.	Shanghai.
Mr. Wang Kai-ming	Canton, Tung.
Mrs. S. M. Wang	Hangchow, Che.
Mr. T. Koo	Shanghai.
Rev. Chia Yu-ming	Nanking, Ku.
*Rev. K. T. Chung	Shanghai
*Rev. C. E. Patton	Shanghai
*Rev. E. C. Lobenstine	Shanghai
Rev. Robert E. Chandler	Tientsin, Chi.
Rt. Rev. T. A. Scott, D. D.	Taianfu, Sung.
Rev. J. L. Stuart, D. D.	Peking, Chi.
Rev. J. H. Blackstone	Nanking, Ku.
*Dr. Harold Balme	Tsinan, Sung.
Dr. H. S. Houghton	Peking, Chi.
*Bishop L.J. Birney, D.D., LL.D.	Shanghai.
Rev. E. W. Wallace, D. D.	Chengtu, Sze.
Miss E. Nielsen	Takushan, King,

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*Starred names are members of Executive Committee.

SECTION XIV.

CLOSING SPEECHES.

THE NATIONAL CHRISTIAN CONFERENCE

C. Y. CHENG, CHAIRMAN

(*Closing Address*)

We are particularly concerned about the National Christian Conference. We have passed its organization. The thing we should now do is to look forward with resolution to carry it on. Two significant things are in evidence—a feeling of cooperation and a hope of enlarging development.

The influence of this Conference will be felt throughout China. The Church which here has made a momentous decision is in no wise a national or isolated church. It has relation to Christians everywhere. What we have done will also have influence on the unity of Christian work throughout the world.

Two points need emphasis.—

1. This National Christian Council must work always for the very best and highest aim. The hope and expectations that we have, the discussions which we have had, should not simply be questions about strategy and tactics. We fail if we do not actually undertake to carry out the aims.

2. We must remember that the responsibility for doing these things is not simply on those within the National Christian Council but on those without, though those within have a special responsibility for the Council which must be the servant of the Church. Yet every one of us has a responsibility to the Council. Whether we are the ins or the outs, we should have one aim. We should help, each one of us according to our ability.

Here I wish to make five suggestions as to what each one should do on his return to his field.

1. Support the National Council by taking towards it an attitude of good will in spite of the defects which some may feel are still lingering about it. Let us recognize the spirit back of it. It could not have been made a perfect organization. As we go back to our fields let us be pushers and helpers---to use an American word "boosters" of the N. C. C.

2. In explaining the N. C. C. let us all remember that it is our Council and needs our own ideas.

3. Carry back to our constituencies the spirit of this Conference. Explain the Council in the light of the spirit which pervaded the whole Conference.

4. Let us remember that this is a Conference in which Chinese and Western Christians have united. The Chinese have had a full part and should share in the financial responsibility for this Council. The poverty of the Chinese should not be made an excuse but every person should be requested to contribute to the Council. Since it is a mutual task taken up by Chinese and foreigners together let not all the dollars come from Western lands; the burden and the joy should be shared by Chinese and Westerners together.

5. Let us seek for spiritual strength for the carrying out of these matters. Emphasize the spiritual aspect as the most important message of this Conference. The organization of the Council and its advisers represents one of the important things done by the Conference, but even this is of secondary importance. We must realize the responsibility we have to be messengers of the spirit. What we want is the spirit of the Lord. May we not earnestly before our Lord express the longing for His grace and the guidance of His spirit? May we not be united in the desire to stress spiritual growth? May we all press on unitedly to complete the tasks which we have only just begun?

THE SUPPORT OF THE NATIONAL CHRISTIAN COUNCIL

J. T. PROCTOR

(Conference Address)

The new Council has been in session on two occasions already. It is taking its work seriously.

In the formation of the Council we have made a beginning only. We simply outlined one method of approach to the problem which this Conference as a whole has grasped, the problem of getting together the whole of the Christian forces of China in cooperative effort. Cooperation not for cooperation's sake, but cooperation for the advancement of the work in every one of our units.

Dr. C. Y. Cheng has assumed that this Conference will undertake the responsibility for dealing sympathetically with this Council, for supporting it, for criticising it, for expecting it to take responsibilities. The representatives of the missions are no less committed to the success of this Council than are the representatives of the Churches. Do your best to pass on the inspiration, courage, determination and confidence that have come to us at this time and see to it that the missions as well as the churches look upon this as the creation of all the Christian forces and stand to support it.

I was asked to speak especially of financial responsibilities. The new Council has not yet been able to formulate its policies. It will probably not be its first act to create the budget and then decide how to use it. The Council should determine what service it can render and then determine upon the staff, and not come back on the churches until it is convinced that without such a staff to bear such responsibilities it cannot perform the duties which you have put upon it.

The C. C. C. had a very limited staff. Yet the C. C. C. had an annual budget of from $50,000 to $60,000. Mexican. We cannot say what will be the budget of the new Council. I do not believe that anyone who really understands the problems will believe that the annual amount required will be less---rather more. But whatever the amount your Council feels called under God should be spent in order to carry out its functions, it begs the privilege of coming to you in all confidence and laying the burden upon you. If you choose to take it, it is yours. If you choose not to take it, that is with you.

This Conference with its Council and activities is from now on to be just as much a part of the work that the churches and missions are committed to do as any other tasks. This is not extra. This is not a luxury. If it is, let us not have it. If it is not an integral part of the churches and missions in China today, it is a mistake. If it is and we must spend up to the limit of our ability, we appeal for your cooperation.

We have had considerable correspondence for several years with foreign mission boards in America, Britain and Europe regarding the financial support of these activities. The financial support which has come for the C. C. C. has come all too largely from individual gifts. 51 percent for nine years came from individual gifts: 27.8 percent has been met through the members of the Committee of Reference and Council in America and Britain and 17 percent has come from the Boards. Over 90 percent, however, has come from the mission boards and their constituency.

The mission boards will not be justified in taking up the burden of this Council unless they have a mandate from their missions in China. The missions should include their quota of this budget in their regular askings from their boards. We do not know whether this amount can be pro-rated on the field or by the boards. In one way or the other I submit, that if we mean business, the missions represented here this morning and during these days should take this task seriously and put into their regular askings a request that their boards out of their regular funds shall get back of this Council. Nothing less than that will give us a sound basis on which to go forward. I submit to my missionary friends that the financial support of this organization is within our power.

May we ask in closing that the missionaries go back to their missions and show them that the responsibility is theirs. If we go back and present the thing with enthusiasm as to results achieved, and dare to hope that the missions throughout this land will take up the financial burden as an integral part of their work, then the financial part of the Council will be assured.

Speeches By Board Representatives.

Rev. R. A. Ward, D. D., Board of Foreign Missions Methodist Episcopal Church

Deeply are we conscious of our great obligation to the China Continuation Committee and to all of those who have prepared and handled so splendidly this great Conference. The Conference will be recorded as significant in the world history of Christianity. Together we have been studying during these days the Chinese Church. Those of us who have been here from other lands are profoundly concerned in all that makes for an indigenous self-expressing, self-propagating and self-directing Chinese Church. This is the very end for which mission boards from other countries have been working through all these years.

We have been thinking of the Chinese Church. During all these exceedingly profitable days our attention rightly has been focussed on China and the salvation of the Chinese. By the Chinese Church we do not mean a church separated from the rest of the world. We do not mean a church organically disassociated from Christianity in the rest of the world. Such a church would be selfish. The world war has taught us afresh the lesson that selfishness is intolerable even in the form of ardent nationalism. "No man liveth unto himself." Likewise no nation liveth unto itself. The ultimate concern of Chinese Christians is not that China be saved but that China be saved through helping to save the world. But we are not concerned primarily with the form of dogma or type of organization of the Chinese Church. We have been concerned for its spirit, its objectives, its productive power and its interracial and international contacts. By the "Chinese Church" we mean a body of Christians which is a living organism, not a mere ecclesiastical machine. Our attention here is focussed not on inventing and perfecting of machinery but on the life giving source of the Spirit. As we go forth let us fix our eye not upon church organization, not on human leadership in our respective groups or even in the Council, but upon Him who is "the author and finisher of our salvation."

We rejoice in the new nationalism of China. We rejoice in the very evident new consciousness of Christian plans conceived on a nation-wide scale and of national plans conceived in the Christian spirit. We rejoice also in the hope that China and Chinese Christians will fully take their place in world-wide purpose and world service in fidelity to Christ's great commission.

Chinese Christians, like Christians in Europe and Christians in Britain and Christians in America will become increasingly conscious of their membership in a world-wide and race-wide brotherhood. The outlook of progressive peoples in this age is from nationalism to internationalism, from self to others. That is the very spirit which promoted the planting of Gospel seed in China through all the sainted sacrifice of missionary effort. That seed is sterile if it has failed to place within Chinese hearts, as it has within the hearts of other men, that unquenchable and love-expanding passion for Christian world-fellowship and world-service.

Today is the most remarkable period in history for international and inter-racial combinations in finance, politics and industry. The Christian Church is the most powerful force for bringing to these new inter-racial relationships the saving power of the Gospel and the life in Christ.

We go out from this Conference to make China strong in the fullest degree. But China herself, as she grows in Christian consciousness, will take her place in the great procession of messengers who have been triumphantly through the ages introducing Him to all peoples of the world that they may "crown Him Lord of All."

With startling rapidity—to some of us with shuddering rapidity—to all of us it should be with challenging rapidity—modern civilization is coming to China. That civilization should not be entirely new. It should conserve the boundless riches of China's past. Slowly should it grow to be sound and wholesome and helpful. But its speed today is so accelerated as to threaten a rush toward catastrophe at every turn.

Shall the Church, alert and prophetic, follow the frontier of modern civilization which so rapidly is advancing vertically as well as horizontally in China? China should not have superimposed upon her the industrial systems of the West. Neither by a laborious process should she go through the same painful struggles for the solution of industrial problems. Much depends upon the message, the alertness and the consecration of the Christian Church in this hour.

This Conference has been a mountain peak from which to take back-sights and fore-sights. But our fore-sights will have been blindness unless we fix our vision clearly and continuously on Christ Himself as He stands silhouetted against the skies of the centuries. Aye, as it is He who leads above the storms and gusts and mists of China and the world today—we must go out to preach Christ first of all. But to preach Him, must we first see Him and know Him more intimately and personally day by day.

Rev. J. H. Franklin, D. D, American Baptist Foreign Mission Society

We who have crossed the seas in order to be here have enjoyed single days which alone would have paid us for coming and going home. We are able now to say to our friends and brethren in Western lands that Christianity is planted in China. We are able to say that we have been present at what one of the speakers has characterized as "the birth of the Church."

You are yearning with a Christian yearning for an indigenous Christianity in China. We rejoice in your desire for freedom in Jesus Christ and we are delighted that you should have it. We remember that historically Jesus of Nazareth came out of the Orient. We rejoice that you have seen His star in the East and we are sure that China's contribution of gold, frankincense and myrrh will greatly enrich our own spiritual life in the West.

We are satisfied to leave the Bible here. It has inspired us. It will inspire you. We are glad to point you to Him and satisfied to have you take Him into your own hearts and consciences. But what is freedom except for a purpose? It is not enough that we shall be free. Today we face a world that is disorganized—we face a world in a tragic condition—a world that is what it is because of the unregenerate condition of the human heart. And thoughtful men everywhere are telling us that there is no help for the world except in its spiritual renewal. Democracy is but a side issue. Christianity is the world's only hope.

Today I think our charge would be to you to rejoice in your freedom but to rejoice also as bond-servants to Christ of Galilee. There is no hope for the world except in Christ of Galilee—except in that which is represented in the cross of Jesus Christ. Therefore, we of the West will rejoice not only in seeing an indigenous Church here but we shall rejoice most as you dwell so under the shadow of the cross of Christ of Galilee and as you catch the spirit of the crucified Redeemer to give that spirit to men all over China.

Rev. James Webster, D. D., Foreign Mission Board, United Free Church of Scotland

It has been the greatest privilege of my life to be present at this Conference. This Conference is nothing short of a miracle. "It is the Lord's doing and it is wondrous in our eyes."

Surely the Spirit of God is speaking through this great assembly to the churches of Christ everywhere. They must receive His message.

And first of all surely it is a message of glad tidings of good cheer we shall carry to those we represent. There are tens of thousands of believing people in my own Church who have been praying and laboring for the coming of the Kingdom of God in this great land, believing it was coming when the night was darkest, who will be waiting with the question, "Watchman, what of the night?" Shall we not truthfully interpret this great Conference when we answer with confidence, "The morning cometh."

There is nothing that will gladden His churches in Scotland more than to hear that the vision of this Conference has been a Church of Jesus Christ in China—indigenous, self-determining, self-supporting and self-propagating, for that too has been their dream. And they will help you all they can in the attainment of it.

In the second place the message of this Conference is surely one of Hope—life and hope for the future.

1. Because of the wonderful unity which has pervaded the Conference. Although one-half of the delegates are foreign and one-half Chinese I am sure we shall be right when we say that it has been in no sense foreign, but that it has been emphatically a Chinese Christian Conference in tone, aim and spirit.

2. Because such a large proportion of the Conference—especially the Chinese, are young. It is grand to see so many old veterans like Dr. Fitch and Thomas Bryson. But I believe

nowhere in the world has there been a Christian assembly when such numbers of young men and women have been among the leaders. It is a divine guarantee for the future. Thank God for these able and earnest young men and women who are being thrust forth into His harvest field. It is surely a token of the presence of God.

And lastly we shall have to say to our several churches that the message of this Conference is that they must unite, that this task is so great that no church or mission is equal to it in separation. In sending missionaries to China in the days to come, more attention must be paid to quality than quantity. We must see that the men we do send shall be fitted to sympathise with and help the Chinese Christian Church – men whose glory it will be to say "I am among you as one that serveth."

Mrs J. M. Avann, Women's Foreign Missionary Society, U. S. A.

This is a happy moment when I may bring the greetings of more than six hundred thousand women and girls and little children to this very representative body of all China. The Women's Foreign Missionary Society has between five and six hundred missionaries serving in the world and more than two hundred of them are in China. Therefore, we feel that we have had some little part in making possible this history-making Conference.

There are two words that have stood out before my eyes as I have been in this Conference. I cannot stop to speak of the significance of these words. I will only mention them. They are "Hitherto—henceforth."

Rev. James Endicott, D. D., Canadian Methodist Board.

Thirty years ago I came out to China and went to the far west to be a missionary. I did not stay very long. The house that I lived in was burned. A wild mob thought they would be better off without us. Our house was destroyed in 1895 and I came back to Shanghai to recuperate. Then once more we went back. All my five children were born in West China.

I was a delegate years ago, and it meant spending three months coming from Szechwan and getting back in order to go to the Conference that was held in Shanghai in 1907. I thank God this morning, therefore, for what I have seen take place in China during the last thirty years. What great things God hath wrought. I take this Conference as an omen that still greater things are to be. I believe that these are days when the whole Christian force in the world should remind itself of the presence of God among us. We are not circumscribed except within our own hearts, God's arm is not shortened that it cannot save nor His ear heavy that it cannot hear. We often tremendously under-estimate the things that God can do. We are members of a mighty host of God in the world today. I know that many of you, perhaps most of you, come from villages and towns where the numbers of Christians are small, but we must remember that we are surrounded by a great cloud of witnesses.

I bring to you this morning from over the seas a greeting of love, confidence, hope and good cheer. We believe that God who hath done so greatly in the past is able to continue his work through his servants so that China shall become the garden of the Lord bringing forth great treasures of fruit to his praise and glory.

Rev. C. R. Erdman, D. D., Northern Presbyterian Board, U. S. A.

It is an act of great courtesy to allow us to address you as to matters in reference to which we are less intelligent than yourselves. It may, however, be a matter of wisdom to send us back home with a feeling of abundant satisfaction and self-importance for we are to pay most of the bills which the Council will contract. It may be a sign of our spiritual unity that there is absolute unanimity of feeling that the foreign boards in our home lands should pay most of the financial obligations of this Council. But that necessary support we are ready this morning to guarantee and to pledge.

We hope that this National Council will really affect a closer and more real co-operation among all the Christian forces in China. We confidently hope that this National Council will aid in the nurture of a Christian Church which will express in some visible form the spiritual unity which already exists among the churches of China. We confidently hope that this National Council will aid this Christian Church in the accomplishment of its task. That task, as we all believe, is to make Jesus Christ known to every woman and every man among the millions of this great land. Let us then unite to go forward in this task of proclaiming Him as the Son of God, the only Savior of mankind. Let us proclaim Him in all the beauty and majesty in which He is depicted in the inspired prophesies of the Old Testament and the New. Let us hold high the cross of Christ. In this sign alone we shall conquer. Let us affirm the glorious resurrection of Christ which has always been the firm foundation of our Christian faith. Let us all rest confident in the spiritual presence of Christ which alone will sustain us in our struggles and in times of shadow and of storm.

Let us confidently expect the coming and the Kingdom of Christ, the hope of China and of the world. Let us go forward without fear, believing that however great the difficulties may be, the time is surely coming when every knee shall bow and every tongue shall confess that Jesus Christ is Lord to the glory of God.

Speeches by Representatives of the Chinese Church.

Archdeacon Wu

I represent the old pastors. Upon the opening day I received many stimuli but the second day I felt very pessimistic because of opposition to the matters before the Conference. But I was greatly inspired by seeing the Conference change from opposition to the matters presented to that of approval; so I became more optimistic. I feel that the greatest thing accomplished by the Conference is the establishment of the National Christian Council. There have been many difficulties in the way. There were in this Conference destructive influences, and we ought to give thanks to the Lord for it was through His power alone that we have been led to overcome these difficulties. He has led us to see the great need of Christian unity. Now we are ready for united progress, and can give united expression to the message of Christ. I give thanks for this organization because the delegates have become through it the supporters of the establishment of a Chinese Christian Church.

As we go from this assembly let us each bear away with us the spirit of responsibility as delegates. Let us go to our constituents proclaiming the spirit and inspiration of this Conference. Support the organization with its high aims and support this to the end—the complete establishment of a Chinese Christian Church.

Mr. Chen, Canton Christian College

The Cantonese delegates have felt very much out of touch with the Conference. Because of the difference in their speech they have not been able to share in the activities of the Conference. This makes them realize that there is a special responsibility upon them for developing a national common speech.

They feel the necessity of stressing national studies in the schools; not simply the study of the old ethics and morals but research concerning China and things Chinese. All the churches throughout China should stress the study of Chinese subjects. Western studies are stimuli but we must have more of our own studies and our own language if the Christian Church is to do the important task for which we are responsible.

Again, in our Christian schools we need teachers who are looking toward the future and are optimistic, and

Finally, the Chinese in educational work should take more and more responsibility themselves. The foreigners are eager for them to take the responsibility and they should more and more share the power and responsibility. In Canton there is a school where this is already being carried out.

Dr. Tyau, representing Chinese doctors

My impressions of the Conference from the very beginning of the sessions to now have been striking. I wish to emphasize three points.

1. The thing that has struck me most profoundly is the presence in these meetings of a common mind, a spirit of fellowship, general confidence, and sympathetic co-operation which have helped carry each meeting to a successful issue. It is no easy task to preside over a meeting of this size, with 1,000 men and women, from all over China, and to be able to get things done without a hitch. I only wish that the same spirit and manner would prevail in our National Convention and other political conferences where disorder is the usual feature.

2. The next thing that has struck me profoundly is the keynote of Christ's love which rings through these meetings. I believe it is this Christ-love that has carried through each meeting to a successful issue. It is this Christ-love that has made possible the formation of the National Christian Council. It is this Christ-love which is shown in the sympathetic support and hearty co-operation of our foreign missionary friends. Our sage, Confucius, has well said that within the four seas we are all brothers, but he did not tell us how this desirable condition was to be brought about. As I look at this wonderful gathering of men and women from all parts of China, both foreign and Chinese working like brothers and sisters, I cannot but think of the Christ-love that has made this possible, for in His love there is no respect of persons.

3. Lastly, but not the least deeply impressed upon my mind is the force, the leavening force, that underlies this great gathering. As I think of this representative body of men and women from different parts of China, delegates representing all spheres of activity, religious, educational, medical, commercial, etc., gathered together here for fully ten days, all with one mind working for the aim, "China-for-Christ," I see in them a tremendous force for the good of China as they return to their respective spheres of influence.

After this Conference we need no longer fear any "anti" forces such as the recent anti-Christian or anti-religious movements. We may now look with hope for the time, not far distant, when the religion of Jesus will be the religion of China.

Dr. Hsu, representing the students

I wish to give you the point of view of the students.

In the first place with reference to the student's faith, we beg that you give complete religious freedom to all students, and emancipation from all restrictions and requirements with reference to religion. Let the students come freely and be free to hold their own views whether Mohammedan, Taoist, Confucianist, or atheistic. Religion is not successfully produced by compulsion. Simply give them the truth and let that win them.

In the second place I beg that we take pains to stress the importance of studying native sciences and different branches of learning. The new thought movement in China is stressing the importance of Western learning. But within ten years the tide will turn and students will be eager to get the treasures of Chinese learning.

We desire, also, associations of students in colleges and universities so that the students from the north and south, east and west, may associate and meet together to discuss their needs.

Lastly I feel that the Christian Church should endeavor to meet the needs of the present time in China. What we need is not a compulsory Christian Church but a church capable of meeting the needs of the Chinese today.

I close with an illustration. A child was brought up in a rich and beautiful home, full of great treasures, but treasures in which he was not particularly interested. He sees outside a new light that makes things bright and clear and goes out in search of this new light. He later recalls the treasures at home and with the new light returns to those treasures to bring to them a new glory. Just now the students are looking outside the old home for a new light. The light they see is the light they find in Western science, but the true light they need is the love of Christ. With that light they may return to recover the treasures of their own rich culture.

Miss Li, representing the women

In the first place, speaking for the women of the Conference—considering the emphasis that has been given to the task before the Church as a whole I do not think that the women have been given sufficient time and attention. Of course the Conference could not give full time to the consideration of all the problems concerning women, but I feel that it would have been possible to have given more time to this phase of the work. I, moreover, speak not simply in criticism. We should be happy to have the help of women. I feel sure that without the women's sharing in the work the men would be entirely worn out. I am, however, pleased with the place women have been given in the work of the Conference. There should be an appeal for greater stress upon women's work in the Christian Church. Women church members are not yet one-fifth of the whole membership. Women have not yet the place in the tasks of the Church which you have given them here. Men still have the first place. Women do not have it. Do you think the women are satisfied with this condition of things? The women need a larger share in the work. We need to find ways to change this situation, and the men must free the women. In many forms of work men still oppress women and the Church must change this situation.

This is the last day of the Conference. We need each of us to consider our responsibility. We Chinese delegates each stand for 1,000 Christians. You foreigners stand for twenty others. We came, as it were, with empty bags. We can go home with them full. For whose sake? For the sake of the 1,000—the twenty. Have we received what they need? Have we received truly on their behalf bags full of all sorts of ideas? If so you have performed the duty you had as delegate to this Conference. Responsibility has been laid upon us all by the mandates of this Conference and thus we have met to organize ways in which Christians can stress their high aims. And as we return to our homes we must carry out these aims.

On behalf of the lay Christians—those at this Conference—I urge that while the preachers should be the directors of the work it is most essential that the laymen be not forgotten. Without the laymen the ideals of this Conference cannot be attained. If they are taken into our confidence, and if we can win them to the task, the aims of the Christian Church in China will be realized.

SPIRITUAL UNITY

F. S. BROCKMAN

(Closing address)

We have come to the close of the first representative gathering of the Christian forces of China. It is a solemn hour. The Saints who have preceded us for 100 years, who have labored in loneliness and poverty and much discouragement and some of whom have endured persecution and even death, have looked forward to this hour but saw it not. Speakers have frequently referred to this Conference as historic — historic it is bound to be. It will influence undoubtedly all coming history, not only of the Chinese Church but of the Chinese nation. But history is both good and bad; influence both harms and helps. It is not yet determined whether this Conference will be a success or a failure. We have spent eight days in vision seeing, in planning; the future is to determine whether these visions are to be turned into reality and these plans to be accomplished. We have come to the close of the Conference but we have only come to the beginning of the work which the Conference is to do. The holding of this Conference must not be looked upon as a task accomplished, an end achieved, but the seeing of a vision which is to be realized.

The key-note of this Conference has been spiritual unity. To exemplify it, to attain it, to lay down plans by which we may in the future maintain it, this has been the purpose of the Conference, and this spirit of unity, therefore, is the touchstone by which we may judge this Conference. If in the future work of the Church in China we have learned how to co-ordinate our powers, how to co-operate with each other, if we have grown into a spirit of mutual understanding and can trace directly to this Conference the beginning and the influences which have created these desirable ends, then this Conference may be called a success. But whatever other results we may be able to trace as flowing from this Conference, if it has had no influence or little influence in bringing a deeper spirit of unity and better plans of co-operation, it has been a comparative failure. This spiritual unity, as has been frequently brought out by different speakers in the Conference, is to be clearly differentiated from organic union. Organic union in and of itself may possibly be accomplished without the spiritual union. The spiritual union is the thing which is fundamental and essential.

Now there is no doubt about the fundamental importance and even essentialness of this spiritual unity. Our Lord Himself spoke of this spiritual unity as at once being the great apologetic and also the great mark of discipleship. How are we to lead men to believe in Him, "that they may all be one that the world may believe that thou didst send me," says He. How are men to know that we are His disciples? "By this shall all men know that ye are my disciples if ye shall love one another." Many speakers have referred to this Conference as being very expensive in time and money. And it is, but the expense will be a thousand times justified if we have traveled discernedly along the road of spiritual unity. There is nothing which we have done during this Conference in the way of organization, nothing which we have discussed with reference to method, that is going to mean so much for the evangelization of this nation as for us to weld the Christian forces of China into a real unity. This will be the great miracle that will draw the nation into the Church and unto Jesus Christ. How solemn are the words that I have just repeated from our Lord to each one of us on this mount of vision, on this great historic occasion! This spiritual unity is not only the touchstone of the success of this Conference, but it is the touchstone of our own achieving power in the Kingdom of Jesus Christ. We should go forth, each one of us, determined to be students of real unity; determined that we will learn its lessons, that we will practice its precepts, hating to differ, determined to love. As we pause in these last few moments before we separate, never to see again the faces of some of those whom we have met and learned to love and know here, may we spend the last moments in contemplating the real character of this unity, bringing together as it were some of the things which we have learned during the Conference, and meditating quietly upon them.

This unity has two bases. The first base lies in our conception of the nature of man; the second lies in our conception of the nature of God. We shall never have this unity of spirit until we come to appreciate the infinite worth with which our Lord viewed every man, and until we ourselves have applied this same principle or this same estimate to them, not only the highest but the lowest, not only the richest but the poorest, not only the man with whom I agree but the man with whom I differ, even to the man who is a traitor to all that I call dearest as well as the man who would die for what I call dearest. To all of these I must look upon as being of infinite worth and as dear in the sight of God. I am identified with every man, woman and child in every part of the world. I am identified with each one of them because each one has the same Father that I have; that Father loves each of them just as He loves me; that Father is pained just as much when anything happens to one of them as to me, and therefore if I have the same will as my Father has, I am equally pained when anything happens wrong to them as to myself. Most of us have heard Dr. Hodgkin tell of John Woolman, the great reformer, and of the great experience that came to him when he heard a voice saying, "John Woolman is dead," and he cried out "from today I can never think of myself as a separate individual human being. I have become a part of all suffering mankind." You remember one of the saints of old prayed that he might be baptized into a sense of the suffering of all mankind. This one conception of Christianity makes it unique among the religions and philosophies and forces of the world. There is nothing like it. It is not a mere doctrine. It is meant to be an absolute act of our entire being, this identification of ourselves with each human being. Our Lord showed that this conception of man greatly simplified the relations between men and gave only one law between man and man, the law of love.

But we realize the factor of love in bringing about unity when we think of it not so much as law, but as a creative force, a force that makes this person whom I love different from what he was before, turns the weak man into a strong man, the bad man into a good man, the deceiver into a frank and honest person—a creative force that changes men. This is love. God tells us that the Kingdom of Heaven is to be established ;that great powers ot the world are to be torn down ; that a new Kingdom is to be built ; that the good news is to be preached to the poor ; that poverty is to be destroyed ; that war is to cease ; that universal peace is to be established, and that what all the statesmen of the world failed to do we are to accomplish. And what are the weapons with which we are to perform these miracles? The weapon of human wisdom, the weapon of human organization, the weapons of the statesman and the warrior, which the Church has mistaken at different periods in the past for the real instruments of our defense and of our warfare? Our one weapon, our one tool for building the Kingdom of Heaven is love, creative love. Paul says that "love beareth all things, endureth all things, believeth all things, hopeth all things," by which he means that if I have a brother who is a trial to me day by day, love enables me to bear all of those things, not only enables me to bear them but really makes it easy for me to bear them. I may have almost lost hope in some brother. He seems so led off by wrong means, but "love hopeth all things." People come and tell me bad things about him, but "love believeth all good things." For years it was a mystery to me why our Lord kept Judas amongst the Twelve. With His rare discernment of character He certainly knew months before the betrayal that Judas was a thief, that he was a traitor and that this disloyalty would ultimately bring him to murder, but the "love that hopeth all things" held him in that position for which he was manifestly unfit until the very last night, and one can almost catch the look of love with which our Lord followed him as he left the last supper and went out into the night.

The second basis of unity lies in our conception of God. The Christians have always had a clear conception of, or at any rate for much of the period of church history have emphasized the conception of God's holiness, and this has given to Christian ethics a sanction and a compelling power that no other system of ethics could compare with at all. But when we study the conception which our Lord had of the Father, He has blended into a wonderful harmony this conception of holiness with the conception of tolerance. "Ye have heard it said that thou shalt love thy neighbor and hate thine enemy, but I say unto you, love your enemies and pray for them that persecute you that you may be sons of your Father which is in Heaven, who maketh His sun to rise upon the evil and the good and the rain to fall for the just and the unjust." The end of that quotation is this, "so shall ye be perfect as your Heavenly Father is perfect." Now it is interesting to note that this perfection of the Godhead is brought out by our Lord in connection with His tolerance. And what a wide tolerance! A tolerance not only for every Christian brother, not only for every one who served and attempted to love God however imperfectly, but a tolerance as broad as humanity itself; for those who were heathen and the most lost in the lowest forms of heathenism, as well as the Christian. Brother Lawrence, the great mystic of the middle ages, said that "God seems to have granted the greatest favors to the greatest sinners as a monument to His grace." Our Lord who was the express image of the Father was said to have eaten with publicans and sinners; the thief and the prostitute were among His friends, and throughout all the ages those that have been the most despised and ostracised have turned as by an overwhelming instinct to Him, conscious that they would have His sympathy and His love. Fellow Christians, how much are we inclined, all of us, to fear that those principles which are so dear to us, or those which are identified with our very life, may be injured by our contact with those who differ from us in opinion, or that our own holiness may seem sullied by fellowship with those whose conduct is not right. Let us as we separate humbly and reverently go forth, contemplating the tolerance, as well as the holiness, of our Father.

SECTION XV—GREETINGS, EXHIBITS, RECEPTIONS

Fraternal Greetings from Japan

We delegates from Japan greet you our brethren in Christ in China, in conference assembled in the name of our common Father, God, and His Son, Jesus Christ our Lord and Saviour, for the sake of promoting and strengthening the holy spirit of Christian Fellowship and Love everywhere which is characteristic of the fellowship of Him in whom there is neither Greek nor Jew.

Modern civilization without Christ is a menace to the peace and spiritual welfare of the world. Gross materialism, crass selfishness and aggressive militarism are the common foes against which Christians everywhere must unite. There is more in common between the followers of Christ in all lands than there is between the followers of Christ and the aggressive militarists in any one land. It is therefore important that in mutual understanding and trust, we should co-operate to realize our Christian aims and aspirations.

The responsibility of exalting Christ among the nations is our one and only task. Let us as far as possible refrain from saying or doing anything in one country which makes it more difficult to realize our divine mission in another. "Blessed are the peace-makers for they shall be called the children of God."

There are greater forces at work making for the establishment of the Kingdom of God than most of us realize. Anti-Christian traditions are surely being undermined and more modern ideals of humanity and truth are being firmly established by various world events which are greater than human power. Let us hopefully and prayerfully dedicate ourselves to our world task, believing that God is surely with us and that our final triumph is assured.

We congratulate you upon the magnitude of the work already accomplished for the spiritual uplift of China. We rejoice in the successful organization of your National Christian Council which will no doubt promote Christian Fellowship and good will among the nations.

We congratulate you upon the efficiency, statesmanship and zeal of your Chinese leaders. Our hearts have been moved to the depths by what we have seen and heard in your Conference but especially by the fact that the lives of so many young men of China are being enriched and enlarged by divine wisdom and Christian fellowship.

Our National Christian Workers' Conference will assemble in Tokyo from May 18th to May 23rd. In behalf of the Continuation Committee of Japan we extend a cordial invitation to this Conference to send one or more delegates. We feel that the presence with us, of your honoured President and other Chinese leaders of the same noble type of Christian character, would be a source of great inspiration to the Christian forces in Japan

Signed in behalf of the delegates from Japan.

R. C. ARMSTRONG.

Shanghai, May 10th, 1922.

Greetings from the Philippines

The 90,000 Protestant Christians of the Philippines send their greetings to their Christian brethren of China, wishing for them the very greatest and best of results from the National Christian Conference.

Protestant work began in the Philippines early in 1890, and is now carried on practically all over the Islands. There are some two hundred and twenty foreign missionaries, two hundred and fifty ordained Filipino pastors, and upwards of one thousand licensed evangelists. Recent encouragements have come both along the lines of evangelism and church development. Many of the churches have now reached self-support and many more are on the way. The honoring and strengthening of the pastoral relationship has been the most effective means toward the securing of these results.

There are seventy-two young men in the various stages of preparation for the gospel ministry studying in the Union Theological Seminary in Manila.

In general education there has been far less undertaken by the Christian forces in the Philippines than in China, owing to the fact that the government introduced in the first days of American residence in the Islands a splendid educational system which has been developed with fine results over all the Islands. The Christian forces have co-operated in many ways with the government educational program, and especially in the erection and operation of Christian dormitories for students of the higher schools. There are now thirty of these dormitories in provincial capitals. They furnish the home atmosphere and are having a very large influence in moulding character.

Beyond the dormitories there are a number of other educational plants, among them being the Stillman Institute at Dumaguete with an enrolment of over eight hundred, the Jaro Industrial School with nearly four hundred, while the union schools (high school and college) are now developing out of the union seminary work. The missions maintain four Bible Training Schools in various centers outside of Manila, but all more or less related to the Union Seminary. There are five

Bible Schools for women, very much on the order of deaconess schools.

The Missions operate twelve hospitals throughout the Islands and six of these hospitals have nurses' training schools connected with them.

The Protestant forces in the Philippines are associated in the evangelical union which has a central committee and organization in Manila and three regional organizations north and south. The various denominations have almost from the beginning divided the field among them and where their work comes together in the larger centers they have in many instances established union work. A movement is now on foot for the organic union of the Presbyterian and Congregational Churches and before it is consummated it may also be made to include the United Brethren Church. Other organic unions may possibly be also realized.

Meanwhile and always the Christian forces in the Philippines have the deepest interest in the Church of China, many of the subjects of China being useful and prominent citizens of the Philippine Islands. The Philippines cherish the hope that in the not distant future the Christian forces of the Far East may be brought together both in conference and in service to the end that the Kingdom of the Christ may be extended everywhere into every eastern land and His great salvation made known to all the world.

Telegraphic Greetings
May 9th, 1922

Gotteberg,
National Christian Conference,
Shanghai.

Kindly bring a special hearty greeting to the National Christian Conference from our society. We regret very much that we are not able to send delegates from Norway this time.

The Board (of the Norwegian Society)

London 16 16 PM
Lobenstine Chiconcom Shanghai.

High hopes centred in your important Conference. Society remembering in prayer. Bardsley, Secretary Church Missionary Society, London.

National Christian Association,
Townhall, Shanghai.

Congratulations. Deus vobiscum! Chinese Christian Church, Westen-luan-Road, Changchow, Fukien

Sparham National Conference,
Shanghai.

L.M.S. Christians pray Conference Ephesians, 3:14-21.

Cheng Wilson (Pastor Cheng, Rev. J. Wallace Wilson)
London Mission, Hankow.

Exhibits

The Conference Exhibit was held at 4 A Thibet Road. The following is a list of the exhibitors:

American Bible Society
Association Press of China
Canton Christian College
China Christian Educational Association
Commercial Press
Ed. Evans & Sons, Ltd.
Methodist Centenary
National Bible Society of Scotland
School for the Deaf (Chefoo)
Y. M. C. A. Lecture Department
American Church Mission
British and Foreign Bible Society
Chinese-American Book Co.
China Sunday School Union
Council on Health Education
Kuang Hsueh Publishing Co.
Mission Book Co.
School for the Blind (Shanghai)
University of Nanking
Y. W. C. A.

The China Christian Educational Association Exhibit

The exhibit of the China Christian Educational Association consisted largely of charts which showed clearly the present and proposed educational systems and the modified organization of the China Christian Educational Association suggested by the China Educational Commission. There were also in chart form the latest educational statistics from the Survey volume of mission and government schools showing the proportion of boys and girls.

China Continuation Committee Exhibit

This included a comprehensive collection of literature in National Phonetic Script, comprising books, charts, posters, etc., also samples of Phonetic writing by former illiterates and photographs of classes and readers of Phonetic.

The China for Christ Movement had a display of literature and the Yunnan Missionary Society exhibited photographs and curios from their fields.

Parallel Meetings

For the benefit of hosts, hostesses and others who could not attend the Conference, parallel meetings were arranged on four evenings—Wednesday, Friday, Sunday, and Monday nights for Chinese at the Y. M. C. A., 120 Szechuen Road, and on Wednesday, Friday, Monday and Wednesday nights in the Union Church for foreigners. These services began at 8:15 p.m.

Reception by Shanghai Pastors

On Saturday afternoon, May 6, 1922, the pastors in Shanghai on behalf of the Chinese Christian Churches gave a reception to the Conference at the Olympic Theatre. A number of speeches were made and a varied program of music and singing given. St. John's Chinese Orchestra gave some Chinese music, McTyeire School gave a musical play and the Shanghai Songsters sang. This occasion was greatly enjoyed.

Shanghai Songsters' Concert

On Saturday evening, May 6, 1922, the Shanghai Songsters gave a special concert for the benefit of the Conference. The Shanghai Songsters is a chorus of 250 members, men and women, from Christian schools and business circles in Shanghai. The membership is almost entirely Chinese.

School of Theology
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CORRIGENDA

Page VII, line 27, for "reponsible" read "responsible."
,, 86, lines 3 and 4, for "together was the grades" read "together with the graduates."
,, 112, line 16, for "irrestsible" read "irresistible."
,, 118, ,, 13, for "laymen" read "layman."
,, 124, ,, 26, for "Chihi" read "Chihli"
,, 125, ,, 11, for "financee" read "finance"
,, 145, ,, 28, for "corrolary" read "corollary"
,, 164, ,, 15, for "oppoortunity" read "opportunity"
,, 213, ,, 5, for "ecclesitical" read "ecclesiastical"
,, 236, ,, 16, from bottom, for "was" read 'is"
,, 251, ,, 2, for "finacialy" read "financially"
,, 272, ,, 13, for "quarterly annual" read "quarterly and annual"
,, 330, ,, 8, from bottom for "competion" read "competition"
,, 394, ,, 19, from bottom, for "Univerities" read "Universities",
,, 401, ,, 12, for "alway surged" read "always urged"
,, 422, ,, 22, for "meeting" read "meaning"
,, 428, ,, 14, from bottom for "is one which calls" read "are ones which call"
,, 481, ,, 3, from bottom, for 'pronounciation" read "pronunciation."
,, 483, ,, 9, for "of" read "to"
,, 488, ,, 17, from bottom, for "last" read "least"
,, 501, ,, 25, for "are" read "is;" line **7** from bottom for "Christian" read "Christians"
,, 529, ,, 7, from bottom, for "Street Yen Chi Church" read "Yen Chi Street Church"
,, 567. ,, 4, from bottom for "to" read "for"
,, 584, ,, 7, for "must not the" read "must not be"
,, 589, ,, Educational" for "lectures" read "lecturers"
,, 604, ,, 1-for "council" read "counsel"
,, 654, ,, 5, ,, ,, for "representation" read "representatives."
,, 660, ,, 23, for "representives" read representatives."

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National Christian conference, *Shanghai*, **1922.**

The Chinese church as revealed in the National Christian conference held in Shanghai, Tuesday, May 2, to Thursday, May 11, 1922. Editorial committee: Rev. F. Rawlinson, D. D., chairman; Miss Helen Thoburn; Rev. D. MacGillivray, D. D., LL. D. Shanghai, The Oriental press [192–]

3 p. l., viii, xi, 724 p., 1 l. illus. 23½$^{\text{cm}}$.

1. Christians in China—Congresses. 2. Missions—China. I. Rawlinson, Frank Joseph, 1871– ed. II. Thoburn, Helen, 1885– ed. III. MacGillivray, Donald, 1862– ed. IV. National Christian council [of China] V. Title.

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